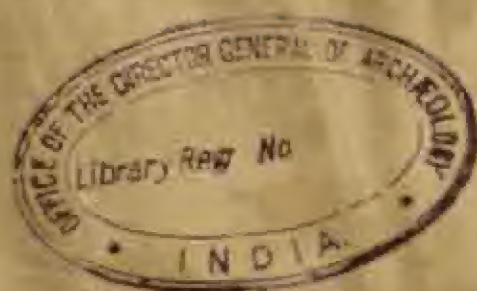


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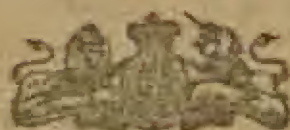
OF THE

PROVINCE OF OUDH.

VOL. III-N. TO Z.

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THE GAZETTEER
OF THE

PROVINCE OF OUDH

N. TO Z.

NABINAGAR*—*Pargana LĀHARPUR—Taluk Sitapur—District SITAPUR*.—Nabinagar was founded about two centuries ago by Nabi Khan, son to Nawab Sanjar Khan of Malihabad. Some fifty or sixty years afterwards the Gaur Chhatris took it, and ever since it has been held by them, and is the headquarters of the taluqdar of Katosar. It is 20 miles from Sitapur to the north-east, and 3 miles north-west from Lāharpur, on the cross-country road which joins that town to Bārgan. It has no other communications, but one mile to the west is the river Kowān, which is navigable during the greater part of the year. It is a poor place, with only one masonry house in it, the taluqdar's residence; the mud houses being 323, and the population 2,349.

The only public building is the school. And the only sacred place in it is a tank, on the brink of which stands a small Hindu temple.

There are no shopkeepers in the town with the exception of the Bāliān, who supplies the taluqdar's establishment.

The inhabitants get their necessities from Keeriganj, which was founded by Keeri Singh, grandfather to the present taluqdar, and which lies between this town and Lāharpur.

The annual value of the yearly sales being close upon Rs. 1,00,000.

NAGRĀM—*Pargana MOHANLĀGANJ—Taluk MOHANLĀGANJ—District LUCKNOW*.—Situated at the extreme eastern boundary of the pargana, about midway between the two roads from Lucknow to Sahānpur and Ras Bareli. The date of its foundation is unknown, but it is said to have been called after Rājā Nal, a Bhoir chieftain, who had a large fort here, the site of which, a high mound in the centre of the village, still exists. For some considerable time the village appeared in the Government records as Nagrām, so the tradition assigning the foundation to Rājā Nal is a well attested historical fact. It seems to have fallen in the track of Sayyad Salār's invasion; for on the mound of the fort are the graves of Miranucarr and Alwar Shāhidā, and outside is the tomb of Piran Haji Buri, and a "Ganj Shāhidān," or "martyr gathering." There is no proof that Sayyad Salār's conquest was in any way permanent. The place seems to have been left to the Bhāra, and was subsequently occupied by

* By Mr. H. L. Fether, C.S., Assistant Commissioner.

the Kumbhawan Amethia, a branch of the family established at Amethi Dimgur. They were led by Jai-pál Singh and were probably driven out by the same Mussalman invasion that established the Ansari Shikhs in Amethi at about the end of the 15th century. But the Rajputs did not forget their rights nor the solemn duties of prosecuting the blood feud which they had inherited. Twice afterwards—once in the reign of Farrakh Shāh when they were led by Sher and Baghar Singh, and fought a battle at the Gurha tank, called after this the Ran-i-Gurha, the Gurha of the fight, and again in the time of Khungir II., under Oldjatar Dhar and Gobar Singh—did they attack the village and the second time with some success, for they secured four villages which they still hold, and established an impost called *Satrāh* of Rs. 4 on the shopkeeper, and Rs. 24, a road cess, on the inhabitants of Nagrām, which was maintained throughout the Nawāhī. In the reign of Akbar, Nagrām was made the centre of a pargana, and was not broken up till the time of Aurang-zib in 1789 A.D. With this administration came the usual appointments of pargana officials—*chaudhri*, *qazis*, *mullis*, *mutawallis*. The latter three offices were conferred on members of the chief Sayyad family that had assisted in the invasion, and who now hold two out of the three berāqs of the village. In addition to the tombs already mentioned, there is that of Miran Shāh, a Sayyad, the founder of the Sayyad family, and some lesser ones erected to the fathers of the village who have died here. The town is of very considerable size, the population numbering nearly 5,000 souls, of which a very fair population are Mussalmans. All the trades are fairly represented, but there are in special some 14 families of a Kāvāth class called professionally *Kah-hāl*, who practice the profession of dentist, and are held in great repute. The annual bazar sales amount to, 35,500, and the chief article of sale is rice, which is largely grown in the neighbourhood. In the old site of the fort, stands the Government school which overlooks the village. The people seems to evince some appreciation of education, for, in addition to the boys' school there is a girls' school. The town presents a somewhat ruinous appearance, for the old masonry houses of the Mussalmans are not rebuilt, and probably the Mussalmans are poorer than they were. The country round is fairly washed, and finely cultivated towards the south. But to the north the land is very low and marshy, though well adapted for rice cultivation.

NĀIN—Pargana SALON—Tahsil SALON—District RAN BARALI—This village was founded by Naini, an Ahir, about 500 years ago. It is two miles north of the road from Salon to Ran Barali, fourteen miles from Ran Barali. This place is now the headquarters of a branch of the Kanhpuria clan, the most turbulent Chhatris in Oudh. In 1802, there was a fight between the chakladar Shukr-ulla and Ishari Bakshi. In 1815, another fight occurred with Husein Ali, chakladar. In 1833, Mirza Kārim, chakladar, again attacked the fort. In 1820, Nāzim Darshan Singh besieged the fort, attacking it when some marriage festivities were in progress. Many of the guests were killed and wounded, and the Kanhpurias had to leave the estate for this year. Rāna Benī Mādha was wounded in this battle. In 1835, again Rāja Kundan Lal, chakladar, had another fight with the taluqdars of Nāin. Again in 1843, five thousand men fought

round Nāin. In 1853, Khān Ali Khan, chakladar, and the Nāin gentlemen fought again. In 1857, at the commencement of the mutiny, the Nāin taluqdars joined the rebel soldiery, and plundered the station of Porahādipur.—

Population	...	...	...	811 Hindus.
Male	...	...	...	416
Female	...	...	...	395
Total	...	...	...	811
Muslims	...	...	...	76
Total	...	...	...	237

The fort was formerly a strong place: it is in the middle of ravines, covered with brushwood, which extend to the bank of the Sai, here a narrow deep channel, with lofty banks, picturesquely clothed with jungle. This is celebrated for being the haunt of many wild cattle; these animals differ little from ordinary cattle, yet it is almost impossible to keep them alive if caught and put in confinement.

NARPUR—*Pargana SURHARPUR—Tahsil TANDA—District FYZABAD.*—

This town is on the Tons, 52 miles from Fyzabad. It was founded by one Muhammad Naqi three hundred years ago. The population consists of 1,248 Hindus and 1,569 Mussalmans—all Sunnis. There is one mosque. This, as far as population is concerned, is the chief place in the pargana, as it contains 2,972 persons, but in appearance it rather resembles three or four rural villages joined together than a town. It is on the same bank of the river Tons as Jalsipur, and not more than two miles from that place. It is said to have been founded by an early member of the Barington family, Sayyad Naqi by name, and to be older than Jalsipur, but very little seems to be known of its past history.

NANDORA—*Pargana BIKAR—Tahsil KUNDA—District PARTABGARH.*—

This village was founded by one Rāja Nand, on the road from Bihār to Allahabad. It is three miles north of the Ganges, 31 from Bela, two from Bihār. The population is composed of—

1,523 Hindus.
1,340 Mussalmans.
2,863

There are eight mosques, and the tomb of one Sanā-ul-Haq. There is a bazar called Lidgunj, at which property to the amount of Rs. 3,00,000 is annually sold.

NANPĀRA *Pargana**—*Tahsil NĀNPĀRA—District BAHRAICH.*—

Nanpāra pargana is a creation of the English Government; the whole of it under the late rule (with the exception of 63 villages formerly included in Etmād) having formed a portion of pargana Bahraich. It is well high co-terminous with the taluqa of the same name; 259 villages out of 314 belonging to that estate. It is bounded on the north by the Naipāl territory, on the east by pargana Charia, on the south by Bahraich, and on the west by Dharmāpur and the Gogra. Its extreme length is 33 miles, its extreme breadth 24 miles; its area being 523 square miles.

* By Mr. H. S. BROWN, C.S., Assistant Commissioner.

The eastern portion lies high, and forms a part of that table-land which runs as the watershed of the two river systems of the Rápti and the Gogra. The western half of the pargana is a portion of the basin of the latter river and its affluent the Sarjú, which joins the main river just below Khairighát, and has been channelled in all directions by these streams in their wanderings over the country. This section is peculiarly fertile, having a rich yet light alluvial soil which requires no irrigation, and but little labour to induce it to yield very fine crops. The pargana is not so well wooded as its neighbours to the south; only 171 per cent. being grove land. The proximity of the jungle tracts, however, in some degree compensates it for this drawback. There is an immense area of culturable waste land, there being 213 square miles of it to 257 square miles of cultivation out of a total area of 523 square miles. Irrigation there is none, except in the higher lying villages to the east. Here, as in the Bahraich pargana, there is every facility for irrigation, the water being near the surface.

The following shows the areas of land under the main staples of the pargana:—

		Acres.			Acres.
Wheat	...	1,768	Indian-corn	...	10,408
Barley	...	39,644	Rice	...	14,777
Wheat and barley mixed	...	5,751	Rape seed	...	9,970
Sugarcane	...	68	Other grains	...	79,164
Arches and labra	...	2,444			

The revenue demand is distributed as follows:—

Class of village.		Number of villages.	Area in square miles.	Government demand.	Incidents of Government demand per acre.			
					On cultivation.	On total sown-able area.	On total area.	
				Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
Talukdari	Perpetual settlement.	4	10	2,480 0 0	0 0 3	0 6 2	0 5 6	
	30 years ditto.	270	420	1,36,916 0 0	1 4 1	0 11 11	0 10 11	
	30 years ditto.	0	27	2,970 0 0	0 11 2	0 6 2	0 5 10	
Total		274	476	1,37,470 0 0	1 2 2	0 11 7	0 10 4	
Independent villages		31	3	1,563 2 0	1 6 1	0 14 2	0 13 2	
Revenue-free for lifetime only.		11	1	...	...	...	...
Grand Total		311	480	1,38,730 2 0	1 2 6	0 11 7	0 10 2	

There are district post-offices at Motipur and Shilpur bazar. Besides the thana at Nānpāra, there is also a police station at Motipur.

Situated on the skirt of that belt of Tarāi which lies immediately under the Nāipāl hills, the pargana has been the scene of continual contests for the debatable land between the Rājās of the Delhi Sovereign and the tribes of the north. As early as the reign of Bahadur Lodi—viz., 831 Hijri (A.D. 1474)—one Rāja Sangrām Sāh, a hill chieftain, is found paying nominally a revenue of Rs 54,921 for pargana Rajhat, which lies between Nānpāra and the hills, but it may safely be assumed that the entry of this payment was a mere boast, and that Sangrām Sāh was independent, for Todar Mal is more honest and admits that his imperial master only held away over 4,064 bighas of cultivated land in Rajhat.

There is a tradition that shortly before Akbar's reign—viz., in 1500 A.D.—the whole of this part of the country had the misfortune to be cursed by a saintly mendicant by name Shah Sojan, who had his dwelling at Dūgān, a town on the banks of the Sarju. The ban was effectual, the city was deserted by its inhabitants in one day, and the country side was overrun by the Banjāras. It is certain, however, that this did not happen until after the time of Akbar; for in Abul Fazi's record the town is spoken of as being a flourishing place, the centre of a considerable trade with the hill tribes; and in the Arāich-i-mahill, under the name of Deekhan or Denkan, it is described in similar terms, mention being made also of a mint of pice which was established here. The town was evidently one of some importance, the ruins of the houses which still exist proving the very substantial character of the buildings. The Banjāras in the reign of Shah Jahān became so troublesome that Salona Begam, the wife of Prince Dara, was unable to obtain possession of a jagir of 148 villages, which, under the name of Salonaabad pargana, had been granted to her by her husband's imperial father. It was then, in 1632 A.D., that one Rasūl Khan, Afghān, Togh, received a commission from the emperor to coerce the Banjāras, obtaining a grant of five villages and one-tenth of the rental of the whole of this disturbed tract of country. This rinaldār is the ancestor (as *sermal* in ascent) of the present Rāja of Nānpāra, whose family gradually secured a firm hold of the large estate now owned by him. In 1662 A.D., the Rāja of Salāna, a fort situated within the hills, held the pargana of Rajhat, and also a portion of pargana Sujauli on the west, but he was apparently unable to penetrate further south, though he was supported by other hill chieftains on the east of Salonaabad. In 1784 A.D., the condition of this part of the country is illustrated by a clearing lease that was given to Bhayya Himmat Singh, of Piāgpur, by Āzīz-ud-daula, from which it appears that out of 1,731 villages in the north of Bahraich 1,486 were completely deserted, while the Nānpāra estate only comprised 29 villages. Subsequently the Nānpāra rāja pushed further northwards, and occupied 105 villages of pargana Rajhat; the Rāja Kansūr Sāh of Salāna being driven back until his Tarāi territory was limited to 175 villages. The remaining tract of country was, after the successes achieved by General Ochterlony, annexed by the British, and made over to the Oudh Government in 1816 A.D.; Kansūr Sāh being killed in 1822 A.D. by the Chauhān Rāja of Tulsipur, to whom this portion of the conquered territory was

assigned. The next thirty years seem to have been a period of progress. The jungles gradually disappeared, and the taluqdars being men of a strong hand were able to hold their own against the avaricious chakladars (native collectors). For the 16 years, however, prior to annexation, the internecine quarrels of the two sūns, widows of Munawwar Ali Khan, inflicted injuries on the estate from which it is but just recovering. The wide expanse of waste, however, is now gradually coming under the plough, and the pargana is entering on a period of prosperity which it will be difficult even for the present bad management entirely to avert. The estates of the Taluqdar Taluqdar were confiscated for rebellion, and conferred on the Maharaja of Bahraich, but the Government subsequently made over all the villages of what was formerly pargana Rajant, except a few held by the raja of Naupāra, to the Naipāl sovereign, from whom they had been wrested in 1810 A.D., and the Bahraich Maharaja received the Charda and Kāhārdari estates in lieu of his first assignment.

NĀNPĀRA—*Pargana** **NĀNPĀRA**—*Tahsil Nānpāra*—*District BANRATCH* (Latitude 27° 51' 20" north, longitude 81° 32' 23" east)—Lies 22 miles to the north of Bahraich on the road to Naipālganj, the well known iron mart of Naipāl. It is about 520 feet above the sea level, and is situated about one mile from the edge of the high ground which forms the watershed of the Sarju and the Rapti. It is the headquarters of a tahsil and the Rāja of Nānpāra, who owns the larger portion of the pargana of the same name; has his residences here. Tradition says that the town was founded by an oil-man named Nidhai, whence the name Nidhaipurwa, corrupted into Nādpāra, and latterly to Naupāra. In 1047 Hijri (A.D. 1630), one Rasūl Khan, the ancestor of the present rāja, obtained it and four other villages in service grant. Ahira are said to have been the prevailing caste of this part in old times; the Mussulmans, however, have lately increased in numbers. The population numbers 6,818, of whom 3,808 are Mussulmans. There are 1,207 houses, of which 12 are of brick. Five Hindu temples, four mosques and 11 dāras, a school house, a tahsil and police station, a sarai, and the rāja's houses are the only buildings which call for notice. The vernacular town school is maintained by Government. The police force stationed here consists of one chief constable, three head constables, one mounted constable, and 18 constables. The through trade with Naipāl along the Naipālganj road is as follows:—

<i>Imports.</i>				<i>Exports.</i>			
		<i>Rs.</i>				<i>Rs.</i>	
Cereals	...	78,568		Salt	...	14,964	
Oil seeds	...	34,070		Sugar and gur	...	7,804	
Iron	...	10,854		Metals, manufactured articles	...	11,870	
Spices	...	63,343		Cloth and piece-goods	...	1,55,733	
Hides	...	2,900		Miscellaneous	...	3,438	
Timber	...	7,328					
Gul	...	30,369					
Miscellaneous	...	1,400					
Rs.	—	2,12,240		Rs.	—	1,90,091	

A municipality has lately been established in the town, and the value of goods subject to octroi brought to market for local consumption (exclu-

* By Mr. H. S. Boys, C.S., Assistant Commissioner.

sive of piece-goods, brass vessels, &c.) is Rs. 1,01,450; grain is sent out by way of Khairghāt on the Sarju, and timber and firewood find their way to the same place. A fair increasing yearly in importance is held during the Dusshra festival at Jangli Nāth on the old bank of the river, 8 miles to the south, and another in November at Takiaghāt, 5 miles to the north-west, main roads go from Nanpita to Bahraich and Naipālganj, and there are second-class district lines to Motipur (*via* Saraghāt) 16 miles, to Kātaighāt on the Kauriāla *via* Shiūpur, Barāhi, and Khairghāt, and to Bhinga *via* Bhangla, 30 miles.

NASIRABAD—*Pargana* BOKHA Jām—*Tahsil* SALON—*District* RAE BAREILY.—This town lies in latitude 26°15' north, longitude 81°34' east, and is situated forty miles west of Sultanpur, four miles south-east of Jām, and fourteen miles north-east of Salon. This town is partly built on a rising ground which covers the ruins of an ancient fort. The water of the wells is sweet. No forests are near the place. There is a Government school here in which Urdu and Hindi are taught. There is neither carle nor banie here. It has only a few shops from which articles of daily consumption are supplied. The annual sales amount to Rs. 20,787. The population amounts to 3,420. And the number of houses is 575, of which as many as 162 are brick-built. Sayyad Dildār Ali, the Mujtahid (high priest) of the Shia Musalmans, was a native of this town. He settled at Lucknow, and was appointed mujtahid in the reign of Saadat Ali Khan. Sayyad Muhammad, the mujtahid, who died in 1868 was his son. Masvi Khwāja Ahmad of this town, belonging to the Sunni sect, has a great many disciples. Rājā Har Parshād, Kāyath, a native of this town, was the Nāim or Commissioner of Khairabad Division during the reign of the ex-king. He joined the mutineers and went up to Naipāl where he is said to have died.

In 1867 A.D., during the Muharram, a fight took place between the Sunnis and Shias, but no lives were lost. The town is said to have been named after Nasir-ud-din Hamayūn, of Delhi, who founded it on the site of four villoges. He also built a masonry fort here. But there are two more stories relating to the origin of the name; the one ascribes it to Ibrahim Sharqi, who is alleged to have built the fort in the name of his son, Nasir-ud-din, and the other to Sayyad Zikria, who transmigrated from Jaia to this place, and is said to have founded the town in the name of his grandfather, Nasir-ud-din. The descendants of Zikria are still in possession of the place, and thus give some clue to the latter story. The Musalmans reached this place not before they occupied Jām. The Hindus, however, seem to have come to this place at a time anterior to theirs, though the exact dates are unknown. The Kāyaths of Nasirabad are descendants of Rāe Hira Mal, who, on the overthrow of the Ujjain rāj, came to Mūngi Pātan, and thence accompanied the Bais chief, Rāe Ahhan, who invaded Oudh along with the forces of Alā-ud-din Ghori. Rāe Bhikham Rāe, son of Sāmbhar Mal, came here as paymaster-general.

NAWABGANJ *Pargana*—*Tahsil* NAWABGANJ—*District* BARA BANKI.—This *pargana* is bounded on the north by Ramnagar and Fatehpur, on the east by Daryabad, on the west by Dewa, and on the south by Paritabganj.

Its area is seventy-nine square miles, or 50,479 acres, of which 32,266 acres are cultivated, 14,276 cultivable, and 5,522 barren. The irrigated area amounts to 9,091 acres, and the unirrigated to 22,075. The river Kalyāni skirts the pargana on the north, and flows for about eight miles within its limits. There are about twelve villages on its banks. Water is met with at from six to twelve feet. The principal manufactures are sugar and cotton cloth. Nawabganj town has a considerable market. The metalled road from Lucknow to Fyzabad passes through this pargana: also a road leading to Bahramghat, the great timber market. The railway traverses it, and it also contains the village of Bara Banki, in which is the civil station. The district post and registry offices, the head dispensary, the police stations, and the Government high school are all at Nawabganj. There are two other village schools. The Government revenue amounts to Rs. 87,441, and the seventy-seven villages of this pargana are held as follows:—

Talagdari ...	...	...	...	...	44
Mufred ...	...	...	...	...	33

The population is returned as 62,832, being at the rate of 795 per square mile. The only villages having a populations of over 2,000 are Nawabganj and Masul.

The pargana has been known as such since the Nawabi. Out of the forty-four taluqdari villages twenty-five are held by Raja Farzand Ali Khan, of Jahangirabad, the rest are divided between several neighbouring landowners.

NAWABGANJ—*Pargana NAWABGANJ*—*Tahsil NAWABGANJ*—*District BARA BANKI*.—Nawabganj, the headquarters of the tahsil and pargana of the same name, lies in latitude 26° 55' north, longitude 81° 15' east, at a distance of seventeen miles east of Lucknow, 61 west of Fyzabad, and 22 south of Bahramghat. The civil station is situated at Bara Banki, a mile west of the town on some high ground sloping down to the Jamurika—a small stream flowing between the two. The ground in its immediate neighbourhood is very barren, and cut up by a net work of rivulets. The Deputy Commissioner's kachahri, the offices of the assistant engineer, and the assistant opium officer, the jail, police lines, and a few bungalows constitute the station. The imperial road to Fyzabad after crossing the Jamurika passes close by the town. The main street is broad and the houses on either side well built. A country house was built here by Nawab Shuja-ud-daula some 100 years ago on the land taken from two villages, Rasulpur and Faiz-ulla-ganj. The land was made nashl and the town founded by Asif-ud-daula, but it was never of importance until Bara Banki became the headquarters of the district. The well-to-do Hindus are chiefly Banias and Sarawaks (if the latter can be called Hindus), who carry on a large trade in sugar and cotton. The public buildings are the thana, Government school, three sarais and a very commodious dispensary. The drainage is good, water plentiful, and climate remarkably healthy. The Oudh and Rohilkhand Railway passes about half a mile to the north of the town, and the railway station, at which there is a junction, with the branch line to Bahramghat, is about a mile to the west of it.

There is a temple to Dabī, and a shivāla of Nāgoshwar Nāth Mahadeo. The people attend on Mondays and Fridays at these temples, and the fairs of Chait and Phāgun, in honour of both respectively are attended by a great assemblage. The total population is 19,696, of which Hindus are 7,411, and Muhammadans 3,195.

The battle of Nawabganj, in 1857, may be related from Ballis' History of the Mutiny.

"At length it was considered proper to put an end to operations that produced so much needless anxiety; and at midnight, on the 12th of June, Sir Hope Grant, with a column of all arms, amounting to 5,000 men, marched for Chinkut on his way to beat up the quarters of a division of the enemy, reported to be commanded by the Maulvi.

"The night was dark, but the guides were skilful, and the force, without accident, reached Jandrigunge, near Nawabganj, where it was to cross the Bati Nuddoo. Here the advance guard was challenged by a picket of the enemy, and the column halted. At daylight it again moved forward, and crossed the bridge under a fire of musketry and guns, so placed in adjacent tops as to sweep the line of advance. The enemy's fire was well directed, but fortunately the river bank was sufficiently elevated to cover the bridge and the approach to it, and as soon as the artillery had got up and opened fire, the rebels began to retire to their main body (about 10,000 strong), a short distance in the rear of a top and ravine.

"The troops followed, and in a short time found themselves surrounded—a heavy ill-directed fire opening upon them from the brushwood in their front, their rear, and both flanks. Encouraged by the success of the manœuvre by which the European troops had been as it were drawn into a trap, the rebels ventured to emerge from the wood, and bringing their guns into the plain commenced an assault; but Grant's artillery, only 200 yards distant, opened upon them with such a destructive shower of grape as inflicted a fearful slaughter in their ranks, and deterred them from any further effort to attack.

"While yet hesitating, two squadrons of cavalry and one of Hodson's horse charged, with the infantry, and cut down about 500 of them, and the remainder of the insurgent force, finding themselves beaten on all points, retired precipitately on Nawabganj, where they remained till the following day, when they were driven out with considerable loss by the English troops, leaving also a great portion of their baggage behind them. At noon on the 14th Sir H. Grant occupied Nawabganj, which he at once proceeded to fortify. The rebels, who had retired to Bittawlee, at the confluence of the rivers Ghagra and Chauka, lost no time in throwing up strong earthworks for their protection at that place. The loss sustained by them in the action of the 13th amounted in killed and wounded to 1,000 men, with nine guns and two standards; that on the British side amounted to thirty-six killed and sixty-two wounded."

NAWABGANJ Pargana.—*Tahsil* BEXARGANJ.—*District* GORHA.—This pargana is bounded on the north by parganas Mahadown and Manikapur, on the south by the river Gogra and some villages of the Fyzabad district,

on the west by parganas Diganj and Mahadewa, and on the east by the district of Basti. The former area was 90,040 acres, but since settlement the pargana has received an addition, raising its present area to 91,080 acres or 143 square miles, divided into 128 demarcated manzils or townships. The area of the pargana is divided as follows:—

Uncultivable waste	...	...	10,919 acres or 21.4 per cent.
Culturable ditto	...	...	22,494 " " 21.2 " "
Cultivated	...	...	41,574 " " 42.9 " "
Graves	...	...	1,243 " " 1.4 " "

91,080

6,039 acres are irrigated from wells, 4,400 acres from tanks, and 30,744 acres are left to natural irrigation. In other words, 28 per cent of the actual cultivation is irrigated, and 72 per cent. is left unirrigated.

The Gogra borders the pargana on the south. The smaller streams are the Tirkhi, the Jamni, and the Sujoi. These rivers are of no use for irrigation purposes, and occasionally do mischief by overflowing their banks during the rains. There are about 12 villages of this pargana which border the Gogra, and about 15 which lie near the Tirkhi. The Jamni skirts 12 villages, and the Sujoi 2. All these are liable to injury from floods. Water is met with at from 14 to 21 feet below the surface. There is no disease peculiar to the pargana. The villages near the jungle suffer much from fever during the cold weather.

The revenue demand amounts to Rs. 68,307-5-0, land revenue Rs. 66,530, and cesses Rs. 1,777-5-0. The varieties of tenure are:—

Talukdari	...	116	Demarcated manzils	...	128
Zamindari	...	74	Coparcenary manzils	...	444
Pattidari	...	50			
Total	...	272*	Total	...	572

The tribal distribution of property is as follows:—

Brahman	...	...	...	...	109
Chhettri	...	...	...	...	92
Mu-slims	...	...	...	...	27
Kajuri	...	...	...	...	26
Bairagi	...	...	...	...	17
Europeans	...	...	...	...	7
Nānch chāhī	...	...	...	...	2
Others	...	...	...	...	1
Total	...	...	...	...	275

The talukdari villages are mostly held by Pānda Krishan Datt Rām, of Singha Chanda, and the Basantpur and Bīrwa taluqdars.

The population of the pargana is given in the census at 57,459. There reside in 10,345 houses, of which 35 are immovable. The number of the prevailing castes is as follows:—

Brahman	...	...	...	...	10,012
Able	...	...	...	...	2,011
Kachar	...	...	...	...	4,479
Chhettri	...	...	...	...	4,104
Hanika	...	...	...	...	2,073
Musam	...	...	...	...	1,701

Chitaul	...	...	...	...	1,447
Karnal	...	...	...	...	1,388
Tell	...	...	...	...	1,368
Gazaria	...	...	...	...	1,194
Chai	...	...	...	...	1,100
Pind	...	...	...	...	1,073
Kāyath	...	...	...	...	1,014
Nāb (Hinda)	...	...	...	...	1,019

The traffic is carried on by the metalled road from Gonda to Fyzabad which crosses the Gogra at Miran Ghāt just above Fyzabad city. A bridge of boats is kept during a great part of the year, but is removed during the rains, and communication is kept up by ferries. It is but seldom, and that only during the rainy season, that boats are seen in the Tirkā. The town of Nawabganj has a considerable gram māsī; in it are the post and registry offices; schools have been established at the following places:—

Tatapur	with	...	...	...	53 pupils.
Aubhala	"	...	...	...	48 "
Risodargar	"	...	...	...	32 "
Kalyānpur	"	...	...	...	57 "
Female school at Kalyānpur	"	...	...	...	30 "
Another female school	"	...	...	...	20 "
Hargobindpur female school	"	...	...	...	29 "
Town school, Nawabganj	"	...	...	...	110 "
Rāmangar	"	...	...	...	25 "

History.—This pargana was formerly known as Rāj Rāmgarh Gauri, and was in the possession of a chief of the Sarāwak or Jain religion. These sectaries worshipped the sun, and also a god named Sobh Nāth. Their dominions extended to the hills on the north, to the south the Gogra was the boundary, and on the east were the mountains of Butwal.

When Suhel Deo came to the throne, Sayyad Masaud led his crescentade to Gudi, and having fought with him was killed at Bahmach. Rāja Suhel Deo met his destruction by his fort having been turned topay-turvey, and the whole of his family crushed to death. His kingdom remained for some time without a lord, till in 1141 A.D. the Mubāmmadans conquered India, and the Emperor of Delhi bestowed this rāj upon Ugarsao Dom as jāgir. He built several forts in these parts, and fixed his abode near Gomakhpur on the bank of the Rāptī. That place is still called Domangarh. In 1376 A.D., the Dom Rāja became very powerful, he demanded the hand of a Brahman girl of mauza Karghand, pargana Amodha, district Basti, and on his request being refused confined the family to their house. The girl then on the pretence of a pilgrimage to Ajodhya, went to Rāo Jagat Singh, Kāyath, subahdar of Sultanpur, and implored his aid. The subahdar, on the day the marriage was to take place, crossed the Gogra, reached the place with a large force, and cut down all the rāja's family and retainers. The Pānde, father of the girl, then came out rejoicing, and in gratitude for his having saved the Brahman religion, he took off his sacred cord, and threw it on the neck of the valiant subahdar. His descendants are all invested with the sacred cord, and, though Kāyaths, are known by the surname of Pānde. These Kāyaths abstain from all alcoholic drinks.

The subahdar after this adventure reported the matter to the Delhi Darbār, and in consequence was granted the rāj of Amodha, and of all this

part of the country. Ráo Jagat Singh then parcelled out the country, and gave portions of it in reward to his followers. There was one Sewál Séh, a Bandhalgoti Chhatti, who held the office of rishtidar in the Ráo's force, and had shown his bravery in subduing the fort of Rámanpur, in the possession of Ráma Bhar, a lieutenant of the Dom Raja. This officer was a native of Amethi, in the district of Saharapur, he received the part of country which is now known by the name of the Nawabganj pargana as his share of the booty.

Pargana families.—Mahārání Subháo Kunwar.—This taluqdar is the widow of Mahārāja Sir Mán Singh, K.C.S.I., and "Qáim Jang" of Sháh-ganj.

Raja Krishan Datt Rám, Pánde, of Singha Chanda.—Hannú Rám Pánde was the progenitor of the line. He was a native of manza Durjanpur in pargana Digaar, and by profession a banker. Marjan Rám, a son of his, rose to be názim. Rám Datt Rám was another able man in the family, who was murdered by Názim Muhammad Hasan. Raja Krishan Datt Rám is the present owner. The number of villages in his possession is 368, and the Government revenue of his estate amounts to 2,07,357-15-2. (For further account of the family, see Gonda pargana and district article, "historical part.")

Mahant Hareharan Dás, of Kasimpur.—The present owner is successor to Mahant Gaurarain Dás, a Nábakshahi faqir of Lucknow. He was much respected by the Kayasth Ahikáris and other Hindu gentlemen, and he obtained vast estates in Oudh by receiving rent-free grants and purchasing to a large extent. His estates lie in seven districts of Oudh. His total land revenue paid to Government amounts to Rs. 81,058-13-8.

Antiquities.—Of the antiquities there is only the Bāgh-i-Harharpur, built by Nawab Shujá-ud-daula in 1184 A.D.

There are 30 religious places of both creeds, as follows:—

Hindu places of worship	—	—	—	28
Muhammadas mosques, &c.	—	—	—	2

The only religious fair is held on the day of Rámnaumi in Chait (March), on the opposite bank of the river, where the fair of Ajodhya assembles. The gathering amounts to more than 50,000. Common articles of daily use are sold. People who come to this fair are those who don't wish to go across the Gogra to Ajodhya. The gathering disperses as soon as the bathing ceremonies are over.

NAWABGANJ*—*Pargana* NAWABGANJ—*Tahsil* BEGANGANJ—*District* GONDA.—Latitude 26°52' north, longitude 82°11' east. A century ago the present teeming pargana of Nawabganj and Mahadewa were but thinly populated, and Nawab Shujá-ud-daula, in his frequent hunting expeditions from Fyzabad to Wariganj, found it necessary to establish a bazar on the north of the Gogra for the supply of his troops and attendants. A site was selected about two miles from the river, just far enough

* By Mr. W. C. Bennett, C. S., Assistant Commissioner.

to be tolerably safe from the rain floods, on the boundary of the villages of Agampur and Tathia; and, from the small beginning thus made, has grown the largest grain market in the district, and perhaps in the whole of Oudh. During the interval of English rule (1802-1816 A.D.), two new quarters were added to the infant bazar, but up to annexation it was never of sufficient importance to be the seat of a government official, and it is since the union that the ten new quarters of Golaganj, Pakka Darwaza, Chai Tola, Louis Tola, Tetiani Tola, Pirā Rām Sahāe, Pura Koriān, Julāha Tola, Thatherai Tola, and Bazma Tola, have sprung up round the old markets of Nawabganj, Motiganj, and Sanichari bazar. The present town contains 6,131 inhabitants and 1,275 mud-built houses. The religion of the people is reflected in the distribution of their places of worship, of which 22 are dedicated to Mahādeo, while three are mosques. It contains one small and very dirty sarāe for the accommodation of travellers; and a school, attended by 106 boys, contends without any striking success against the indifference of the local traders to any learning beyond the art of writing their unintelligible business characters. In plan it is a long street, with shops and dwelling-houses on each side, in front of which are piled heaps of grain to attract the attention of dealers. To the north the street broadens on to a good-sized plain, which is bordered here and there by substantial sheds for the storage of merchandize, and serves as a standing place for the innumerable carts, which bring down the produce of the Tarsi. The principal export is the rice of Tulsipur, Utraula, and the north-west portions of the Basti district, and during the end of the cold weather the infamous road from Utraula, which forms the only channel for this trade, is blocked by strings of carts, often numbering over a hundred in a single line.

Besides rice the Tarsi contributes large quantities of oil seeds, and the more southern parts of the district their wheat, Indian-corn, and autumn rice. A considerable export business is done in hides, but there is no other article of merchandize of any importance, and the imports are quite insignificant, being confined entirely to salt, and a few thousand rupees worth of English cloth, and pots and pans from Mirzapur or Bhagwanagar. The trade on leaving Nawabganj takes two main directions—one by the Gogra to Dinapore, Patna, and Lower Bengal, the other through Fyzabad to Cawnpore and the cotton country. The main export by the latter is rice, while Bengal absorbs the greatest part of the oil seeds, Indian-corn, and hides. Of such part of the trade which passes through other districts before leaving the province, there are absolutely no means of making at all an accurate estimate; nor do I attach any great value to the returns of the registration office for the merchandize which leaves the province at once. It is obviously for the interest of the natives stationed there to leave as many carts out of their tables as possible, and pocket the fees themselves, and effective supervision is impossible. Anyhow the returns, if absolutely accurate, could only give an inadequate idea of the trade actually carried on, as there is nothing to confine carts to this one halting place, and numbers of them dispose of their merchandize at small bazars, a few miles to the east—in Shahganj, Jamāllpur, and other stations—along the river, where they are free from Government toll, Government police protec-

tion, and Government regulation cleanliness. An abstract of the returns is given for what it is worth. As far as I can tell their audacious nomenclature puts them beyond the pale of criticism. For instance, that only 369 hides left the market for Lower Bengal in 1871-72 is wholly incredible, as it is hardly possible to visit the place for a single day without seeing a far larger number collected there. The fact that these returns only cover the direct trade with Lower Bengal is here of no consequence, as that province takes all the hides exported from Gouda.

Till two years ago octroi was levied on every article sold in the bazar, and a light *aid-e-vorum* duty provided from the traders' pockets, the cost of repairing roads, which is now paid in addition to his land revenue by the proprietor of the soil. When this was abolished a small fixed toll on each cart and beast of burden was substituted; and the register shows that in 1870-71 A.D. the market was visited by 36,500 carts and 9,100 beasts of burden, while the numbers in 1871-72 were 42,344 and 26,660 respectively. Assuming, as will be near the truth, that a fourth of the carts were drawn by four bullocks, and allowing twenty maunds for a four-bullock, ten for a two-bullock cart, and four maunds to each beast of burden, we get the following results. Total exports in 1870-71, 4,81,400 maunds, total in 1871-72, 6,50,100 maunds.

The mart is connected by a good metalled road with Gouda (24 miles), a good grass road runs through Parsapur to Colonsganj (35 miles), while Utrusla is divided from it by an almost impassable embanked way, which in a length of thirty-six miles opposes at least as many formidable obstacles in the shape of broken bridge arches, or reversed banks, to the toiling cart bullocks.

Export returns via the Gogra from Nawabganj bazar.

	Wheat.	Value.	Rice.	Value.	Oil-maida.	Value.	Other articles.	Value.	Hides.	Value.	Total exports.	Value.
1867-68.	123,179	5,45,777	22,238	29,544	279,601	4,44,807	231,609	3,37,769	14,730	7,540	735,000	9,04,898
1868-69.	105,941	3,64,544	442	4,562	191,337	19,41,771	910,581	1,19,422	99,640	2,500	1,308,374	14,71,204
1869-70.	3,500	6,000	772	900	494,370	11,29,193	71,513	1,14,875	36,120	24,736	238,000	11,90,527
1870-71.	44,018	66,000	325	390	22,000	1,09,919	76,180	17,000	—	—	136,000	1,82,909
1871-72.	19,669	27,000	1,136	1,980	26,200	1,67,729	22,000	23,210	900	400	109,120	2,38,635

NAWABGANJ—Pargana JHALOTAR AKAIS—Tahsil MOHIS—District UNAO.—Lies 12 miles north-east of the marts on the metalled road to Lucknow, from which place it is 25 miles distant. A thán, a tahsil, and school were all established at this place, but all have been removed. There is a large fair in the end of Chait every year in honour of the Durga and Kusaburi Debi. The temple of the former goddess lies in Nawabganj, and that of the latter in village Kusumabli, where there is also a pick-up station of the Oudh and Rohilkhand Railway, Cawnpore Branch. This fair attracts a very large gathering from Lucknow and Cawnpore, besides the people of the neighbourhood.

This ganj was built by Amin-ud-daula, the prime minister of Oudh in 1249 fahs (1842 A.D.), with a sarai and mosque. There is also a tank built

by Naubat Râs, treasurer. Though the removal of the tahsil from it, and the introduction of the railway to Cawnpore, caused material damage to the local trade, as it was a dâk station, and most traffic since then passes by railway, the annual sales still amount to Rs. 18,000; a great part of course being made up by the bargains made in the fair. The population is 3,128, of which 547 are Mussalman.

NEOTINI—Pargana Mohâs Aurâs—Tahsil Mohâs—District Unao.—Neotini is a Muhammadan town, situated south-west of Mohân about two miles off on the right bank of the river Sai. It is the seat of the only Muhammadan colony that seems to have come into the pargana. But the arrival of the Mussalman was early, and they took possession of nine villages, which they hold to the present day. The town is said to have been founded by a Dikhit, Raja Râm, a descendant of Raja Balbhadr of Jhalaur, who on a hunting expedition saw the spot, and attracted by its beauty cut away some of the thin grass that grew there, and founded a town which he called Neotini. There is an old *dâk* in the place still assigned as the site of his fort. It remained with the Dikhits till the time of Raja Apra, who having, it is said, ill-treated and plundered a great merchant, whose complaints reached the ears of Mahmûd of Ghazni, was driven out by an invasion headed by Miran Muhammad and Zahir-ul-dîn "Afshâr." They and their descendants have occupied the place ever since. They said it was *Khandâ Idid* which gives the date 614 A. H. (1174 A.D.), so it must have been occupied in the reign of Shams-ud-dîn. The place bears an air of prosperity. There are several old mosques and shrines and some good houses belonging to members of the family, who hold appointments under the British Government, and are pleaders in the courts. The land round the town is extraordinarily rich and well cultivated; the crops being poppy, vegetables, spices, and medical herbs. The pân gardens are very numerous; the families of famoûs number no less than 37. The whole population is 3,800, and the number of houses 718. There is a Government school in this place. There is only a small bazar.

NEWALGANJ-eum-MAHRÂJGANJ—Pargana Mohâs Aurâs—Tahsil Mohâs—District Unao.—(Latitude 28° 48' north, longitude 80° 43' east.) This is a junction of two market towns situated on the road to Mohân from Lucknow, about 13 miles from the city. It is two miles east of the tahsil station Mohân, and 26 south-east of the sadr (Unao.) The former was built by Mahârâja Nawâl Râs, the Nâib of Nawab Sâdarjang, and the same who built the bridge over the Sai at Mohân; the latter is a continuation of it built by Mahârâja Ballurishu, the late finance minister of the ex-king. It is approached by a long and handsome bridge which terminates in no archway, the entrance into the bazar. The ganj is about one-fourth of a mile long, and ends in another archway, passing under which, a sharp turn to the right brings the traveller opposite a third arch, which is the entrance into Newalganj. The bi-weekly bazar is held in Mahrâjganj, and is one of the largest in the neighbourhood. The total annual sales amount to Rs. 25,000, and consist of all the usual country produce of grain, tobacco, spices and vegetables, with country cloth and European piece-goods. There is also a separate trade in brass vessels.

which are made in large quantities in Newalganj, where a large colony of Thatherias (braisers) has established itself. The climate of the place is healthy, water good, and scenery tolerable. The remains of an enclosure built of solid masonry round the town and its gateway are historical features.

The Machberia gate contains the Government school. There is also an old sarai; it boasts of three temples to Mahádeo and eight mosques. A fair is annually held on the day of Dasahra, the 10th of the lunar half of Jeth (May-June), having an attendance of not more than 500 people.

At the west end of Newalganj is the police station where a force of 12 policeman is kept up, who have the whole of the pargana to look after. The station is not very centrally placed. The total number of inhabitants is 3,728, and the houses 725, but none are of masonry. The inhabitants are chiefly Hindus, and largely made up of braisers, Boniáns and Brahmans. There are of these classes 77,125, and 91 families respectively. The rest consist of food and vegetable-dealers, Bhurjis (grain-parchers), Halwais (confectioners), Ahirs, (herdsmen), Tells (oil-men), and Chamárs (tanners). The population amounts to 4,028; Hindus being 3,515, and Musalmans 310. The place is a thriving centre of trade.

NIGHÁSAN Pargana*—*Tahsil NIGHÁSAN*—*District KURRI*—Pargana Nighásan has been quite recently constituted. It consists of the Trans-Chauka portion of the old pargana of Bhúr; like that pargana it somewhat resembles a wedge in shape, lying from west to east, with the narrow end at the west, and the broad end at the east. On the north lies pargana Khairigarh, which is separated from Nighásan by the river Soheli or Sarju, which flows from west to east with a very winding course of about 45 miles from Dushma Ghát, where it enters the pargana to Shitabi Ghát, where it flows into the river Kauriala. The length of Nighásan, however, is only on the northern side 35 miles from east to west. On the south lies pargana Bhúr, which is separated from Nighásan by the river Chauka, which has a tolerably straight course of about 39 miles. The length of Nighásan on the southern side from east to west is 20 miles. On the west side Nighásan touches Palia, which till recently belonged to the district of Shahjahanpur in the North-West Provinces. A straight line eight miles in length going due north and south from the Sarju to the Chauka, and marked by masonry pillars, denotes the boundary between the two parganas, which was also for about 53 years the boundary between British India and the kingdom of Oudh. On the east Nighásan marches with pargana Dhaurahra, and is 14 miles in breadth from the Chauka at Pachperí Ghát to the Sarju; at Shitabi Ghát there is no natural boundary, and the line of demarcation is irregular, and about 18 miles in length.

This pargana forms a part of the low plains lying between the great rivers and the mountains which are called the Gáujar. It nearly all lies in the talá of the rivers Chauka and Sarju; there is some high land

* By Mr. J. C. Williams, U.S.

between them, the pargana possesses certain geographical features, which may be now described.

The Sarju is a narrow stream of an average width of 50 yards; the depth of water at the firds is only a few feet, and the firds are numerous; the current is slower than that of the Chauka; the banks are generally about 20 feet high, both on the north and south side, or even higher; sometimes they follow close along the edge of the river, and sometimes reach to a distance of a mile or two miles from it, leaving a low tarāi along the river side. Innumerable small tributary streams flow down into the Sarju from the higher land to the south, but many of these are backwaters through which the autumnal floods often escape out of the Sarju and inundate the tarāi; occasionally, but seldom rising to the level of the higher lands.

This tarāi is generally covered with a jungle of *khair*, *shubam*, and *gūlar* trees, and is subject to inundation during the autumnal rains. After the reconquest of Oudh a large portion of this jungle was appropriated by Government, and was afterwards made over to the Forest Department; for the first 28 miles of the river's course, after entering the pargana at Dudhna Ghāt, the jungles along its banks belong to the Forest Department; for the next 17 miles they belong to revenue-paying villages.

The course of the Sarju is so winding that its distance from the Chauka and consequently the width of the pargana varies from 4 to 14 miles. Between the two rivers there exists a long high ridge of land, with a good loamy soil, forming a central plain varying in width from one to nine miles, the greatest width being at the east. This plain can only be called high by comparison with the lower lands along the rivers to the north and south. There is probably no part of it where water is not found 14 feet below the surface; and the soil is so moist that except vegetables, poppy, and tobacco no crops need irrigation. It is intersected by "*sotas*" or backwaters of the Sarju and Chauka, which frequently communicate with each other; and it is covered with hills of the curious formation called "*bhagghar*," which have been already described under the head of pargana Bhūr.

One of these *sotas* is called the Bahatia; it has a wide bed, and in the autumn carries a large volume of water; it crosses the pargana in the centre, flowing at right angles to the Sarju and Chauka from north to south, or from south to north, according as the floods from the Sarju or that from the Chauka be the stronger. The *bhagghars* assume the most fantastic shapes, but always retain the one characteristic attribute—a very high bank on one side and a low marsh on the other.

In addition to the *bhagghars* and *sotas*, large shallow hills are scattered over the whole surface of the central plain, while dry water-courses and rivines intersect it in every direction, running into the *ghāts*, *sotas*, and *bhagghars* at every imaginable angle.

In the higher parts of the central plain the soil consists of a very thin loam, mixed with much gritty earth and very small stones. This soil

shines like sand, and generally has a substratum of pure sand at a distance of from a few inches to a few feet below the surface. It is poor and unproductive, and known by the local name of *tōpa*.

In my report of pargana Bhūr, I said that I believed the whole country between the high bank in that pargana and the corresponding high banks in Khairigarh formed once a large inland lake.*

The general appearance of the country, its interminable network of lakes and streams, dry water courses, and gritty high land, and specially the alternate ridges and depressions of soil by which the high land gradually slopes down into the river tārāis—all seem so many evidences of a time when the whole country was part of a great inland lake. The absence of *akāśa* trees, which only grow in soils beyond the influence of fluvial action, may be mentioned as another argument; they grow in abundance to the south of the high bank in Bhūr, or north of the high bank in Khairigarh, but hardly anywhere between the two rivers.

Though the period when the country was a lake has long ago passed from the memories and traditions of the people, the fact that the river Chanka or Sārā and the river Sarju were once the same stream is still fresh in their minds. These rivers are known to have been once connected quite recently by a water-course now almost dry which passes near Newalkhar, and when they were thus connected, the waters passing down the stream flowing under Khairigarh, now called the Sarju, were called the Chanka, and far exceeded in volume those contained in the most southern channel of the Chanka. Now the case is exactly the reverse, and the name Chanka is restricted to the southern stream. I have mentioned that the two rivers are even now connected by the Baita river which flows across this pargana.

An argument that the rivers were once the same may be derived from the etymology of the words. Sarju is of course a mere euphonic contraction of Sārā kojū; the river of Sārā, and as *jū* is Persian, the name must have been given first in Muhammadan times. This reduces the three names to two. Now Sārā is the title of a goddess, and is assumed both by Saraswati, wife of Brahmā, and by Durgā, wife of Shiva. The mythology of the Brahmins, which assigns divine protectors to mountains, rivers, and all great natural features, necessarily provided a goddess for a stream mightier even than the Ganges; probably the goddess was originally Saraswati, but she receives now but scanty honour. The Chanka is now looked on by the residents on its banks as under the peculiar protection of Durgā. It is frequently called Mahārāni or Chanka Mahārāni; sometimes Sārā, or Sārā Mahārāni. These two names therefore are evidently the names of one river and of its tutelary goddess. The word Chanka

* An argument in support of this conclusion may be drawn from the etymology of the word *tōpa*. For it is evidently the same as *tāpā*, which in Hindi means an island, and I think the conclusion is possible that the patches of high land which have the soil now called *tōpa* were originally islands in the middle of the large lake or inland sea which once stretched from the Sarju to the Chanka; being the highest land, they are of course the parts of the plain which would first be left dry by the receding waters.

is I understand derived from a Sanskrit word meaning cleanliness, purity. The Hindus even now believe that its waters possess peculiar efficacy both for ordinary cleansing purposes and for ceremonial ablutions. Some go so far as to maintain that its waters yield not even to those of mother Ganga; Chanka therefore means the pure river, Mahārāni Chanka, the Queen of purity.

On the south of the central plateau is a low plain forming the *tarāi* of the river Chanka, and generally resembling the low plain already described in *pargana Bhūr*. It is completely inundated for several months of every year. The floods reach it by simply overflowing the river bank, and not as in *Bhūr* and *Srinagar* by first flowing up backwaters communicating with the stream, and generally joining it at almost a right angle. In *Nighāt* the bank of the Chanka is seldom more than 5 feet in height, but the northern bank of the river Ghāghi, which is now to be described, is on an average quite 20 feet in height during the eastern part of its course.

There are hardly any backwaters or *sotas* running out of the Chanka. Their place is taken by a branch of the Chanka called the Ghāghi. The Ghāghi leaves the Chanka between the Ghāts of Maraucha and Patwara in *pargana Palia*, and flows in a direction nearly parallel to that of the Chanka to a spot some three miles north of Pachperi Ghāt only 22 miles to the south-east. The Ghāghi draws the high country in the centre of the *pargana*, and a great number of jhils and streams run into it.

The course of the river has so many windings that it is some 33 miles in length. Its average distance from the Chanka is from one to four miles, and it may be considered as the boundary between the central plain and the Chanka *tarāi*.

The Ghāghi joins the Chanka at Chhedoipatia for about a quarter of a mile and then again leaves it. From this spot it has increased in volume of water greatly within the last few years, and it now flows with a deep and rapid current between high and steep banks, but in a very narrow bed, about 15 yards in width. Year by year the volume of its waters is increasing, and there appears a probability that the Chanka may soon altogether leave its present bed and pass off into that of the Ghāghi.

This will be a mere repetition of the process that we have seen has been at work in *pargana Bhūr* for many ages, where apparently every change of the river's course brought it further to the north.

If this happens, as the present bed of the Ghāghi will be far too small to contain the whole stream of the Chanka, the waters will sweep over the country bordering on the Ghāghi, and spread ruin far and wide over some of the finest villages in this *pargana*.

The change of the Chanka's course opposite Bhānguda has been mentioned in my *Bhūr* report. Abandoning its old bed it has cut through *Mauria Lohi* and *Mauria Mahādeo*, leaving *Dhandhila* and the jungle grant No. 12 on its south; and joining the Ghāghi it re-enters its old bed three miles above Pachperi ghāt in company with that stream. From the spot where the Ghāghi rejoins the Chanka, the latter has a high bank

on its northern side, somewhat similar to the high ridge which meets the river on its southern side just above Bhūrguda, about two miles west of junction of the two rivers. At annexation several villages of this pargana were found to be deserted, some lay on the Palia frontier, forming a considerable tract of country, to a great extent overgrown with jungle, several others lay along the banks of the Chauka, these villages had all formed part of the great Bhūr taluqa, and appear to have fallen out of cultivation, and become abandoned by their inhabitants in the time of Rāja Gauga Singh, or at any rate within 20 years of annexation.

At the reconquest of Oudh these villages were appropriated by Government, and were soon re-peopled by immigrants from Kheirigarh, Dhaurahra, Bahraich, and Shahjahanpur. After being held for sometime on lease by the taluqdar of Patilhan, they have lately been decreed to Government, the north-west corner of the pargana,—in fact the whole of the forest Chak is still very scantily inhabited.

The forests along the Sarju river swarm with wild animals, and herds of wild pigs, deer, blue bulls, and antelopes wander about undisturbed, and find abundant pasture and water; they do great injury to the crops in the villages alongside the forest; and great labour and trouble have to be devoted to the necessary task of watching the fields by night. Tigers are occasionally but seldom found to the south of the Sarju; panther and leopards are more frequently met with.

The inhabitants of the villages in the forest chak suffer terribly from gaitre, which occasionally reaches the stage where it becomes cretinism; and from jungle fever, generated by the decaying vegetation in the malarious swamps within the forest.

These villages are mostly small and thinly peopled, but they all have very large areas of fallow, waste, and forest land within their boundaries. Tilokpur and Majan are the only considerable villages in this portion of the pargana. The former gives its name to the taluqa held for some years by Sarabjit Sāh, Taluqdar of Patilhan, and now decreed to Government.

On the south also, in the Gānjar chak, there are no large villages except one Munra Munri which has the remains of an old fort. Here every village has a number of small hamlets scattered over its lands, and situated on rising ground just out of reach of the floods; generally this part of the pargana is exactly like the Gānjar plain of pargana Bhūr.

There are some large, fine, and populous villages in the central chak, of these Lodhauri was formerly one of the headquarters of the Bhūr taluqa; Nighān has a police station, a tahsil station, and a large bazar, and gives its name to the pargana. Rakhoti and Parua have some fine masonry mosques and temples, and are surrounded with magnificent mango groves.

There is a road running through the pargana from Palia on the west to Shitābi Ghāt on the east frontier, being a part of the high road from Bahraich to Shājahānpur; and at Bahraimpur, near the centre of the par-

gana, it is crossed at right angles by a road from Sirsi Ghat, on the south to Khairigarh on the north. There are no other roads.

The ghats or ferries on the Chauka are at Margha, Sirsi, or Lalhojhu and Pachpori, a hamlet in Munra, and have been mentioned in the Bhâr report. On the Sarju there are fords at Dudhua, Khairigarh, Dukherwa, and Shitabi, where the Sarju and Kauriala meet. The area and population of the whole pargana is here given—

Number of villages...	...	...	...	...	...	78
Cultivated area without fallow	...	...	...	...	...	66,134
Culturable area including fallow	...	...	...	...	...	64,991
Barren and revenue-free	...	...	...	...	...	16,045

Population	...	...	...	...	...	Total	1,47,189
Population per square mile	...	...	...	...	...	...	212

The one grant which has now been partly cultivated, and is held by Rao Tala Râm, lies on the river Chauka. It has an area of 3,352 acres, and a population of 159 persons. This grant belonged at first to a Eurasian, Mr. Taylor, but was sold in execution of a decree of the civil court, and purchased by its present owner.

The seven tracts of forest along the river Sarju have an area of 15,971 acres. In these forests there are a few huts here and there inhabited by herdsmen tending cattle, and boatmen taking logs of timber down the Sarju river, but the population is fleeting and inconsiderable, has never been enumerated, and is not known. For the whole pargana then the figures are as follows:—

	Total area.	Population.	Population per square mile.
The 78 villages...	143,160	14,653	219
.. 1 grant	3,352	159	29
.. forest	15,971	Not known.	Not known
	162,483	54,812	219

But as the forest will never be brought under cultivation, the forest area is to the settlement officer the same as barren land, and is excluded from all calculations about the relation of population to the cultivated and culturable areas. For purposes of assessment, the population per square mile is not 212 but 239.

There are no data for giving exact details of the number of the various castes, as the pargana has been newly constituted since the census tables were compiled. Approximately I estimate them as follows:—

Muhammadians	...	...	...	2,100
Brahmans	...	...	...	3,500
Christians	...	...	...	1,400

Murāos are enterprising and bold men, and are always ready to emigrate from their homes and settle in new lands, specially if they are offered easy terms, and find soil suitable to their peculiar crop. "*Ubi bene est, patria est*," should be the Murāos motto. Murāos cultivate all the common cereals that are grown by other castes, and a Murāo's field may generally be known by the closeness of the furrows to each other, and the smallness of the clods into which the plough has broken up the soil. Of crops almost exclusively grown by this caste turmeric is the principal. This crop is grown only by the Thakurias and Haridwāras, and since annexation there has been a considerable immigration of these men into the northern villages of Bhūr, who are bringing large areas of lands under turmeric cultivation.

The Kananjias are the sub-caste that abound all over pargana Nighāsan, and they have been up to the present time increasing in number by immigration every year. They are not allowed by the rules of their caste to grow turmeric; their peculiar crops are vegetables and poppy and tobacco; they also grow onions and garlic, in great quantities, and here all castes eat garlic, and all except Brahmans eat onions. Recently the district authorities have been directed to aid the Opium Department in stimulating the cultivation of the poppy, and within the last year the plant has spread very greatly all over this pargana. Besides turmeric, onions, garlic, tobacco, and poppy, the following articles are occasionally grown by the Murāos of this pargana:—

Coriander (dhānā).
Pepper (mirch).
Purslain (dūsiya).
Fenugreek (methi).
Asiand (sajāin).

Arachmallow (khatol).
Ginger (sonth).
Radish (kharā).
Aloe (samt).

The fear of destruction by wild animals prevents Murāos from growing these plants in the *Ade*, and they are all grown quite close to the village; whereas in England a farmer never will sow his most valuable crops, such as turnips and carrots, anywhere except at some distance from a village or town from fear of being robbed by them at night.

It speaks well for the morality of the peasantry that the market gardeners can rear his valuable produce unprotected by wall or fence, and surrounded by the dwellings of a dense population, without the slightest fear or risk of being robbed.

In the settlement report of the Bhūr pargana I have described Gānjar country, but when closing my description of pargana Nighāsan, I cannot refrain from making a few remarks on the description of the people of Gānjar country recently written by the Extra Assistant Commissioner, Kālī Sahā. He states that the customs and manners, the dress, the food, and the language of the Gānjar people are all totally different from those of the people in the upper country,—in fact, he seems almost to consider the inhabitants of the Gānjar as a separate nation.

Those statements are, I think, somewhat exaggerated and likely to mislead. There are some differences, but they seem to me to be only such as

are naturally attributable to the backwardness and remoteness of the country. There is no great highway of commerce through it or near it, and large forests and numerous rivers are formidable barriers to the progress of civilisation. The moral characteristics of a rustic population are found in an exaggerated form. This is the principal point of difference between the Gánjar and the upper country.

The simplicity and ignorance of the people is certainly greater than in any other part of Oudh. I have been in villages where a European had never before been seen, where on several occasions the thekásári came forward to offer me their nature (presents) of three or four rupees, and showed great surprise when they were refused. In fact, once a lengthy explanation and apology on my part became necessary to remove from an old gentleman's mind the impression, that the refusal of the nazar was a direct insult, or at least a signal mark of the Hákim's displeasure.

There is no difference in the language, but the pronunciation is peculiar; the vowels are broadened and softened, and some of the inflections in the conjugation of the verb are different from anything I have heard before. These differences are sufficient to cause some difficulty in understanding the people. But there is great ignorance of the most ordinary Urdu or Persian words, which sometimes lead to amusing and amusing errors. I recollect two villages, Girda Kalán and Girda Khurál. None of the inhabitants knew the meaning of the distinguishing epithets. They had always called their villages *Hard Girda* and *Chhota Girda*, and now considered that two new names—*Kalán* and *Khurál*—had been bestowed on them by the Government. They were loth to give up the old names, yet hesitated to disobey a supposed order, so they had compromised the matter by naming their villages *Hard Girda Kalán* and *Chhota Girda Khurál*. An old instance of a new application of a familiar term, and also of the rapidity with which historical facts are forgotten, is the name given to pargana Palá by the inhabitants of the Oudh pargana bordering it. It is always known as the Angrezi Maurázi, the hereditary dominion of the English.

In dress I have found no difference except in the case of one caste, the Banjás, whose women wear petticoats and jackets made of different coloured patches of cloth, and having no sleeves for the arms, which are bare of clothes, but generally almost covered with silver ornaments. But Banjára women dress thus wherever they may be settled.

Customs and manners differ only so far as they are agricultural, and are modified by the peculiar circumstances under which husbandry is in this country carried on.

In the matter of food there is ~~no~~ difference,—for instance rice, jundi, and barley are almost the only grains eaten by the people, specially the first of the three; wheaten bread is an emblem of luxury, only the cheaper kinds of rice are eaten, and the better kinds are exported.

The differences in social customs, if they exist, are certainly not apparent to a European. But the remoteness and backwardness of the country is a constant theme of meriment to native visitors from the upper country and the contempt with which an inhabitant of Khori pargana, or of any place south of the Ul, regards the people of the Gánjar, and their country

is most amusing to a European; the southerner looks on the people of the Ganjar as rustic bores, and on their country as an outlandish jungle, and parties and witnesses in court constantly apologise for their inability to speak intelligibly, or their ignorance of the simplest rule of procedure, by begging the presiding officer to remember that they are simple people living in the Ganjar.

The aversion with which the low river plains are regarded is most advantageous to the inhabitants, though they do not know it. But it keeps out population, and therefore keeps down competition for land. Immigrants from the upper country have to be tempted to settle by the most liberal offers. The nakshi tenure is probably more favourable to the cultivator than any other in India.

Consequently the people as yet are very well off, and it is gratifying to see their prosperity, and the independence that must accompany it, shared by low castes as well as by high. The evidences of it stare one in the face. Little children, with golden ear-rings and bracelets, meet me in every village, and the wives of even Chamars and Pasis load themselves with silver ornaments. The same is the case in Khairigarh.

The independence and prosperity of the lower castes tends to weaken the feelings by which caste distinctions are supported. Brahmans, Chhatris, and Goshamis are not ashamed here to plough with their hands; whereas in Balasore the high caste man is degraded by the touch of the plough. In the densely inhabited villages of Balasore, and districts in the south of Odisha, the females of the lowest castes are not allowed to wear any jewellery whatever, and generally would be too poor to possess any.

The low castes keep great herds of swine, and pigs attain a size and fatness that would win them honourable mention even in Baker street. Dogs abound in Ganjar villages, testifying by their independent bearing and loud and bold barkings that they too share in the general prosperity. Banjars especially have a fine large breed of dogs which they use for the chase of wild animals, principally bears, of the flesh of which this caste is immensely fond. Gaterias also keep dogs in great numbers for watching their flocks of sheep and goats.

Table showing the population of the pargana.

Taluk.	Population.	Boundary of village and taluk.	HINDUS.				MUHAMMADANS.				TOTAL.					
			AGRICULTURAL.		NON-AGRICULTURAL.		AGRICULTURAL.		NON-AGRICULTURAL.		Total.	Males.	Females.	Total.		
			Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.						
			Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.						
16,803	Adults.	1,139	Children.	12,107	Adults.	6,318	Children.	6,444	Adults.	2,200	Children.	4,111	10,576	272	369	641
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16,803	Adults.	1,139	Children.	12,107	Adults.	6,318	Children.	6,444	Adults.	2,200	Children.	4,111	10,576	272	369	641
108	Adults.	1,139	Children.	12,107	Adults.	6,318	Children.	6,444	Adults.	2,200	Children.	4,111	10,576	272	369	641
16,803	Adults.	1,139	Children.	12,107	Adults.	6,318	Children.	6,444	Adults.	2,200	Children.	4,111	10,576	272	369	641
108	Adults.	1,139	Children.	12,107	Adults.	6,318	Children.	6,444	Adults.	2,200	Children.	4,111	10,576	272	369	641
16,803	Adults.	1,139	Children.	12,107	Adults.	6,318	Children.	6,444	Adults.	2,200	Children.	4,111	10,576	272	369	641
108	Adults.	1,139	Children.	12,107	Adults.	6,318	Children.	6,444	Adult							

NIGOHÂN Sissaindi Pargana*—Tahsil MOHANLALGANJ—District LUCKNOW.—The pargana of Nigohân Sissaindi lies between latitude 26°30' and 26°50', and is crossed by 81° of longitude. It is one of the two parganas into which the tahsil of Mohanlalganj is divided. Its area is seventy-two square miles. In shape it is oblong, with a length of from twelve to thirteen miles, and an average breadth of five. The Mohanlalganj pargana lies on its north, and it is bounded on the south by the river Sai, which separates it from the district of Unao.

It is traversed by two roads—one running from Ras Barchi along the north side of the pargana through Mohanlalganj to Lucknow, and the other from Sissaindi, lying at its south-west corner to Mohanlalganj.

The pargana is finely wooded to the south and round the town of Nigohân, but to the north-west it is bare, and crossed by large barren plains. The country along the Sai is light and sandy, and also along the banks of the Bânk stream, which crosses the pargana obliquely from the north, and joins the Sai at a point to the south of Nigohân. This sandy land amounts to twenty per cent. of the cultivation, and very much affects the fertility of the pargana. Except round the large villages, and in the south-west of the pargana, the cultivation is not so high as in the other parganas of the district.

The Sai is the only river, and is little fitted for irrigation, which is carried on chiefly from small jhils and wells. The only large jhils are at Sissaindi—where the water is almost infailing—and Jabouli. The cultivation round the former village is specially fine. Water throughout the pargana can be met with at a distance of thirteen feet from the surface, and well-irrigation is more than ordinarily common, amounting to thirty-seven per cent. of the whole extent irrigated.

The old pargana consisted of sixty-four villages, but by demarcation they have been reduced to fifty-seven, averaging an area of 505 acres each.

The population is in density 517 to the square mile, and Mussulmans amount to only 4·6 per cent. of the whole. In this it stands lowest of any of the parganas in the district.

The agricultural element is fifty-two per cent. This is also below the average, and is perhaps due to the presence of Brahmans, who are more than usually numerous in this pargana.

Of the total area fifty-seven per cent. is cultivated, and the population falls on this at the rate of 1,005 per square mile. The cultivable is high, amounting to 34·19 of the whole, but 0·500 or forty-three per cent. of this is under groves. What is left is situated towards the north of the pargana, and being largely mixed with forest, will not readily be broken up. Probably all that is worth much has been taken in hand.

With the percentage of agriculturists somewhat less than in other parganas their average holdings are large; they amount to from three and a half to five acres. The rents are very equitable, and, as might be expected

*By Mr. H. H. Brist, Assistant Commissioner.

from the nature of the pargana, low. They vary from Rs. 4 to 2 per acre except for a few Muslins, who pay Rs. 8-14 per acre.

The ordinary revenue was	—	—	Rs.	27,230
The revised demand is	...	...	"	48,534

The revenue falls at a rate of Rs. 2-0-0 on the cultivated, Rs. 1-2-0 on the cultivated and cultivable, and Rs. 1-1-0 throughout.

It falls lower than any other pargana in the district.

The only two towns, with a population of more than 2,000, are the old pargana centres of Nigohān and Sissaindi. These two towns are separated from each other by a distance of some ten miles, and lie at the east and west ends of the pargana. The former contains 2,305 and the latter 3,104. Besides these there are seven other towns, with a population of over 1,000. They are Bhakawan, Bhassenda, Blandi, Jabrauli, Dayālpur, Diboria, Sherpur Lalwal.

Schools are established at Nigohān and Sissaindi, at Jabrauli, Diboria, and Lalwal. Its chief bazars are held at Nigohān, Sissaindi, and Dayālpur. The former, situated on the road to Rae Bareilly, is the most important; its annual sales are said to amount to Rs. 17,000.

For police arrangements the pargana lies within the jurisdiction of the station fixed at the Mohanlalganj tahsil.

The two towns of Nigohān and Sissaindi are of importance as being the old headquarters of the two clans of Janwāra and Gantama, who colonized—the former forty-two and the latter twenty-two villages. It seems that the latter were much the earliest comers, for their traditions connect them with the Rais of Baiwāra and the kingdom of Kanauj. The former came with or subsequently to the Janwāra of Mau and Khajouli, at perhaps the end of the sixteenth century, and, it is said, drove out a tribe of Bhars, whose stronghold was on the Kakola dā on the village of Siria. The two settlements combined form the modern pargana of Nigohān Sissaindi.

Both were included in the Baiwāra jurisdiction, and the Rais of the Naistha house claimed to be lords of the soil. Even at as late a date as 1231 A.D. one of the houses transferred the lordship of the pargana of Sissaindi to Rāja Kashi Parahād, of whose estate it forms the chief part, while Thākur Bhagwan Bakhsh, Rais of Kumaona, successfully occupied and still holds five villages in Nigohān.

But in the Nigohān pargana, Gantama, inheriting from the Janwāra, and the Janwāra of Jabrauli kept the rest, though in the end the latter were dispossessed by the Khattri bankers of Maurāwan, who farmed their villages.

Both the towns that formed the headquarters of these parganas are very old. Sissaindi was founded by Shri Singh, one of the Gantama leaders. But to Nigohān some mythic history is attached. It is said to have been founded by Rāja Nābhuk, of the Chandrabansi line of kings. And near the village to the south is a large tank, in which the legend says

that the rāja transformed into a snake for cursing a Brahman, was condemned to live. Here at length the Pāndu brothers, in their wanderings after their battle with the Kurus came; and as each as he reached the edge of the tank to draw water were five questions, touching the vanity of human wishes, and the advantage of abstraction from the world, put by the serpent. Four out of the five brothers failed to find answers, and were drawn under the water, but the riddle was solved by the fifth. The spell was thus loosened, the rāja's deliverer had come; the Pāndu placed his ring round the serpent's body and he was restored to his human shape. The rāja then performed a great sacrifice, and to this day the cultivators, digging small wells in the dry season in the centre of the tank sow across burnt barley and rice and betel nut. Probably the root of the word Nigohān, Nāg, exists in this legend, which points to some former Nāg worship, and not in the name of Nāhuk.

It seems not unlikely that the settlement of Janwāra in Nigohān was subsequent to the time of Akbar, for in the *Ain-i-ahbari* no such pargana is mentioned.

The tenure is largely taluqdari. The total number of demarcated villages is only fifty-seven, and of these thirty-six belong to taluqdars. They are divided between three taluqdars—Raja Chandan Shikhar of Sissaindi, Thākur Bhagwan Baksh of Kusmaura, and Lal Kumbhaya Lal of Jab-rudi; but the latter taluqdar belongs more properly to Mairāwān in Unao. The remaining villages are pretty equally divided amongst the Hindu caste, but Brahmins and Chhattaris predominate. The following account is from the settlement report. Raja Kashi Parshad has since died, and has been succeeded by his adopted son, Chandar Shikhar.

Raja Kashi Parshad of Nigohān is one of the six loyal taluqdars who, for their adherence, and the assistance they gave to the British Government during the mutinies, were conspicuously rewarded by grants of villages, and a remission of ten per cent. on their revenues.

The rise of this family is recent, and dates from the marriage of the present taluqdar into the family of Pāthak Amrit Lal, the chakladar. The Rāja's grandfather was Lal Man, a Tewāri Daman, Brahman of Mir Kheta, and of one of the most honoured Brahman houses, who only give their daughters in marriage to the Awasthi Parbhakar the Bājpe of Hira, and the Pānde of Khur, Brahman tribes. Lal Man was a banker of his native town, and rose to be chakladar of Baiswāra in 1240 or 1442 fasil (1833 A.D.). In the latter year he was imprisoned as a defaulter, but was released on the security of Pāthak Mohan Lal, son of Amrit Lal, who gave him, moreover, Rs. 10,000, and arranged for the marriage of his grandson, Kāshi Parshad, with one of his the Pāthak's daughters.

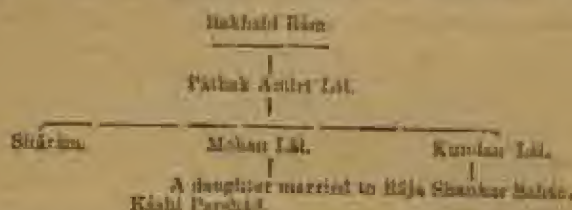
Kāshi Parshad is now a great man. He has built himself a fine house at Sissaindi, and a handsome temple and ganj in the village of Man, on the road from Lucknow to Rao Bareilly, which he has called Mohaniganj after his father-in-law, and which now has become the headquarters of the tahsil,

and gives its name to both the pargana and tahsil. He holds a large *hâqa* consisting of the whole of—

- (1) The Sisainali pargana, with the exception of one village.
 - (2) Of Man and Dewa, and the estate of Karora in Mohaulal ganj, eleven villages in all.
 - (3) Of Barauna, &c., twelve villages in pargana Bijnaur.
 - (4) Of Dadlaha, &c., twenty-five in the district of Unao.
- Fifty-eight villages in all, assessed at Rs. 54,989.

The Dadlaha estates he received for his services during the mutiny. The Barauna estates he acquired by sale. Karora he got by a mortgage transfer in 1238 *fahi* (1831 A.D.), the genuine nature of which transaction however is strenuously denied by the old zamindars. Man and Dewa were only held on farm. But the Sisainali estate was acquired through Pâtâk Amrit Lal. The proprietary of this pargana is said to have vested on the chief of the Bais family of Kurar Sudauli, and it was one of the nine parganas that fell to the Naisitha house on the partition of the Baiswara principality. In 1231 *fahi* (1824 A.D.), on the occasion of the investment of Shankar Sahâe, grandson of Amrit Lal, with the Brahmânic cord, he induced the Rani Basant Kunwar, the widow of Raja Dhrupât Singh, to confer the pargana on him in *sherkatp*.

Pâtâk Amrit Lal had three sons:—(1) Kundan Lal, whose son was Shankar Sahâe, whose cord-investment occasioned the gift. The wife of Shankar Sahâe still holds her share in the estate, though subordinate to the taluqdar. (2) Sitarâm, whose share Raja Kâshi Parshâd bought up when he defaulted. (3) And Mohan Lal, father-in-law of Raja Kâshi Parshâd. These three all died previous to 1248 *fahi* (1841 A.D.); and from 1243 *fahi* to 1259 *fahi* (1836 to 1852 A.D.), the estate was held either by the widow of Shankar Sahâe or Mohan Lal. This is the pedigree:—



The history of Taluqdar Thâkur Bhagwân Bakhsh, of Kusmaura, lies in the Rae Bareilly district, and he only possesses in this pargana of Nigolâh the small estate of Kusmaura consisting of five villages, which he inherited from his adoptive mother, the widow of Jawâhir Singh, Bâe.

The Bâe's title is however questionable; there are no records of his holding at all till 31 *fahi* (1847 A.D.). But it seems that Nigolâh was one of the nine parganas of the Baiswara principality that are said to have fallen to the Naisitha house on the division of Raja Tilok Chand's kingdom.

The Bais, however, had no real zamindari here, and the real owners of the soil were Gantams and Janwars, who were regarded and treated as the zamindars on the enumeration of the province. But the widow of Jawáhir Singh, the Thakurám Guláb Kuar, was settled with to their exclusion on its re-occupation in 1858 A.D., and has been succeeded by her adopted son, the present taluqdar, a member of another branch of the family. His estate in this pargana is assessed at Rs. 5,300.

Taluqa of Jahrauli.—The history of Lálá Kanhaiya Lál, of Jahrauli, better known as the taluqdar of Maudowán, lies more properly in the Unao district.

NIGOHÁN—*Pargana NIGOHÁN SASSAINDI—Taluk MAHARAJGARH—District LUCKNOW.*—Nigohán, on the Lucknow and Rae Bareilly road at the 23rd milestone from Lucknow, lies a little off the road to the right, and is beautifully surrounded by woods. It was under the native rule, the administrative centre of the pargana known as Nigohán, and was included in the Baiswán division of the province. The name of the town is said to have been derived from Rája Náruk of the Súrājāsani line of Ajodhya, but the tradition is mixed up with the mythology of a snake whose body the rája, it is said, was condemned to assume, and which dwelt in a tank to the south of the village. A yearly festival is held to the memory of this snake, and the origin of the name (Nigohán) probably lies in this. It is said to have been one of the centres of Bhar rule, and the Bharas were driven out by Janwars, who migrated here from Bhamra in the Bahraich district. A generation or two after him saw his line ending in a daughter who had been married to Lúka Singh, Gantam of Kuntá Naraiśa, royal dynasty, and Nigohán, with a few villages, fell to him, and it has ever since remained in his family. It is probably that the Janwars did not arrive in this part of the country till some time towards the end of the 16th century. They are nearly connected with the Janwars of Mau, who, it is said, were admitted by the Shokhs of Bahmatnagar, of the same family as the Salempur Chaudhris, the owners and occupiers of a great part of the adjoining pargana of Mohanlalgarh during the reign of Akbar. It was during the reign of this emperor that a pargana was made out of two tappas, 22 Gantam and 24 Janwár villages, with Nigohán as its centre. As its history will show the population is very largely Hindu. It was an unimportant division of a revenue circle of the Baiswán division and was ruled from Haidargarh maintaining here only a tahsilदार and qánungo. The population is 2,306 inhabiting 509 houses, and the British element in this is very strong. Their principal means of subsistence are the numerous large groves which surround the village and which have always been held rent-free. The few remaining inhabitants that are not agriculturists follow the ordinary village trades. There is a Government vernacular school here, and the sales in the bazar amount to 17,500.

In the centre of the village is a small shrine on which offerings are made on Sundays and Mondays to the eponymous hero of the place, Báha Náruk, and the Gantams light in his house a daily taper. And in the month of Kárik there is the annual snake festival at the Abhiniváran tank, the tank where the snake was thrown off (Abhiniváran). On the bank of

this Jhil is a picturesque grove of old trees in which is a small brick enclosure dedicated to Mahadeo, to whom offerings are made at this festival, and amongst other observances milk is poured into a small hole in the ground probably to the special honour of the snake. Near the grove is a small hamlet of Ahira.

NIRÁLGARH CHAK JANGLA—*Pargana JANGPUR*—*Tahsil MUSAIR-KHANA*—*District SULTANPUR*—This village stands 36 miles west of the Salit Sultanpur on both sides of the Lucknow-Sultanpur road. The village Sāthan lies six miles north of this. It was founded 150 years ago by Rāja Nihal Khan, the ancestor of the husband of Rāni Sadha Bībī, taluqdar of Mahona in this district, on the land of the village Chak Jangla whence the village derived its name. The mud-built castle, built by Rāja Nihal Khan, was occupied by the taluqdar who resided here up to annexation, but it has been razed since. This village has a police station, and there is also a Government school. There are 562 mud-built houses, and only one brick-built belonging to Balramkand, a banker of the Agarwala Banian caste, who has acquired the *matnadarī* right in some villages by mortgage and sale deeds. By the census of 1891, the population amounts to 2,593; of these there are 1,292 males and 1,301 females. There are three small brick-built Hindu temples. The bazar of this town contains some shops of *Thatties* (broaders) besides those of the ordinary dealers in articles of food and clothing.

NIMKHAR or NIMSAR*—*Pargana MISRIKH*—*Tahsil MISRIKH*—*District SITAPUR*—This town is 20 miles from Sitapur, and lies on the left bank of the Gumti at the junction of the Khairabad and Sitapur roads in latitude $27^{\circ}26'$ north, longitude $80^{\circ}35'$ east. A third road connects it with Harrai, and there is good water communication afforded by the Gumti, which flows down through Lucknow, Sultanpur, and Jaunpur, to the Ganges. It is unbridged here. The town is famous for its sacred tanks, and the traditions connected with them, to treat of which would be out of place here. Suffice it to say that its origin is buried in remote antiquity, and no trace remains of the original founders, who they were or whence they came. The name is derived either from "*nirwa saranga*," the forest of holiness, or from *utusa*, which bears locally the meaning of the holder of the discus: because it is said that Brahma flung a discus into the air bidding people to deem holy the place where it fell. It is a poor place with but 2,307 inhabitants, who are mostly Brahmans and their dependents. A bazar is held on Tuesdays and Fridays, the annual sales being but Rs. 18,540 in value.

The tanks and temples are numerous; of the former those called the Panch Parag (containing the water of five holy places), the Chakr Tirath, wherein thousands of people attend to baths on Sombhāri Amāvāsya, the Godāori, the Kāshī, the Gangotri, the Gumti, &c., are very famous. The temple of Lālta Dabī has widespread celebrity. There is but one mosque. There are the *pakka* remains, bricks, and blocks of limestone, of the old Government fort, the residence of an amil under the native regime.

Here commences the pilgrimage or *pyrkarma* described in the notice of Misrich, where it is brought to a conclusion. The climate of Ninkhar is peculiarly salubrious. Cholera has never been known to appear in it. The camping ground is good, and water is abundant. There are several masonry and 610 mud built houses. The following is from Colonel Blooman:—

"This place is held sacred from a tradition that Ram after his expedition against Ceylon came here to bathe in a small tank near our present camp, in order to wash away the sin of having killed a Brahmin in the person of Rawm, the minister king of that island, who had taken away his wife (Soota). Till he had done so, he could not venture to revisit his capital (Ajoodhesa).

"There are many legends regarding the origin of the sanctity of this and the many other places around, which pilgrims must visit to complete the *pyrkarma* or holy circuit. The most popular seems to be this. Twenty-eight thousand angels were deputed, with the god Indur at their head, on a mission to present an address to Brimha, as he reposed upon the mountain Kyla, praying that he would vouchsafe to point out to them the place in Hindostan most worthy to be consecrated to religious worship. He took a discus from the top-knot on his head, and whirling it in the air directed it to proceed in search. After much search it rested at a place near the river Gomtee, which it deemed to be most fitted for the purification of one's faith, and which thenceforth took the name of Neem Sarung—a place of devotion. The twenty-eight thousand angels followed, and were accompanied by Brimha himself, attended by the deities or subordinate gods.

"He then summoned to the place no less than three crores and a half or thirty millions and a half of *teeruts* or angels, who preside each over his special place of religious worship. All settled down at places within ten miles of the central point (Neem Sarung); but their departure does not seem to have impaired the sanctity of the places whence they came. The angels or spirits, who presided over them sent out these offshoots to preside at Neemar and the consecrated places around it, so that send off their grafts without impairing their own powers and virtues."

NIR*—*Pargana* GORAMAT—*Tahsil* HARDOI—*District* HARDOI.—(Population 2,481, chiefly Chamars.) A rich agricultural village, six miles south-east from Hardoi. It was founded by Nir Singh, a Chamar-Gent in the service of the Hindu kings of Kanauj, who drove the Thakeras out of their stronghold at Besohra, and utterly destroyed it. A ruined mound of brick remains still marks its site.

OEL—*Pargana* KHERI—*Tahsil* LAKHIMPUR—*District* KHERI.—This large village is situated on the road from Lakhimpur to Sitapur, eight miles west of the former. It lies on a plain of fine clay soil, beautifully cultivated and studded with trees, intermixed with numerous clusters of graceful bamboo. The two villages, Oel and Dhakua, adjoin each other and form a large town, but the dwelling-houses have a wretched appearance, consisting of ruinous mud walls and thatched roofs. There is a handsome

* "Blooman's Tour through Outh," Vol. II. pages 4-5.
† By Mr. A. H. Harrington, C.S., Assistant Commissioner.

temple dedicated to Mahādev in the centre of the town, and the houses are close upon the ditch of the fort, which has its bamboo fence inside the ditch and mud parapets. This temple was built by Bakht Singh, grandfather of Rājā Anrudh Singh, the headquarters of whose estate Oel is. There are two other temples, one of which was built by Rām Dīn, nāib of the mud rājā. There are four sugar-manufactories, but no market.

Population, 3,003—

Hindūs	...	2,645	Muhammādāns	...	353
Male	...	1,582	Male	...	192
Female	...	1,421	Female	...	171

PACHHIMRĀTH Pargana*—Tahsil BYRAPUR—District FYZABAD.—It is said that an influential Bhar chief, of the name of Rāthor, founded the village of Rāth, now known as Rāhet, to which he gave his own name. Here he had his residence, and made his revenue collections. He is also traditionally believed to have founded another village to the eastward in the direction of Chirān Chupra, to which he gave the same name and used in the same way. From that day the one village was known as Pachhim (the western) Rāth, the other Pārāb (the eastern) Rāth. This is the qāndūg's account. The more likely tradition as to the name is that mentioned in the account of pargana Hawēl Oudh, and which I obtained from Mahārājā Mān Singh—viz., that at a former period the territory between the rivers Gogra and Guntī was known as Pachhimrāth and Pārābrāth. From the village of Pachhimrāth or Rāhet the pargana takes its name.

More than 200 years ago one Bhagān Rāo, Dais, whose family history will be detailed further on, came from Baiswāra, and founded the bazar still known as Rāmpur Bhagān. A Government fort was also there built, and the Government revenue was thereafter collected there.

No.	Name.	No. of townships.
*1	Rāhet	24
2	Bāin	13
3	Meindona	24
4	Mahānā	70
5	Ankārī	63
6	Masāl	64
7	Kātārka	106
8	Bhadāul	73
9	Parsāl	92
10	Pendā	90
11	Almān	82
Total		854

This tahsil contained the four sub-divisions of Kāl Sarān, Achhora, Athānā and Bhadaula. There was also formerly the usual tappa distribution, and the names of these subdivisions are marginally indicated, but they have long been set aside.

The pargana during native rule consisted of 850 townships, of which 50 were offshoots (*clākhilā*). Under the operations of the demarcation department these villages were reduced to 467 in number. Of these 104 villages have since been transferred to parganas Amān and Mangālī, to give convenient jurisdictions, while 52 other villages added from the jurisdictions marginally noted, so that pargana Pachhimrāth, as now constituted, contains 413 townships.

have, for the same reason, been

Mangālī.	Jagallpur.
Hawēl Oudh.	Saltanpur.
Mojbānā.	

*By Mr. F. Curugy, Commissioner.

This pargana is bounded on the east by Majhaura, on the west by Radaul of Bara Banki, on the north by Haweli Qudh, and on the south by Sultanpur Barmaisa, of the Sultanpur district. The pargana is intersected by two unnavigable rivulets, the Madha and the Biasi. The former stream takes its rise in the village of Basorhi in the Bara Banki district. The latter has its source in the Anjar Jhill in pargana Sultanpur of the district of that name. After passing through Pachhimrath these streams unite in the neighbourhood of the town of Majhaura, and from that point the river is known as the Tona, on which stands the station of Azimgarh; the stream is rendered memorable by traditional associations with Rām Chandra.

There are remains of the former Bhar population in about 32 villages of this jurisdiction, the chief of these being those which are marginally mentioned.

Intgion.
Meholna.
Khiseran.
Rahet.
Sardil and Gaudor.

The following details embrace such meagre particulars as have been ascertained regarding the former landed proprietors of the jurisdiction—

Chauhāns of Ahson.—The family traditions set forth that one Rāo Bhān Rāo of this clan, the ancestor of Tahdil Singh and Amar Singh, the present representatives of the family, came with his followers from Mainpuri to Bather at Ajodhya some 400 years ago, and ended in replacing the Bhars and assuming possession of 503 villages, of which however 123 only were of this pargana, the rest being of Lamhi, Sultanpur, and Khamdānsa. Rāo Bhān Rāo was succeeded by his two sons, Jalā Rāo and Dunia Rāo, who divided the property equally between them. The estate of the former of these brothers was swallowed up by the Bhālā Sultān tribe, a century and a half ago. The portion of the estate (62 king's mautas) which pertains to this pargana, and which belonged to the other brother, remained in the proprietary possession of his descendants till annexation; they have since lost the Intgion estate under settlement decreed. The offspring of Rāo Bhān Rāo are still found inhabiting 16 villages, and the revenue they pay under the revised assessment amounts to Rs. 10,721.

The Bais of Malahitu.—The family traditions have it that some 200 years ago, one Jamuni Bhān Singh, of this clan, the ancestor of Kungul and Bhabūt, the present representatives of the family, came from Mungī Pātan, in the province of Mālwa (the locality whence the Bais of Bairwāra also trace their advent), and overthrow and dispossessed the Bhars, and increased his estate till it contained 84 villages, including the Kurāwān and Pāra Malahitu properties of 42 villages in this pargana, and the Johar-nampur property of 42 villages in pargana Sultanpur. The 42 Pachhim-rath villages are now included in 10 demarcated villages, and to these the descendants of Jamuni Bhān have subproprietary claims; they are residents of five of them.

The Bais of Sehwal and Burā.—Jagat Rāo, of this clan, the ancestor of Subhān Singh, Antar Singh, and others, now living, came from Bairwāra some 400 years ago, and aided in the suppression of the Bhars. He had

two sons, Rudi Sâh and Mohudi Sâh. The former established the Burû estate of 27 villages, the latter the Mekhdona estate of a similar number of villages. These properties are now included in the estate of Maharâja Sir Mân Singh, and in six of these villages only have the Bais anything resembling a subproprietary position, in some of the others they still cultivate the soil.

The Bais of Uchhâpali.—About 300 or 400 years ago, Nowâd Sâh, of this tribe, the ancestor of Jari Singh and others, still living, came from Baiswara, and succeeded the Bhars in the management of this estate, which he then increased to 20 mauzas (villages). Nowâd Sâh in his lifetime made over eight of these villages to his priest, a Tivârî Brahman. The offspring of Nowâd Sâh are still in subordinate possession of the remaining 12 villages.

The Bais of Râmpur, Bhagan—Tikri, &c., Moti Râo, and Chhato Râo, two brothers of this tribe, the ancestors of Jaskaran Singh, Bindu Singh, Surman Singh, &c., who are still living, came from Baiswara with a *farman* for 104 villages, and the office of *chaudhri*, from Jahângir Shah, and fought the Bhars, replacing them in the possession of mauza Nitwâri, Chhatarpur, and 51 other villages of tappa Parsûmî, and 52 villages of tappa Pindâ, including Râmpur Bhagan. The office of *Chaudhri* of tappa Rahet was also held by the family in the person of the direct ancestor of Jaskaran Singh, but this office they had lost long before annexation.

This family still holds most of the ancestral property in direct engagement with the State, and it is now represented by 41½ demarcated villages. Five other villages had, however, passed into taluqa before annexation.

The Bais of Gandâr.—One Chhatai Singh, of this tribe, the ancestor of Duna Singh and Daljit Singh, now living, came from Baiswara 300 years ago, and took service with some Bhar chief. Having afterwards invited his master to partake of his hospitality, he put him to death, and took possession of his estate. Chhatai Singh had three sons, Chandî Râo who succeeded to Gandâr, and whose descendants in the present generation still hold the parent village in their proprietary possession. They have been named above. Kaliân Râo, who founded Kaliân Bahadarsa, pargana Hawâl Oudh, and Barsingh Râo, who founded mauza Barsingh in the same pargana.

From the above details it will be seen that there are no less than five families of Bais alleging a separate and distinct advent and origin in this pargana. There are four similar families in the neighbouring pargana of Mangalsi, and one in Hawâl Oudh. I request attention to my note on the Bais of Mangalsi, for the observations there recorded apply equally here. All these Bais are looked down upon and disowned by the Tilok-chundi Bais, and I have no doubt that their ancestors were persons of low origin, who have been admitted within the last few centuries only to a place amongst the Rajput tribes.

Two taluqas have their centres in this pargana, Khajurâhet and Mekhdona. Of these I now proceed to give some details.

The Bachgotis of Khajurāhat.—Bābu Abhai Datt Singh, the present owner of this taluqa, is the younger brother of Bābu Jai Datt Singh of Bhiti; both being offshoots of the Kurwār rāj. An account of the elder of these brothers is given in the Majhaura history, but some further particulars of the family have since been obtained, and these may as well be given here.

After the overthrow of Shujā-ud-daula at the battle of Buxar, more than 80 years ago, he is known for a time to have abandoned the neighbourhood of Fyzabad, and to have spent some months in the direction of Rohilkhand. Advantage was taken of his absence by, amongst others, Daniāpat, the then taluqdar of Kurwār, to increase his possessions by annexing thereto Khajurāhat and numerous other estates of parganas Pachhimāth and Haweli Oudh, but, on the return of the Nawab, the Bābu was again deprived of all these new acquisitions. After the death of Shujā-ud-daula, and in the days when his widow, the Bahā Begam, held this part of the country as jagir, Bābu Bariār Singh, a younger brother of Daniāpat, again succeeded in acquiring a property in these parganas, which paid an annual demand of Rs. 80,000 to the State, and of this estate he retained possession till 1232 fasli. In the following year, owing to the Bābu's default, the then Nazim Valayat Ali deprived him of his entire property. In 1234 fasli, the nazim returned to the Bābu the Khajurāhat portion of the property, consisting of 26 villages, held on an annual rent of Rs. 6,000, but of which sum Rs. 4,700 was remitted on account of the taluqdar's nānkār. The rest of the estate was settled village by village with the zamindars, with whom the nazim entered into direct engagement. This state of things ran on till 1243 fasli, when the then Nazim, Mirza Abdu'lla Beg, made the Bhiti and Khajurāhat properties, consisting of the entire estate that Bābu Bariār Singh and his predecessor had accumulated, over to the chief of the rival clan of the neighbourhood, Bābu Harpāl Singh Garagbanai, the ancestor of the taluqdar of Khajurādhī. Bābu Bariār Singh then fled to the British territories where he soon afterwards died.

In 1245 fasli, Rāja Darahan Singh became nazim, and during his rule the sons of Bariār Singh, Bābus Jai Datt Singh and Abhai Datt Singh, were restored to the Bhiti and Khajurāhat estates, which moreover were considerably added to. The two brothers divided the family property in 1259 fasli, the elder receiving the Bhiti estate, estimated at one and a half share, and the younger Khajurāhat, of one share. The former of these now consists of 81 villages paying Rs. 37,850-10-0 per annum to the State, the latter of 34½ villages paying Rs. 21,472. These brothers are highly respected, and I look upon them as amongst the best of our smaller taluqdars.

The Sangaldipi Brahmins of Mehdona.—According to the family records, Sadānkh Pāthak was a Sangaldipi Brahman of note in Bhajpur, who held the office of chaudhri. In the general confusion that followed the overthrow of Shujā-ud-daula by the English in that quarter, Gopālram, the son of Sadānkh Pāthak, left his home, and finally settled in the village of Naudnagar Chori, pargana Ameria, zillah Basti, about the

end of the last century. Purandar Rām Pāthak, son of Gopākrām, subsequently crossed the river, and married into the family of Sadhai Rām, Mīr, zamindar of Polia, in the Fyzabad district, which latter village he thenceforth made his home. Purandar Rām had five sons, whose names are marginally detailed.

The eldest of these commenced life as a trooper in the old Bengal Regular Cavalry. Whilst Bakhtāwar Singh was serving in this capacity at Lucknow, his fine figure and manly bearing attracted the notice of Nawab Saadat Ali Khan, who having obtained his discharge, appointed him a jamadar of cavalry, and shortly afterwards made him a risāldar.

After the death of Saadat Ali, Bakhtāwar Singh secured the favour of Ghāzi-ud-dīn Haider, the first king of Oudh, which led to his further advancement, and to the acquisition of the life-title of rāja. This title was subsequently granted in perpetuity by Muhammad Ali Shah, when he also turned the Mahdona property into a rāj, under the following farmān, under date the 13th Rabi-us-sani, 1253 Hijri.

"Whereas the services, intelligence, and devotion of Rāja Bakhtāwar Singh are well known to and appreciated by me, I therefore confer upon him the proprietary title of the Mahdona estate, to be known hereafter as a rāj, of which I constitute and appoint him the rāja in perpetuity. All rights and interests pertaining thereto—such as *ār*, *āyār* jagir, *nānkār*, *abkārī*, transit dues, &c., as well as a revenue assignment of 42 mauzas, and some smaller holdings, are also gifted to him for ever. He is, moreover, considered the premier rāja of Oudh, and all the other rajas are to recognize him as such. All Government dues and revenue from the villages alluded to are released for ever, and no other is to consider himself entitled to share these bounties with the rāja.

"The detail of the grant is as follows:—

- "1. Cash *nānkār*, Rs. 74,616-8-9.
- "2. *Murh* and jagir lands, 41 villages, and some smaller holdings.
- "3. *Sir*, 10 per cent. (1 of the estate) to be revenue-free.
- "4. *Sāyar*, including the *bazar* dues of Shāhganj, Darshannagar, and Rāoganj, and all transit duties on the estate.
- "5. *Abwāb* *faujdārī*, including all fines levied.
- "6. *Abwāb* *diwāni*, including periodical tribute, occasional offerings, and fees on marriages and births.

"Bakhtāwar Singh then summoned his younger brother Darshan Singh to Court, and the latter soon received the command of a regiment. This was followed in 1822-23 by the appointment of Darshan Singh to the *chakla* of Salon and Baiswara, and in 1827 to the *nizāmat* of Saltanput, including Fyzabad, &c. Shortly after this Darshan Singh obtained the title of Rāja Bahādur for his services to the State, in apprehending and sending in to Lucknow Shaukīn Singh, Bahrela, Taluqdar of Serojpur, district Bara Banki, a notorious disturber of the public peace and revenue defaulter of those days. In 1842 A.D., Rāja Darshan Singh obtained the *nizāmat* of Gonda Behraich, which he had previously held for a short time in 1836, and he then seriously embroiled himself with the Naipāl

authorities in the following year, by passing the present Maharaja of Bahampur, Sir Dughai Singh, whom he accused of being a revenue defaulter into that territory. The circumstances connected with this aggression of territory are fully detailed by Sleeman at page 59, Vol. I, of his Journal. The pressure at that time put upon the king of Oudh by Lord Ellenborough, led to the dismissal from office and imprisonment of Rāja Dardhan Singh, and to the resumption in direct management of the Mehdoma estate, which the brothers had already created. But all these punishments were merely nominal, for in a very few months Rāja Dardhan Singh was released from confinement, retiring for a time to the British territories, while the older brother, Rāja Bakhtawar Singh, was allowed to resume the management of the Mehdoma estate; and this was almost immediately followed by Rāja Dardhan Singh being again summoned to court, when without having performed any new service to the State, he had the further title of Saltnat-Bahādur conferred upon him. But the rāja did not long

survive to enjoy those new honours, for within a few weeks he was seized with an illness from which he never recovered, and it was with difficulty that he was conveyed to the enchanted precincts of holy Ajodhya where he speedily breathed his last, leaving three sons whose names are marginally indicated.

Rāja Rāmānand Singh,
Rāja Bhāgchand Singh,
and Mahrāja Mān Singh,
(originally named Hama-
mā Singh.)

* In 1845 A.D., Mān Singh, the youngest of these sons, was appointed nazim of Daryabad-Rasaili, at the early age of 24, and to this charge the Sultanpur ulāmat was also afterwards added. Mān Singh soon gained his spurs by an expedition against the feud owner of the Sarapur estate (for overthrowing whose predecessor, Shindin Singh, his father, had also obtained honours, in October, 1839), in the course of which that taluqdar's fort was surrounded and assaulted, and its owner, Singhji Singh, captured and sent to Lucknow (see *Sleeman's Journal*, page 256, Vol. II.). For this service Mān Singh obtained the title of Rāja-Bahādur. In 1847 A.D., Mān Singh was ordered to proceed against the stronghold of the Garghatia chief, Harpal Singh. The details of that affair are also to be found in *Sleeman's Journal*, Vol. I, page 144. There are two sides to this story. The one is that Harpal finding his fort surrounded, and resistance hopeless, surrendered at discretion and unwittingly lost his life. The other is that he was betrayed under promises of safety into a conference, and was beheld in cold blood. One thing is certain, that the transaction was looked on in different lights at Fyzabad and at Lucknow. The local tradition of what occurred is not favourable to the chief actor in the tragedy, while the service he had performed was thought so important at the capital, that Qāmjang (steadfast in fight) was added to the existing distinctions of the young rāja. As an impartial historian, I am bound to add that I have yet to learn that any right at all took place, when Harpal Singh, who was at the time in wretched health, met his death. In 1855, Rāja Mān Singh obtained the further honorary titles of Saltnat-Bahādur for apprehending and sending to Lucknow, where he was at once put to death, the notorious proclaimed offender Jagannāth chaprasi, whose proceedings occupy no inconsiderable space in *Sleeman's Journal*.

"Almost simultaneously with the last recorded event, Rāja Bakhtōwar Singh died at Lucknow. He left a widowed daughter but no son, and on the evidence of Sleeman, who had good opportunities of knowing (and who wrote in February, 1856, while Bakhtōwar Singh still lived), he had previously nominated as his sole heir Rāja Mān Singh, the youngest of the three sons of Darshan Singh. The following is a free translation of Rāja Bakhtōwar Singh's last Will and Testament, now in the possession of the family of the Maharāja:— It is known to one and all that by my own unaided exertions I obtained the favour of my sovereign who conferred on me the title of rāja, the proprietary functions of which rank I have to this time exercised in the Maladwa estate, which was also created by the royal order into a rāj, and moreover other properties were also purchased or acquired by mortgage by me, which are held in the name and under the management of my brothers, Rāja Darshan Singh, Inehha Singh, and Deh-parahad; and also in the names of my nephews. It had recently happened that in my old age I had been imprisoned for arrears of revenue, and although my brother Inehha Singh and others of my family still lived, it fell to the lot of Mān Singh alone to assist me as a son, and by the payment of lacs of rupees to release me from my difficulties. Whereas the recollection of a man is only kept alive by the presence of offspring, and whereas I have not been blessed with a son, therefore be it known that while still in the full exercise of my senses, I have voluntarily adopted Rāja Mān Singh as my own son and representative, and have made over to him, with the sanction of the Government, my entire property heretofore acquired and wheresoever situated, and whether till lately held in my own name and management or in the name and management of other members of the family. All my possessions have now been transferred by me to Rāja Mān Singh, and his name has been substituted for my own in the Government records. No brother or nephew has any right or claim against the said Rāja Mān Singh, who will be my sole representative in perpetuity. But whereas it is a duty incumbent on me and on Rāja Mān Singh to make provision for the other members of the family, both now and hereafter, therefore the following details are to be followed, so that they may never suffer from want. At the same time it is incumbent on the said relatives to treat Mān Singh as their own son, taking care that they never fail to conform to his wishes in all things. Should they fail in doing so, he has full power to resume their allowances.

"In view to these wishes being carried out this deed of gift (*Hibānakama*) has been penned:—

Detail.

1.	To my widow	Rs.	200	per mensem in cash.
2.	" Haradatt Singh	Rs.	600	" " "
3.	" Bhagshah Singh and his sons	Rs.	500	" " "
4.	Inehha Singh and his sons, and 200 to his sons	Rs.	300	per mensem; thus, Rs. 200 to Inehha Singh and 100 to his sons.
5.	To Haradatt Singh and his brothers and his sons	Rs.	800	per mensem in cash.
6.	" Haradatt Singh	Rs.	100	" " "
7.	" Darshan Singh's temple	Rs.	200	" " "
	The Narpaikwar Thakurdān	Rs.	50	" " "
	The Rajghat	Rs.	50	" " "
	The Rā-ghat	Rs.	10	" " "
8.	Certain lands were also assigned to different persons and objects which need not be detailed.			

When Oudh was annexed Rāja Mān Singh was found in possession of Melidona, the family property, with a then paying jama after deduction of Rs. 66,053 nankar, or Rs. 1,91,174.

He was at that time returned as a defaulter to the extent of Rs. 80,000 of revenue due to the ex-king. In consequence he was deprived at the first summary settlement of his entire estate, and sought refuge for a time in Calcutta. This did not, however, prevent his offering protection and convey to such of the Fyzabad officials as chose to accept it, when they had to flee from Fyzabad, nor did it prevent him from procuring boats for them, and starting them safely on their voyage down the river.

The mutiny found the rāja a prisoner in our hands, and he was released in order that he might protect our women and children. Of these proceedings the Deputy Commissioner, Captain Reid, at the time thus wrote:—

"Without Rāja Mān Singh's assistance it would have been quite impossible to get away this large number, and for his good services he well deserves our gratitude. I was always opposed to the plan of imprisoning him. He was the only man who could have saved Fyzabad aided by our treasury, and I believe he would have done it."

At a subsequent period the rāja was instrumental in saving Mrs. Mill and other Europeans who certified to his uniform kindness and amableness.

On these services Sir John Lawrence made the following remarks on the occasion of his great Lucknow Darbār:—

"You have in my estimation a special claim to honour and gratitude, inasmuch as the commencement of the mutiny in 1857, you gave refuge to more than fifty English people in your fort at Fyzabad, most of whom were helpless women and children, and then, by God's mercy, were instrumental in saving all their lives."

In the earlier days of the mutiny, Mahārāja Mān Singh remained in constant communication with Mr. Gubbins, the former Financial Commissioner, and Sir Charles Wingfield, who was then at Gorakhpur, and he was an earnest advocate for an advance against Lucknow by the Gogra and Fyzabad route. So long as there was a chance of such a movement being carried out he never wavered in his allegiance to the British Government, but having previously made it distinctly known that such would of necessity be the result if no such movement was speedily carried out, no sooner did he hear that the scheme of an advance by the Gogra route had been abandoned, than he proceeded to join the rebel cause at Lucknow.

During the siege of the Residency, although the Mahārāja had command of an important rebel post, he was in frequent communication with the garrison, and there is little question that had his heart been in the rebel cause, he could have made our position even more disagreeable than it was, and colour is given to this belief from the fact, that when Lucknow fell, Mān Singh returned to his fort of Shāhganj, where he in turn was

besieged by the rebels, and had actually to be relieved by a force under Sir H. Grant.

On the return of peace, the title of Mahārāja was conferred on Mān Singh. The estate he possessed at annexation was restored to him, and the confiscated property of the Rāja of Gondā was made over to him in proprietary title for his services.

In the great Oudh controversies that have for several years engaged so large a share of the public attention, Mahārāja Mān Singh was the mainstay, as he undoubtedly also represented the intellect of the taluqdars, and it was for the assistance rendered in bringing these controversies to a satisfactory close, that he had so recently been decorated by command of Her Majesty with the Star of India. The words of the Viceroy on presenting this decoration were these:—"Mahārāja Mān Singh, Her Majesty the Queen of England and India, having heard of your good services in various important matters connected with the administration of the province of Oudh, has thought fit to appoint you a Knight Commander of the Most Exalted Order of the Star of India."

It will thus be seen that the Shāhganj family is but of yesterday. It was created by a daring soldier of fortune, and it was annihilated by another, who to courage of an admittedly high order, added an intellect than which there were few more able or more subtle.

Since this biography was sketched, the subject of it has been gathered to his fathers. He died in his 50th year after a protracted illness of eighteen months, contracted in the over-zealous performance of onerous duties connected with the final settlement and consolidation of the taluqdari system of Oudh.

It is a remarkable circumstance that the year 1870 has proved fatal to all the three sons of Rāja Darshan Singh. Rāja Raghubardāsi, the second son, died on the second May, 1870; Mahārāja Sir Mān Singh, K.C.S.I., the youngest, on the 11th October, 1870, and Rāja Ramadāsi, the eldest, on the 13th November, 1870. Of these the first mentioned will ever be remembered with a shudder by the readers of *Sloman's Journal*, as the cruel official devastator of the *Teain-Gogra* districts. The latter long devoted himself with credit to the management of the family property, but in consequence of a petty amana dispute he relinquished the charge and betook himself for several years to a life of devotion at Benares. He, however, returned to Oudh shortly before the province was annexed, and since then the brothers have made Shāhganj a fortified town, founded by the uncle and father, and which is situated 14 miles south of Fyzabad, their general residence.

Mahārāja Mān Singh has left a daughter who has a son, Kunwar Partān Narsān Singh, to whom it was his intention that his fine estate, which at present yields a revenue of Rs. 4,32,128 per annum to Government (not including the Gondā property) should eventually descend, but the will leaves the property to the widow who is not the lad's grandmother, and to her is assigned the duty of finally naming the heir.

The will is in the following terms :—

"Whereas my intentions as to the nomination of any of the youths (of the family) as my representative have not as yet been finally matured, it is necessary in the meantime to appoint the Mahārāja's representative and proprietrix, that she, until such time as she may appoint a representative, may remain as my representative and proprietrix, but without the power of transfer. No co-sharer has any concern whatever with my property, real or personal. I have therefore written and filed this will and testament, that at the proper time it may take effect. Dated 22nd April, 1862."

The other brothers, who were men of an altogether inferior stamp, have each left several sons, who are supported by the estate.

It is popularly averred, with what truth it is hard to say, that on one occasion Rāja Bakhtawar Singh intimated his intention of leaving his estates to R. mādhan, his riches to Raghubardayal, and his army to his favourite, Mān Singh. He was asked how the army was to be supported without property or wealth, and he is said to have replied naively,—"I am no judge of men, if he who gets the army does not very soon possess himself of the estates and the treasure as well." Be the truth of this story what it may, the Mahārāja rested his right and title to the estates on Rāja Bakhtawar Singh's last will and testament, a free translation of which has already been given.

The following letters referred to the Mahārāja's services during the mutiny :—

"The undersigned being about to leave the court of Rāja Mān Singh, desire to place on record the high sense they entertain of the services he has rendered them.

"When the danger of the mutiny of the troops at Fyzabad became imminent, he came forward of his own accord and offered an asylum to all the ladies and children at his fort of Shālganj, and his offer was gladly accepted, and eight women and fourteen children of this party (besides three others) were sent there.

"Shortly after the *émigré* took place they were joined by their husbands, and Rāja Mān Singh made arrangements to forward the whole by water to Dinapore.

"Though the party lost their money and valuables en route (this was owing to an untoward accident which the rāja could not possibly have foreseen), the voyage on the whole has been as satisfactory as could be expected, and free from the extreme misery and discomfort which other refugees have experienced.

"Without the personal aid of the rāja, it would have been quite impracticable to get off such a large number of persons (29). There can be no

doubt that under Providence we are indebted to him for our safe passage to this place.

(Sd.) J. REID, *Capt.*

“ A. P. OEH, *Capt.*

“ F. A. V. THURBURN, *Capt.*

“ JOHN DAWSON, *Capt.*

“ E. O. BRADFORD, *Lieut. Asst. Commr.*”

Gopalpur, }
The 24th June, 1857. }

“ This is to certify that by the kind assistance of Rāja Mān Singh, I and my three children, and also three sergeants' wives, with their families, have been protected, and our lives, indeed, saved.

“ When the disturbance took place at Fyzabad my husband, Major Mill, Artillery, had made, as he imagined, every careful arrangement for the safety of myself and our children, but by some mismanagement and untoward circumstances, of which I know not the cause, it appears he was obliged to fly without me, though he gave orders for me to be sent for. As I and the children were hidden and placed under (on the night of the 7th June) the care of a person who had promised to do everything that was needed but who proved false to his trust, I did not get a boat till Wednesday, the 9th, and that was through other people's influence. I proceeded scarcely above a mile from Cuptār Ghāt when my boat was stopped by order of the sepoya of the 6th Regiment Oudh Irregular Infantry, and several came on board and threatened to kill me and my children unless I immediately left the boat, which I therefore was obliged to do. I was told that we should be killed if we remained in the station, and the same fate would also await me if I took another boat; however I determined to try if safety could be obtained by water, and engaged a small boat, for which I had to pay 80 rupees. I was taken over to the opposite side, and there again threatened with death from every one I met, as the Delhi Bādshāh had given orders to that effect. We were then put on shore, hurriedly left there, and all my property left behind. I wandered from village to village with my children for about a fortnight, existing on the charity of the villagers, when Rāja Mān Singh discovered the fact, and most generously took us under his care, and has been exceedingly kind and attentive, providing us with all we needed, food and clothing; and he is now about to send me on towards Gorakhpur, to the charge of Mr. Osborne, by the request of Mr. Paterson. I most sincerely hope and trust Government will amply reward the Rāja for his uniform kindness to all Europeans; had Rāja Mān Singh not protected us we must all have perished, and we are deeply indebted to him for his great assistance.

“ OUDH, }

“ The 7th July, 1857. }

“ (Sd.) MARIA MILL,

“ Wife of Major John Mill, Art’y.”

Bajpās ...	... 24 per cent.
Brahmins ...	... 20 ”
Koṛis, Kuntās, and Ahirs ...	... 18 ”
Mahāsās ...	... 7 ”
Other castes ...	... 29 ”

Population—The distribution of races in this pargana is as per margin. The residents are mostly agricultural, one-half of which are well-to-do, the other half being poor. Sixty per cent. of the houses are tiled.

Trade.—The principal bazars are marginally indicated, and trade is in the hands of petty dealers who appear to have few, if any, transactions beyond the limits of the pargana.

<i>Names.</i>	<i>Souls.</i>
1. Rāmapur Bhaganj	538
2. Kābhaganj	365
3. Shābhaganj	525
4. Dārābhaganj	415
5. Dharampur	250
6. Jāhān	310

Fairs and shrines.—There are three petty annual fairs in this pargana.

(1) *Astik*.—In mauza Pilrai Bīrhal a fair is held for two or three days in the month of Sāwan, in connexion with the feast of snakes (Nāg Panchmi), which is attended by some hundreds of people of the neighbourhood who go to make offerings at this shrine.

(2) *Sitākund*.—In mauza Taron Dārābhaganj a fair is held in Kārtik and Chait, where those of the neighbours assemble who cannot join in the larger half-yearly gatherings at Ajodhya for the purpose of commemorating important events in the life of Rām Chandra. The tradition is that Sita offered sacrifice at this place on her way back from the wilds, and dug the tank in which the pilgrims bathe to commemorate the event.

(3) *Sarājēund*.—In mauza Rāmapur Bhaganj 1,000 or 1,200 people assemble here the first Sunday after the 6th day of Bhādran to commemorate the birth of the sun. During the day salt in every shape is achieved, and a strict fast, extending even to abstaining from drinking water, is maintained from sunset till sun rise the next morning.

PACHHOHA Pargana.—**Tahsil SHAHABAD**.—**District HAMDOL**.—This pargana is bounded on the north by the Shāhjahānpur district of the North-Western Provinces, on the east by pargana Shahabad, on the south by Pali pargana, and on the west by the districts of Farukhabad and Shāhjahānpur. The area is 56,280 acres or about 88 square miles, divided as follows:—

Cultivated	...	...	...	42,361 acres.
Irrigated	...	...	...	12,502 "
Unirrigated	...	...	...	29,859 "
Culturable	...	...	...	10,275 "
Unculturable	...	...	...	2,544 "
Total	...	...	...	56,280 "

The soil is chiefly bhūr (sandy). There are two rivers—the Garna and the Sunnaha Chana. There is only one road from Thābeera to Farukhabad. The Government revenue demand amounts to Rs. 44,284-2-6. There are 17 schools and two post-offices. The population is 30,420; the number of houses 4,980.

Pachhoha pargana was in the Nawabi included in Pali. In 1834 the pargana was named "Pachhoha Dehāt," and a tahsildar was appointed owing to the defalcation of the Pachhoha zamindars. This tahsildar resided at Bilsar. Pachhoha was formed into a separate pargana after annexation. The village of Pachhoha lies west of the fort of Pali, and hence the name. The zamindars are mostly Panwāns.

PAHARAPUR Pargana—Taluk Gonda—District GONDA.—This pargana is bounded on the north by pargana Gonda, on the south by Guwārich, on the west by Hladimpur of the Bahraich district, and on the east by some villages of pargana Gonda. Formerly it contained only 63,193 acres, divided into 114 villages, but since the recent survey in 1876, 14 more villages, with an area of 10,098 acres, have been transferred to this pargana from Hladimpur. Now therefore the pargana contains 128 villages, with an area of 73,391 acres, or 115 square miles. The surface is level; unculturable land amounts to 7,340 acres, barren land to 15,026 acres, and groves cover 3,880 acres. The irrigated land is 8,095 acres, or 10 per cent., and unirrigated 39,044 acres or 81 per cent. There are no forests within the limits of the pargana. There are no large rivers. The Turbi, which traverses the pargana from west to east, is neither used for navigation nor irrigation. It does mischief during the rains by inundating the villages which border it.

The only crop peculiar to this pargana is *dāni dhān*, which is sown in Baisākh (April) and cut in Sāwan (July). It is never in danger of being submerged by the flood, as it continues to grow as the water rises, so that its top is never covered. Water is met with at 6 to 9 feet from the surface. There is no disease peculiar to the pargana. During October and November fever is somewhat prevalent.

The revenue of the pargana amounts to Rs. 33,518-2-0, Rs. 91,324, being land revenue and Rs. 2,290-2-0 cesses.

The pargana is held chiefly by the rajas of Kapurthala and Singha Chanda. The Bhabankharpur estate belongs to the heirs of Mahā rājā Mān Singh.

The villages are thus held:—

Talimpuri ...	...	...	...	83
Zutindari ...	...	...	...	55
Parildari ...	...	...	...	21
Dharyachina ...	...	...	...	3
Total				162

Inclusive of extraordinary mohals.

The tribal distribution of property is as follows:—

Brāhman ...	...	...	...	83
Rao Chhattarj ...	...	...	...	15
Kolhau Chhattari ...	...	...	...	9
Musahau ...	...	...	...	8
Nanakshāhi fāqir ...	...	...	...	8
Chauhan Chhattari ...	...	...	...	3
Goshāhi ...	...	...	...	3
Jauhar Chhattari ...	...	...	...	1
Bairagi fāqir ...	...	...	...	1
Kurmi ...	...	...	...	1
Total				162 villages.

The total population amounts to 46,990. The numbers of the prevailing castes are as under:—

Brāhman ...	...	...	...	7,827
Ahīr ...	...	...	...	2,506
Rājā ...	...	...	...	2,016
Musā ...	...	...	...	1,957

Uda	...	...	...	1,585
Korai	...	...	...	1,000
Gombain	...	...	...	1,428
Chhattri	...	...	...	1,350
Padan	...	...	...	1,331
Humla	...	...	...	1,200
Bararia	...	...	...	1,007
Hurji	...	...	...	1,007
Bania	...	...	...	273
Kayash	...	...	...	813

There live in 11,567 houses, all of which are mud built. The only masonry buildings are four thakurdwāras.

As has been before said, there is no other river in this pargana than the Tirthi which runs only during the rains. Then communication is made by ferries at the following places:—

Chhat Ghat,
Kakarba,
Shah Jor.

Pura Hori.
*Balpur Ghat.
†Balsapur Ghat.

There is hardly any traffic. There is a bazar called Kates in this pargana, which is a cattle market of some note.

Village schools have been established at the following places:—

Mahmudpur, with	...	...	50 pupils.
Kates bazar	...	...	51 "
Bilawa	...	...	42 "
Purna	...	...	40 "
Balsapur	...	...	37 "
Bartpur	...	...	32 "
Palsapur	...	...	40 "

There is a registry office at Kates bazar.

History.—It is said that formerly the headquarters of the district were in village Lauda, which still exists three miles west of Palsapur. The country was then in the possession of Nala Sah, a Tharu chief. This was at the time when Juddhistir, the hero of the Mahabharath, reigned at Hastinapur. Some time after the Tharu line became extinct, and Raja Pithora of Delhi annexed this country to his kingdom. On the fall of the Hindus at Delhi, and the ascendancy of the Muhammadans, Chhitan, a Brahman, became lord of it. Nothing further is known till the end of the 17th century when (1692) Raja Datt Singh, of Gonda, annexed this country to his dominions, and gave it the name of Palsapur. Since this time it has remained in the uninterrupted possession of the Gonda rajas.

The only famous battle is that fought between Alawal Khan Nazim and Raja Datt Singh of Gonda. It occurred at Balpur Ghat, cost the life of the Nazim himself and thousands of his followers.

*This is crossed by the road that leads from Gonda to Bahraich.

†This is crossed by the road from Colowpura to Balsapur. A wooden bridge is only kept up in the dry weather.

There is no religious building in this pargana which particularly requires notice. The only fair is that held in Phāgun on Shivrātri in honour of Barkhadi Nāth Mahādeo.

Katra bazar is the only place in the pargana which has a population of over 2,000.

PAILA Pargana—*Tahsil* LAKHIMPUR—*District* KHERI.—Pargana Paila includes the old pargana of Karaupur which has lately been joined to it. It now contains 119 villages covering an area of 105 square miles. The general features and history of the two portions of the pargana—viz. pargana Paila proper and the old pargana of Karaupur, which were separately assessed, are as follows:—

Pargana Paila proper is bounded on the north by the old pargana of Karaupur, on the east by pargana Kheri, on the south by pargana Bouda, and on the west by parganas Kasta and Sikandarnbad. It contains 59 regularly demarcated villages, comprising a total area of 32,910 acres or 51·42 square miles, with a population of 345 to the square mile. The cultivated area is 17,640 and the culturable and fallow 11,091 acres more, or a total assessed area of 28,740 acres, out of 4,170 acres. Of the unassessable area there are 910 acres under groves, and 32 acres still released as rent-free grants, which latter have now been separately assessed at Rs. 7½. There are 4,243 cultivators and 3,419 ploughs, being 1·24 men and 5·16 acres of cultivation to each plough. Again, the percentage of the irrigated land is 32 from wells and tanks chiefly. The pargana is almost entirely free of jungle; it has much good average loam and clay soils, and in certain localities a good deal of wet land producing two crops a year. Owing to some feuds between Rāja Lons Singh and Rāja Anrudh Singh of Oel, several of the villages, Atwa, Shankarpur, &c., to the north of the pargana were destroyed and thrown out of cultivation since 1243-49 *bedi*, when Rāja Lons Singh got these villages in his lease under the Huzār Tahsil. Many of these villages were in possession of the Rāja of Oel at the time. According to Colonel Sleeman's account "Rāja Lons Singh got the lease in March, 1840, and commenced his attack in May." The result was, a great fight occurred between him and the Oel rāja on the Paila plain, and Lons Singh is represented to have been beaten back and lost some of his guns. The Rāja of Oel eventually left the villages he held. These villages are now held by several of the grantees, and are now only beginning to revive.

In Atwa and Shankarpur and some others large areas are still waste, but rapidly are being brought under the plough. The soil in these villages is everywhere good.

The largest jhil is at the village of Kutwa; it is a long narrow deep jhil, with high and sandy banks on both sides, which prevent the lands being irrigated from it. After the rains another jhil is formed in the hollow of some low land lying between the villages of Rasūlpur and Kishanpur on one side, and Partābpur and Sajwān on the other side. At certain seasons much of the waste is available for irrigation, and the flooding from the jhil adds much to the fertility of the adjoining lands. There are two streams,

which partly form the boundary of the pargana, the Jamwari on the north-east and Sarayan on the south-west, but at present very little use is made of the water of these rivers.

Nature of tenures and number of villages.—The following are the varieties of the tenures in the 30 villages of this pargana:—

Talukdar	—	23
Deccred to Government	—	6
Patildar	—	2
Zamindar	—	18
		—
		59

These are all khālas villages; of these 48 villages were formerly given over to grantees. Subsequently Gayā Purshād, grantee, was allowed to exchange four villages he held in this pargana for other villages in the Unao district; so these and two others have been deccred to Government, the remaining nine villages are still held by the former proprietors. Paila was formerly a part of Ninkhar pargana.

That portion of the Paila pargana which was formerly the Karanpur pargana is separated from Haidarabad on the west by a curious range of low sand hills, with shi jungle along both bases and a succession of jhils; these at Kaimahra become a river which flows west and joins the Kathwa; formerly probably a branch of the Chankra passed down here. After leaving these hills the pargana presents the appearance of a flat plain well watered with numerous jhils and large wells. Water is more abundant than in Haidarabad, but so is deer. After passing the river Jamwari the soil is lighter, but water is everywhere plentiful from rivers, jhils or wells, which unlike those of Haidarabad are often stable enough for using leather buckets. Towards the north the boundary is the Ul for 14 miles, but this is hardly available for irrigation on account of the height of the banks. The Karanpur pargana was likewise formerly a part of the Bhūrwāra, and one of the earliest seats of the Abbans. The present village (Bhūrwāra) lies a mile south of the Ul, and the whole way along the banks of this river to Rāmpur Gokul; remains of old buildings are numerous opposite Fatehpur Karra; near the latter place there are numerous mounds, and wherever the earth has been turned up large blocks of carved stone, capitals of pillars, friezes, and architraves have been discovered. Silver and gold coins of the Kanauj series have been found in considerable numbers. The original zamindars are Abbans. The Bhūrwāra estate was divided among the five sons of Mohammad Husen Khan mentioned in "Sherman's Tour." Siathū, with Kupia Murshah; belongs to a family headed by Imām Ali Khān. The Jamwari represented by the Rāja of Oel and Thākur of Mahawa seized a number of villages between 1840 and 1850. Simra, an old village on the bank of the largest jhil in the district, and several villages round it, then passed into the hands of the Thākur of Mahawa, who had held the village of Karanpur before.

The Karanpur pargana contained 60 villages covering an area of 54 square miles, principally owned by the Jamwari of Kheri, the lords of Mahawa and Oel; their occupation is a recent one.

PAILA—*Pargana* PAILA—*Tahsil* LAKHIMPUR—*District* KHERI—The town of Paila is built on some high land, looks very dilapidated now, and is nothing beyond an ordinary-sized village; the residents being chiefly Brahmins, Kirmis, Páis, and Chamárs. The returns showing a population of 1,018 in 317 houses. No trade seems to be carried on in the town.

PAINTEPUR*—*Pargana* MAHNUDABAD—*Tahsil* BĀRI—*District* SITAPUR—This town lies in about 3 miles west of the high road from Balrampur to Sitapur, which latter place is 42 miles south-east; latitude $27^{\circ}14'$ north, and longitude $81^{\circ}13'$ east.

The town is said to have been founded 300 years ago by one Paint Pál, an Akbari Rájá of Mahóli, and to have been named after him. It is now the residence of Kásim Husen Khán, who owns estates in the neighbourhood, and who is cousin of the Taluqdar of Mahnudahtal, four miles off. The population is 5,127, there being about seven Hindus to every Musselman. The only Government building in the town is the school at which the average daily attendance is 70. Paintepur contains 1,189 mud-built and but two masonry houses, one of which latter is the taluqdar's residence—a substantial edifice.

The local bazar is held on Sundays and Tuesdays; and in the month of December there is a fair at which all the commodities in ordinary demand are to be purchased. The annual value of all sales is estimated at Rs. 1,31,000. There is a large community of bankers settled here, in addition to whom, the Banjias element is strong in the town, which on the whole is flourishing and of considerable local importance.

PALI *Pargana*†—*Tahsil* SHAHABAD—*District* HARDOI—A light sandy tract in the south-eastern corner of the Shahabad tahsil, between the Garra and Sandha rivers. On the east the Garra separates it from parganas Shahabad and Saranmanagar, and on the west and south-west the Sandha from parganas Allahgarh (Farukabad) and Katiári. Barwan adjoins it on the south and Pachibcha on the north. In an area of 75 square miles, of which 46 are cultivated, it contains 92 villages. In shape it is irregularly square, with a maximum length and breadth of nearly 12 and 11 miles respectively. Its general aspect is thus described in Captain Gordon Young's assessment note book:—

"The whole, as a rule, is bhār, not necessarily of one standard, but generally light and sandy. There are, however, strips of tarāi or low-lying moist lands all along the Garra, and by the sides of the long jhils which intersect the pargana from north to south. Between these jhils are long high tracts of bhār, and along the sides of the jhils and between these ridges are strips of tarāi. From Pāl to Sahjānpur all is bhār of the very sanliest, with numerous shifting sand-hills brought into position by any stump or scrub which arrests the eddy and thus forms the nucleus of a sand hill. If vegetation gets a hold on the hillock it is probably stationary for ever, otherwise the first high wind carries it away to another spot."

* By Mr. FERRY, C.S., Assistant Commissioner.

† By Mr. A. B. HARRINGTON, C.S., Assistant Commissioner.

The villages skirting the Garra, though light of soil, are the best in the pargana. In some of them the lands by percolation from the river remain moist till March or April, so that irrigation is scarcely required. In others, where the river runs between higher banks and with a narrower flood-basin, fine crops of opium, tobacco, and vegetables are raised along the river bank, owing to the ease with which a never-failing supply of water is drawn from it by layer (*dhankla*) wells. To the west of these villages, with an average breadth of about three miles, runs parallel with the Garra a belt of high, dry, uneven, unproductive bhûr.

All the villages in this tract have been rated in the third or fourth class. Here rents are low and wells are few. In some of the villages there is no irrigation at all. To the west of this tract, and up to the boundary stream, the Sindhia, broadths of dhak jungle copiously intersected by narrow marshy jûls, along whose edges cultivation is gradually extending, alternate with treeless ridges of thinly cropped bhûr. Many of the jungle villages are fairly productive with average soil and good water-supply, but in some the soil is cold, stiff, and unproductive, and in almost all cultivators are still scarce, rents low, and mischief done by forest animals considerable. In the extreme west of the pargana, as in the east along the Garra, a narrow strip of moderately good villages fringes the Sindhia. There is not a mile of road in the whole pargana. Cart-tracks wind deviously from village to village. Along them, except in the rainy season, a light bullock cart (*Shikara*) can be driven without much difficulty.

The staple products are bajra and barley, which, in the year of survey, occupied three-fifths of the crop area. Wheat, arhar, rice, and grain made up the greater part of the remainder. Tobacco, opium, and kitchen vegetables are raised principally in Pali, Nisâmpur, Amtâra, Barâda, Laknaur, and Bharkani. The nodular limestone (*kankar*) is found at Musair and Behl.

Rent-rates vary from Rs. 10-8 and more per settlement bigha (1/16th of an acre) on market gardeners' lands in Pali to nine annas on the dry uneven bhûr. Cash rents prevail; but here and there payments are still made in kind.

Sombansî Rajputs hold more than half the pargana; Brahmans nearly a fifth, Muhammahans a tenth. Three

Sombansî	...	604
Mîr Brahmans	...	1
Pânds	...	16
Tirbadi	...	54
Shikhs	...	3
Sayyads	...	24
Pathâns	...	1
Kâyasths (Srlâmbh)	...	54
Gadhâns	...	1
Government	...	5
		72
		—

villages have been decreed to Government. The tenure is *malikani* in 56 and imperfect *patidari* in 17 villages, 10 belong to the Sewachpur taluqa.

Excluding cesses, the Government demand is Rs. 57,041, a rise of 47 per cent. on the summary assessment. It falls at only Rs. 1-4-1 per cultivated acre; Rs. 0-12-8 per acre of total area; Rs. 10-8-5

per plough; Rs. 1-13-2 per head of the agricultural, and Rs. 1-5-1 per head of the total population.

The number of inhabitants is 28,057, or 385 to the square mile. Hindus to Muhammadans are 25,578 to 2,500, males to females 15,242 to 12,841, and agriculturists to non-agriculturists 20,208 to 7,789. More than a fourth of the Hindus are Brahmans; Chamars and Chhatris each constitute a ninth; Mordas a twelfth; Kahars, Ahirs, and Kudas predominate in the remainder.

There are no important fairs. Village schools have been established at the following places—Pali, Sahjanpur, Baharpur, Madnapur, Sarān, and Lakinapur.

The only market is at Pali on Sundays and Thursdays.

For some account of the past history of the pargana see Pali town. The *qānūngos* say that Pali has been a pargana for seven hundred years—i.e., since Shāhsh-ul-dīn's conquest. It is probable that if not so ancient as this, its formation into a revenue subdivision dates at least from the reign of Humāyūn. In the *Āin-i-Akbari* it is mentioned as containing 50,150 bighas, and as paying 12,061,230 dāms of revenue, and 36,488 dāms are set down as *jāgir*. No fort is mentioned, but there was a garrison of 30 troopers, 1,000 foot-soldiers. *Auanas* (?) are entered as the *amindars*. Pali originally contained the whole of what are now parganas Shahabad and Paddohia, and a part of parganas Saroman-nagar and Katiāri.

PALI*—Pargana Pali—Tahsil SHAHABAD—District HARDOI—(Population 5,122.) The chief town of pargana Pali lies in latitude 27° 30' north, longitude 79° 44' east, and is pleasantly situated on the right bank of the river Garra, on the old route from Fatehgarh to Sitapur, nine miles south-west from Shahabad, 18 miles north from Sānli, 20 north-west from Hardoi, 19 north-east from Farukhabad, 64 west from Sitapur and 90 north-west from Lucknow. Its general appearance was thus described by General Sleeman twenty-three years ago:—

"The road for the last half way of this morning's stage (along the Sānli road) passes over a good downy-soil soil. The whole country is well cultivated and well studded with fine trees, and the approach to Pālee at this season (January) is very picturesque. The groves of mango and other fine trees, amidst which the town stands on the right bank of the Garra river, appear very beautiful as one approaches, particularly now that the surrounding country is covered by so fine a carpet of rich spring crops. The sun's rays falling upon such rich masses of foliage produce an infinite variety of form, colour, and tint, on which the eye delights to repose."—*Sleeman's Tour, Vol. II., page 40.*

The Garra here is fordable at Rājghāt for about five months of the year. A ferry is kept up at other times. The river has shifted a good deal northwards away from the town within the last forty years.

Local tradition describes the circumstances of its foundation, but does not furnish any clue to the derivation of the name. The tract of coun-

* By Mr. A. H. Harington, C.S., Assistant Commissioner.

try of which Pali is the centre was conquered from the Thatheras by the Sambarsis under Rāja Sātan before the Muhammadan conquest.

The name may, not improbably, be connected with the Pal dynasty of Kanauj, from which place Pali is distant only 34 miles.

The founding of Pali is placed by local tradition at the close of the twelfth century, shortly after the great campaign of Shāhsh-ud-dīn Ghori, and the downfall of the Rāthor dynasty of Kanauj. In those days the country round Pali was ruled from Sātannagar (Sāndi) by the Sambarsī Rāja Harhar, surnamed Shīqasī Deo, son of Rāja Sātan. The office of mace-bearer at Rāja Harhar's court belonged hereditarily to a powerful family called variously Gabra (fire-worshippers) and Kisāna. They lived a little to the west of the present town of Pali on the now ruined site called Sāndi Khara, and enjoyed the revenues of a considerable tract lying round it, known then as Sāndi Pali. These Gabra (or Kisāna) seized the opportunity of the Ghorian invasion to revolt from their prince, and possess themselves of his dominion. Harhar strove in vain to recover it. In his strait he despatched Gām Pānde, his family priest, to his brother, a risāldār in the Musalman garrison of Kanauj. At his request troops were sent from thence under the command of Shekh Moīn-ud-dīn Usmān, son of Hājī Sālār. The upstart Gabra were crushed; Rāja Harhar was restored. Shekh Moīn-ud-dīn Gām Pānde, and his brother, the risāldār, were each rewarded with a rent-free grant of five hundred bighas. Settling down on their grants they gradually cleared away the forest along the river bank, and founded the present town of Pali. The Brahmans established themselves to the north and the Shekhs to the south of the site. The former became the chāudhris and the Shekhs the qāsis of the tract. At this day Shekh Moīn-ud-dīn is represented in Pali by his descendants Shekhs Naxir Ahmad, Tajammul Husen, and Qāzi Nivānsh Ali; Gām Pānde by Chāudhri Hanwant Singh, and the risāldār by Chāudhris Bāo Singh, Darīdo Singh, and Buddhi Singh. Mr. Carnegie (I do not know upon what authority) assigns a much later date to the founding of the Shekh colony at Pali under Shekh Moīn-ud-dīn:—"There, about 1350, really began the Muhammadan immigration. Shekh Moīn-ud-dīn, grandson of a lieutenant of Alā-ud-dīn Khilji, Governor of Oudh, stationed at Kanauj, crossed over to Pali and established a colony which was afterwards increased by the assimilation of numerous adventurers." (Notes on Tribes, page 66.)

In the Nawabi, from 1839 to 1854, the nāib or deputy chakildār of the Sāndi Pali chakla, or revenue circle, was stationed at Pali.

There are five mohallas or wards—(1) the Shekhs quarter, (2) Qāzi Sarāe, (3) the Malik and Pathāns quarters, (4) the Maghazāe or western quarter, inhabited exclusively by Pathāns, and (5) the Hindu town, in which Pānde and other Brahmans preponderate. The Hindu town looks well to do, but the Muhammadan mohallas have, for the most part, a decayed and impoverished appearance. The resumption of rent-free grants, and the loss of Government service, have been felt here as elsewhere. Out of 1055 houses only 32 are of brick. There are two mosques and a

thākurdwāra. One of the mosques is a very showy florid structure, built recently by Raddās Ināiās Ahi, the principal Muhammadan resident.

A brick school-house was built in 1865. The school is a village one, with an average attendance of 60 pupils. There is a small mud-built *Sarāi*, which is repaired annually from local funds. At the market on Sundays and Thursdays grain, salt, vegetables, tobacco, and cloth are bought and sold. The only shops are those of two grain-sellers, two confectioners and one seller of *pān-leaf*. A little coarse country cloth is manufactured.

PALLA Pargana—Tahsil NITAIYAN—District KHURD—This pargana lies between the Sarda on the south and the Saheli—an old, channel of the Chauka—on the north; it is bounded by Nighāwan pargana on the west, by the Shāhjahānpur district and a portion of Naipāl on the east. It is 23 miles long and 11 miles broad; its area is 139 square miles, divided into 50 townships. Of cultivated land there are 37 square miles. Much of the arable land recorded as barren being included in the Government forest, there is really hardly any barren land in the pargana. The land lies generally very high, quite above the reach of inundation, still it is not so elevated as that beyond the Saheli northwards, and the forest generally consists therefore not of sal but of dhāk, khair, and shisham. Up till 50 years ago the Sārda ran in the channel now indifferently called the Saheli or Sarja. Into this fall two streams called the Bari and the Newari, with its affluent the Nagraur. When the Sārda changed its course more to the south past Marunchā Ghāt, the rivulets above mentioned continued to supply a scanty stream, which now does not cover a tenth of the channel formerly belonging to the Sārda. The Saheli is a picturesque little stream running under high banks, and generally fringed with extensive shisham forest; its breadth opposite Khairigarh is not above twenty yards. In some places, where the ancient river scoured deeply, its waters are deep, dark, and sluggish, but it is generally easily fordable, the depth not exceeding three feet. It is much used for rafting timber from the Government forests to Bahraūghat on the Kaurāhi.

The eastern portion of the pargana from Tikaulia lies very high and quite beyond the reach of floods, but much of it has been cut away recently by the Chauka. Westward, however, from Tikaulia and Patilhan the whole of the land almost is the alluvial deposit left by the Sārda in its various wanderings. There are innumerable channels, some dry and silted up, others containing stagnant water and treacherous quicksands, others in which tiny streams still flow over dark quaking mud—all are generally covered with magnificent crops of the naskul, a gigantic reed, whose waving plumes of pure white silky filaments cover acres of ground surrounded by the dark green grasses and confervas. Crossing one of these streams at Tikaulia we enter a large tract running up to the north-west, which formerly belonged to Khairigarh, where the river Sārda ran in the channel above pointed out. Recently it has been demarcated with Palla without much reason, as the entire tract belongs to the Rājā of Khairigarh. It is an extensive prairie, edged near the rivers with fine shisham woods for many miles. The traveller on an elephant even will seldom be able to see more than a few

yards on each side, the grass is so dense and lofty that numerous herds of all-gaz, spotted deer, and black buck—when the grass is shorter—range over this primeval waste. A few villages, with narrow belt of cultivation, can be discovered by means of a guide; for such is the density of the vegetation that the low lands of the panchtary are quite buried in the prairie grass, and the traveller may be within a few yards of a large village without being aware of it.

The pargana is not a healthy one. Even villages, which are well situated on dry and elevated spots far from marshes, seem to be affected by malaria, as well as those of the low-lying tracts. But, indeed, only about one-fourth of the pargana, the south-eastern portion, a belt about three miles broad skirting the Chauka from Maranicha Ghāt, really can boast of such conditions of soil, elevation, and climate as equivaie to health. To the west fever and cattle-morials are frightfully prevalent, the people seem weak and emaciated; the cultivation is of a slovenly type, rice is the main crop, and turmeric the only staple to which any labour or pains are devoted.

The population is 20,370, of whom only 1,794 are Mussalmans, and only 8,877 are females. The singular disproportion exists in all the Turāi parganas, and is quite unaccountable. It is the most thinly populated of all the parganas in the district except Khairigarh, falling at the rate of only 146 to the square mile.

History.—The proprietors were originally Katchia Chhattis, and a number of the villages are still in their possession, but all are deeply embarrassed. A number of Pahāri Chhattis, relatives of the Rāja of Khairigarh, were originally lessees under the Rāja of Khotār, the head of the Katchia clan. At the first settlement for thirty years (in 1839) these and others, who have occupied a similar position, were declared to be proprietors by the British Government. Not however on any title, real or pretended, of their own, but simply because the pargana was a waste wilderness; over it the Rāja of Khotār had exercised titular authority for some years. These lessees had exerted themselves, and spent money in cutting down the forest and inducing cultivators to settle in regions which were then unhealthy, and still more terrible to the people's minds as the haunts of numerous tigers and wild elephants. The Sohāi river, with the swamps on each side, and the numerous ancient river channels above described, are still the haunts of numerous tigers. And we can judge how destructive they must have been in former times by the pertinacity with which they cling to old haunts, now the resort of a numerous population. Near Nowalkhar the forest department has its timber depôts and saw-mills; some famed tiger swamps are in the vicinity; notwithstanding the presence of armed men, the bullocks employed in carting the timber are constantly killed; numerous bands of sportsmen annually move against the tigers, and in 1870 several were shot by the Duke of Edinburgh.

The following extracts bearing on the condition of the people are taken from the assessment report—

“The circumstances of this pargana are very peculiar as appears from the history already given.

"The tenure of land is zamindari; there are no taluques except fifteen villages, which were formerly in Khairigarh.

"The other landowners are relatives of the Katchris Rāja of Khotār, or the descendants of the men who took farming leases from the Government in 1828, and who now have become proprietors. The land was nearly all waste at that time, and these men were engaged with as the representatives of the cultivating community; the terms of their engagement seem very favourable, and they naturally gave similarly good terms to the tenants whom they represented. The system of *magahi* payment was introduced—namely, that the tenant paid for each harvest, and if the crop was spoiled by flood, or destroyed by the forest devils, the tenant paid nothing.

"The average rate paid by the *asāmi* is four annas per bigha, rising to six in a few villages—that is, from eight annas to twelve for the year; this becomes Re. 1-6 to Re. 2-7 for the *jaribi* bigha in *dhudli* land, and twelve annas to Re. 1-3-6 for *ekfālī*. The local bigha varies in size; it is in some places $2\frac{1}{2}$ to the *jaribi* bigha, but the average is $3\frac{1}{2}$ among low caste *asāmis*. These rents, considering the quality of the soil, situation of the *pargana* between two navigable rivers, and density of the population, are abnormally low, and are due to the nature of the relation between the landlord and tenant, which really more resembled those between state lessee and shareholders.

"I have repeatedly met *asāmis* in the fields who admitted reaping a harvest of 8-7, and never less than 5 maunds rice per bigha, and who were paying four annas rent; now taking the average of above $6\frac{1}{2}$ kachehs maunds of 18 sers, the whole value of the crop at 22 sers would be Re. 3, the *landbardar's* share at $\frac{1}{3}$ this would be Re. 1-1-3, and the Government share eight annas. I do not say that all land yields an average of $6\frac{1}{2}$ maunds; all I say is that land which admittedly does so, and which should pay rent of more than one rupee, pays only four annas, there being very little default. In other villages the *asāmis* assured me that whenever the crop in uncultivated land becomes less than five maunds of rice, they abandoned that land and dug up new.

"It is also clear that the rents are low, because the wealth of the *pargana* lies with the *asāmis*; their cattle, carts, jewellery, clothes, are infinitely superior to those in the old *Oudh* *parganas*. The *landbaridars*, on the other hand, are very poor and embarrassed; they receive a very small margin, indeed, upon the Government *jama*; many of them have been sold out. It is abundantly evident that these rents are wholly abnormal, and cannot be used as a basis for the rent rates of a thirty years' settlement, during which for the first time the *landbaridars*, who were formerly only lessees, and fettered by Act X, will be able to treat their tenants as they please: because they themselves are at last formally recognized as proprietors, and the cultivators are now formally declared by the *Oudh* Rent Act to be tenants-at-will. Indeed, the *landbaridars* have already commenced to exercise their new powers—not by raising the old rates upon the old staples, but by imposing disproportionately high rates upon new

Turmeric, for instance, has either been introduced, or its cultivation largely extended since annexation; in most villages it grows everywhere and will on poor sandy soil. It pays one rupee to twenty annas per *kachcha* *bigha*; the *asami* grumbles; he says that only exceptional prices make it pay; but he holds on, making up such losses by his gain on cereals. Now there is absolutely no reason for this turmeric rate, five hundred per cent. above the grain rate.

Turmeric has only one advantage, that is, that wild animals do not eat it, but really the danger from this to any crop is a mere trifle—nothing to what occurs in Kukna, Mallani, Aurangabad, Srinagar, and other parganas. During three weeks' residence I only saw five *all-gao* in the pargana. In Srinagar I have killed seven in a morning. Turmeric is a most difficult product to prepare, the expense of boiling down the roots is great, the value of the produce after deducting cost of preparation is by no means more than that of fair crops of rice, and I have no doubt that this now exceptional rate is really very little above what will prevail over the whole area, when the relation between the landlord and tenant have settled down. Precautions have been taken to protect any men who had acquired a right to hereditary tenancies before the inclusion of the pargana in Oudh, but hardly any have claimed. When I asked the landlords why rent was so low, I received complaints of *asania*, of cattle disease, and of unhealthiness; but in all these matters the pargana is far better than Khairigarh, where the tenants pay much higher rents, eight and ten annas the *kachcha* *bigha*."

PALIA—*Pargana PALIA*—*Tahsil NIGHASAN*—*District KHERI*.—A town from which a pargana derives its name in the district of Kheri, is situated two miles north of the Chanka river, and 112 miles north-west from Lucknow. Latitude $25^{\circ}26'$ longitude $80^{\circ}37'$. There are two Hindu temples in Palia. It has a market twice a week, on Wednesdays and Saturdays. Articles of country consumption are sold. There is only one masonry wall, and no masonry house; the place is very liable to fever, partly from the bad water; it belongs to a Katheria Chhatti. The place is of modern foundation. Population, 4,204—

Males	{ Adults	...	...	...	11,034
	{ Minors	...	...	...	794
Females	{ Adults	...	...	...	1,268
	{ Minors	...	...	...	328

PANDRI KALAN—*Pargana HADIA*—*Tahsil UNAO*—*District UNAO*.—It is 10 miles south-east of the railway station. Two miles south of it there is an unmetalled road between Unao and Rae Bareilly districts through *tahsil* Purwa.

It is related regarding its foundation that two brothers, Borhā Pānda and Hari Pānda, Brahmans by caste, were in the service of Rājā Jai Chand, of Kanauj, and each of them laid the foundation of a village, naming it after himself by the permission of the rājā. It is so called because it was founded by the elder brother. The soil is clay and sand and surface level; neighbouring country delightful. There is no jungle, but mango trees in

abundance. The climate good, water sweet, but some wells are brackish. There is one temple of Sagreshwar Mahadeo here. There is now a school here numbering 73 pupils, of whom 71 are Hindus and four Muhammadans. There are two markets weekly, but no fair. Total population, 3,652. Hindus 3,792, composed as follows:—

Brahmans	...	...	...	...	1,975
Chhatris	...	...	...	...	24
Kaysths...	...	...	...	...	71
Patel	...	...	...	...	110
Ahirs	...	...	...	...	161
Other castes	...	...	...	...	1,301

Muhammadians 60; temples 7; Shiwālas 4; platforms dedicated to Mahādéo 3.

The annual sale of goods in the bazar amounts to Rs. 9,650:—

Houses	...	...	...	...	743
Mud-built	...	...	...	...	742
Masonry	...	...	...	...	4

PANHAN Pargana*—*Tahsil Purwa*—*District UNAO*.—Pargana Panhan, in tahsil Purwa, district Unao, is bounded on the west and north by pargana Purwa, on the east by pargana Maurānwān and the district of Hae Bareilly, and on the south by the river Lon. Its greatest width is three miles and greatest length four miles, and the total area is 12,168 acres; and population, according to census of 1869 A.D., 7,997 souls.

Hindus	...	...	...	...	7,769
Muhammadians	...	...	...	...	228

The cultivated area bears but a small proportion to the total area, being only 5,291 acres; but is well irrigated; the irrigated area being 4,227 acres and the unirrigated area 1,064 acres. The land devoted to cultivation of rabi crops is about double of that devoted to kharif. The pargana comprises 23 mauzas (townships), of which 9 are taluqdari and 14 mufrad. Of the taluqdari mauzas (villages) none are held by under-proprietors. The nikāsi khām (gross rental) is at present Rs. 27,620, and of this Government takes Rs. 16,809.

The surface of the pargana presents no striking features, and is a level plain except at the extreme south, where there is a slight inclination to the bed of the river Lon. There are no jungles, and but few groves throughout the pargana, but babul trees grow plentifully along the line of villages near the Lon on a tract of land where formerly salt was extensively manufactured. This trade has, however, disappeared as a private enterprise which it passes is highly impregnated with salt. It flows from west to east passing the villages of Kakori, Bajnauzan, Mirwan, Faranda, Dainta, Bhagwantpur, and Biyaspur. The stream scarcely deserves the name of river. The flow of water is but scant when greatest, and the bed of the stream is completely dry in many places in the hot weather. On the Rae

* By Mr. W. Hooy, C.S., Assistant Commissioner.

Bareilly side of the pargana and lying between the villages on the east of this pargana, and the nearest villages of Rae Bareilly, is a very large jhil, named the Sudra Talāb. The shape of this sheet of water is a horse-shoe, the convex side being towards Panhan. This tank is one of the largest in this and the adjoining pargana on the Rae Bareilly side. It is well stocked with saur, parhan, sahrī, and other fish.

The history of this pargana is meagre. The earliest known occupants were the Bhars, one of whose rajas is said to have borne the name of Pann, and to have built the town of Panhan, giving it his name. The remains of an old fort are discernible in the vicinity of the village of Panhan, and are said to be the remains of the ancient Bhar stronghold. About 1,600 years ago Sālivāhan came with his army to Shīrāpūr in the modern district of Fatehpur, and halted there to bathe in the Ganges. Abhai Chand Bais and his brother, Pirthī Chand, were with Sālivāhan. The former advanced and crossed the Ganges, attacked the Bhars, and defeated them at Panhan. Abhai Chand added other dominions to his conquest, and Panhan formed part of the large domain known as Baiswara.

PANHAN Village—Pargana PANHAN—Tahsil PURWA—District UNAO.—Panhan lies 24 miles south of Unao on the country road from Unao to Rae Bareilly. The river Lou runs two miles to the north. The town was founded 2,200 years ago by the Rāja Pann, chief of the Bhars, from whom it derived its name. It is well situated among groves, good water, and fertile soil. A celebrated faqir named Muhammad Shah resided here. There is a vernacular school attended by about 50 boys. Fairs are held in January and March in honour of Muhammad Shah, each attended by about 4,000 people. Sweetmeats made at this place are remarkable. Population is 2,773, of whom 800 are Brahmans and 130 Musalmans. There are two temples to Mahādev and one to Debi. The sales at the fairs amount to Rs. 24,000 annually.

Latitude	...	...	...	26°25' north.
Longitude	...	...	...	80°54' east.

PARĀSPUR ĀTA*—Pargana GUWĀRICH—Tahsil BHOAMGANJ—District GONDA.—A very large straggling village in the Guwārich pargana on the country road between Nawabganj and Colonelganj, 26 miles from the former, and 10 from the latter market, and 15 miles south-west of Gonda. Adjoining, and in fact making one village with it is Āta, and the joint population is returned at 7,197. It is almost entirely Hindu, and contains no remarkable castes or religions; on the boundary of the two villages is a flourishing school where rather over a hundred boys imbibed instruction in Hindi, Urdu, arithmetic, and the elements of algebra and euclid. The houses are almost without exception of mud, and in Parāspur itself is a small bazar, open twice a week for the wants of the neighbouring rustics, and acting as a depôt for as much of the export produce of the surrounding villages as does not find its way to one of the larger bazars. The town was founded nearly 400 years ago by Rāja Paras Rām Kuthana, the only surviving son of the ill-starred chieftain whose destruction by the

* By Mr. W. C. Bennett, C.S., Assistant Commissioner.

Gogra wave has been recounted in the district article. His descendant, the present Rāja of Parāspur, and chief of the Kalkans of Guwārich, still resides in a large mud-house to the east of this village. The Rāhu of Ata, representative of a younger branch, and with a separate estate, lives in Ata, a name accounted for by the following curious legend. Rāhu Lāl Sāh, the first of his branch of the family was out hunting near Parāspur, he met a faqir eating what appeared to be carrion. The holy man pressed him to join, and his repugnance yielded to hunger and a dread of the curse which was promised to his refusal. To his surprise it turned out to be excellent wheat flour (Āta), and at the faqir's bidding a pot full of the deceased flesh was buried under the doorway of the fort which Lāl Sāh was building.

PARASRĀMPUR.—*Pargana PATTI—Tahsil PATTI—District PARTABGARH.* This place was founded by Parasrām, a Goshālm. The road from Bela to Belahāshpur passes a mile from this village. It is six miles from Bela and close to the river Sai. There is alleged to have been a fort here belonging to Madan Singh Rāi, a subject of the great Gahilwar Rāja Manik Chand; he revolted. Alha and Udal were sent against him; the Rāja seized and imprisoned them; but their wives Sona and Bela raised a force, conquered the Rāja, and released them. There is a temple of Chauhārja Debi here, at which cocks and pigs are sacrificed. There is a fair in honour of Chauhārja Deld at which about 6,000 people assemble. Population 329.

PARIAR Pargana.—*Tahsil USAO—District USAO.*—This pargana is bounded on the north by Sasipur, on the east by pargana USAO, on the south by Sikandarpur, and on the west by the Ganges, which separates it from the Cawnpore district of the North-Western Provinces. The pargana is nine miles long by five broad, and its area is 36 square miles or 23,040 acres, divided into 42 *manams* or townships. The soil is chiefly loam and clay, and the pargana produces wheat and barley of the first quality. The principal stream is the Kālāni, which falls into the Ganges. Water is found 22 feet from the surface. There are many acres of groves, chiefly of mahua and mango. There are three bazars. Salt earth is to be found in small quantities. There are two lakes in the pargana, viz., Mahua, beside the village of Parar, which is about two miles long and half a mile broad, and Bhodeana in the village of the same name, about a mile square. The principal village is Pariar on the Ganges, which is held sacred by the Hindus, and is separately noticed. The land revenue amounts to Rs. 29,463, which gives an assessment of Rs. 1-4-6 *per acre*.

The tenure is as follows:—

Talukdar	...	...	...	...	1,329 acres.
Zamindars	...	...	...	...	12,273 "
Peasants	...	...	...	...	7,559 "

The population is 15,717, of whom 8,173 are males. The people are poor and, as a rule, involved in debt. The principal fair is that held on the Kārtiki Pūrṇimāshī at which 100,000 people assemble.

Tradition relates that there was formerly a jungle here. In the Treta Yag, or second age of the world, Lachhman, by order of his brother Râja Râm Chander, of Ajodhya, turned out Râni Sita on this land; hence the name of the pargana from the Sanskrit word "Parihar," to turn out, or let go—*ie.*, divorce—afterwards corrupted into Pariar. In 535 A.H. (1187 A.D.), Howanchal Singh, a Dikhit Thâkur, came here with an army from the north, conquered the Louhis, then zamindar of the pargana, and founded the village of Pariar. In 1785 A.D., 28 villages were taken from Sikandarpur and Safipur and formed in pargana Pariar.

PARIAR—*Pargana* **PARIAR**—*Tahsil* **USAO**—*District* **USAO**.—Lies in latitude 26° 44' north, longitude 80° 22' east to the north-west of Unao, at the distance of 14 miles. An unmetalled road connects it with Rasûlbad. The river Ganges runs past the village towards the south. There is a lake by name Mahua near this village. The origin of the name is given in the pargana artels. Râp Singh, Bâchhil, was a man of note here in the time of Mîân Almas Ali Khan. He built a fort and a gunj or walled bazar at this place. A tahsildar resided here during the Nawab. There is one general market, and a cloth market twice a week in Daubaganj. There is now no sarâo, thâna, or tahsil. There is no jungle near. The climate is good. The population amounts to 2,593, of whom Brahmans are as many as 633, and Mussalmans only 117. There is a great bathing fair on the Kârtiki Pârnamâshî, attended by 100,000 souls. The market and fair realize about 1,522 rupees only. There are 589 mud-built houses and two masonry. There are six Hindu temples.

Tradition relates, when Râja Râm Chander was performing the sacrifice called Ashwamedh Yagg, he loosed the horse Shyâmbharai, and announced that whoever caught it would thereby signify a wish to make war with him. Kus and Lav, the sons of the raja himself, seized the horse in the jungle of Pariar, and thereupon a great fight ensued. In a temple at Pariar there are to be seen up till the present time a number of arrow heads said to have been used by the contending parties, and they are also sometimes picked up in the bed of the river. There is a temple in honour of Sri Bâlkarneswar Nâth Mahâdev on the Ganges built by Lav and Kus, and one to Jânkiji or Râni Sita.

PARSANDAN—*Pargana* **GORINDA** **PARSANDAN**—*Tahsil* **MOHÂN**—*District* **USAO**.—Parsandan is 12 miles south of Jhadotar Aigun and 14 north-east of Unao. In the king's time it was headquarters of the pargana of the same name, but since the establishment of British rule Parsandan has been joined to pargana Gorinda, and made a part of tahsil Mohân. A metalled road from Lucknow to Cawnpore passes through this part of the country. There is nothing certain known about the date and circumstances connected with its foundation. It is said that in early days there was a dense jungle in the vicinity, and the heroic Paras Râm, the sixth incarnation of the deity, performed his penances here; date unknown. There were some traces of his place of worship left which induced Râja Ugrasen to come from the other side of the Jumna, and he cleared the jungle, and founded the present town. It is supposed to have taken its

name from having been the residence of Paras Rām. The soil is principally clay. There is a pleasing variety of hill and hollow round this town. There is no jungle. Climate healthy and water good. Some 300 years ago there was a great contest between Himmat Singh, ancestor of the present possessors, and the Subahdar of the king of Delhi. There are still ruins of an old fort built by Himmat Singh. The population is divided as follows:—

	Hindus	Muslimans Kans	Total
Brahman	...	1	...
Chhattis	...	61	...
Koli	...	103	...
Ahirs	...	179	...
Others	...	703	...
Total	...	1,048	...

There are 191 mud-built houses.

Latitude	...	...	...	36°45' north.
Longitude	...	...	...	80°46' east.

PARSHÁDEPUR Pargana—*Tahsil SATON—District RAE BAREILLY*.—This pargana formerly in the Partabgarh district lies north of the Sol; its area is fifty-four square miles or 34,091 acres. The population is 33,037 or 612 to the square mile, almost entirely Hindu—\$722 are Brahmans, 2,811 are Chhattis, 5,576 are Ahirs. Chhattis hold forty-two out of the sixty villages. The Kachpurias are only fifty-two, showing that they have recently spread into this pargana; the Gaurians are 2,350.

There are sixty villages now in Parshádepur held as under:—

Gaurians	...	...	...	...	14
Kachpurias	...	...	...	...	70
Muslimadans	...	...	...	...	6
Brahmans	...	...	...	...	8
Others	...	...	...	...	7
Jungle grant villages	...	...	...	...	7
					112

This pargana had no existence as such till about 1150 A.D. (1783); it was part of the Nasirabad pargana given to Jágir to the Bahá Begam. In her tenure Parshádepur and Ateha were constituted as parganas. Another account gives Sikandarpar as the old name of this pargana, and Pars, a Bhar chief, is said to have called it Parshádepur. The Bhars were driven from here as from other places by Muhammadans, whose traces are found in the names of villages as Rashidpur, Mohi-ud-dinpur, and Diláwarpar, &c. The Patháns were ejected through the instrumentality of a Kurnai, named Dái, who it is said became a Muslim, and gaining influence at the court of Delhi, acquired a grant of the pargana. Dái was himself killed and succeeded by some Gauria Rajputs, who are still in the pargana represented by Rái Mahipal Singh, Talukdar of Bára, and other owners of six independent villages.

The place, Parshādepur, is really the mingled village sites of some four villages—viz., Rāmpur, Ahora, Launsari, Sengna, and Shahāpur. There is no village called Parshādepur. A force used to be quartered there under the native government of Oudh. When the country was annexed Salon was the name given to a district and the headquarters were placed at Kashiwāpur in this pargana on the bank of the river Sai. Upon the mutiny breaking out the civil officers went to Rāja Hanwant Singh's fort of Kālālakar, and thence to Allahābād. The Nāin taluqdars, true to their character of pestilent marauders, signalled themselves by seizing the earliest opportunity in the mutiny to plunder right and left.

PARSHĀDEPUR—Pargana PARSHĀDEPUR—Tahsil SALON—District RAE BAREILY.—This place was founded by a Bhar chief, Rāja Pars, on the road to Salon. The river Sai flows a mile to the south; it is twenty miles from Rae Bareilly. It is alleged that the name of this place was Sikamlarpur in ancient days. The population is 4,319, of whom the Hindus are 2,645 and Mussalmans 1,674. There are 48 masonry houses, five temples to Mahādeo, six mosques, three māmbaras, and one vernacular school. There is a bazar called Khudāganj; the annual sales amount to Rs. 3,000.

PARTABGANJ Pargana—Tahsil NAWARGANJ—District BARA BANKI.—This pargana is bounded on the north by villages of the Fatehpur tahsil, on the east by villages of the Rām Sanchi Ghat tahsil, on the south by pargana Satrikh, and on the west by pargana Nawārganj. Its area is fifty-six square miles or 35,751 acres. The cultivated soil amounts to 24,288 acres, the cultivable to 3,776 acres, and the barren to 6,339 acres. The irrigated area amounts to 10,212 acres and the unirrigated to 15,296. The Kalyāni skirts the pargana on the north and east. Its length within the limits of the pargana is about six miles. This stream does neither good nor harm. Water is met with at from six to twelve feet. The metalled road to Fyzabad passes through this pargana. There are no manufactures of any note. The land revenue amounts to Rs. 64,293-1-0, falling at the rate of Rs. 2-5-1 per arable acre. The fifty-four villages of this pargana are held under the following tenures:—

Taluqdari	...	...	...	...	...	36
Zamindari	...	...	...	...	...	15
Patidari	—	—	—	—	...	13
					...	—
					Total	54

The pargana is held by Rājā Sarabjit Singh and Farman Ali Khan, Caudhrāin Sahib-un-nisa, Hakim Karim Ali, Wajid Husen, Ghulam Abbās, Naipal Singh, and Anjail Husen. The population amounts to 35,556, the high castes number as many as 5,000; other castes number as follows:—Ahirs 3,159, Kahars, 2,304, Nāds 889. Schools have been established at Partabganj, Safdarganj, Rasauli, Udhauli, and Mālpur. There is a post-office at Safdarganj. Police posts are at Jalālpur and Maktaura. There is no registry office. A fair held at the end of Āsādi, in honour of Nāg Deota, at māzza Machhāl, is attended by about 11,000 persons; milk and rice are offered. The pargana takes its name from the principal

town. In the village of Pindra a battle was fought between the king's men and the Mahmudabad taluqdar.

PARTABGANJ—*Partabganj*. **PARTABGANJ**—*Tahsil* **NAWABGANJ**—*District* **BARA BANKI**—This market town lies in latitude 25°55' north, longitude 81°20' east, at a distance of five miles east of Nawabganj on the Fyzabad road. It was founded on the land of Rasauli village by Rāe Partab Singh, a royal official, about 150 years ago. The market days are Mondays and Fridays. This ganj was very prosperous during the Nawabi, but now it presents the aspect of decay. There are two large jhils close to the village which in the season are covered with ducks, &c.

Dhān Singh, a banker, built a masonry tank and wells here during the Nawabi. Since then Mātādin, Halwāi, has constructed a masonry tank on the road side at a cost of Rs. 10,000. There is a branch school at this place.

PARTABGARH DISTRICT ARTICLE

ABSTRACT OF CHAPTERS.

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATIVE FEATURES. V.—HISTORY.

CHAPTER I.

PHYSICAL FEATURES.

Position—Boundaries—Area and population—General aspect—Soil—Fertility—Water—Climate—Rainfall—Natural drainage—Prevalent diseases—Vegetation—Rivers—Watershed—Lakes—Animals.

Position.—The Partabgarh district lies between 81° 24' and 82° 29' of east longitude, and 25° 33' and 26° 10' parallel of north latitude, having an extreme length of 70 miles, and an extreme breadth of 41 miles. The area is 1,444 square miles, the population 7,82,681 souls. It is at an average altitude of 300 feet above the sea. There are no mountains.

Boundaries.—It is bounded on the north by the contiguous district of Sultanpur, of which the adjoining parganas running from west to east are Amethi, Tajpura Asl, and Chānda, on the west by the parganas of Sahān and Parsiādepur of Rae Bareilly. The Ganges running south-east and dividing Oudh from the Allahabad district of the North-Western Provinces, is the boundary of the district as far as the village of Jahanābad. This adjoins the village of Kadwa in the Allahabad district. Here the boundary line takes a north-east direction, and runs up very irregularly to the Gumti river, contemporaneously with the Allahabad and the Jaunpur districts of the North-Western Provinces. The Gumti, across which lies the Aldaman pargana of Sultanpur, forms the boundary for four miles only.

Thus the district adjoins the districts of Sultanpur and Rae Bareilly on Oudh, Fatehpur, Allahabad, and Jaunpur in the North-Western Provinces; its area, internal divisions, and population are shown in the accompanying table:—

Pargana.	No. of mouzas or villages.	Area or surface in acres		Population.					No. of persons in each mouza or village.
		Total.	Cultivated.	Males.	Muslims.	Hindus.	Female.	Total.	
Partabgarh	103	204	104	198,000	28,000	119,804	107,220	59,777	419
Aleha	88	78	41	12,200	1,400	11,100	11,600	4,400	280
Total	191	282	145	210,200	29,400	141,612	128,820	64,177	699

Taluka	Pargana	No. of villages & hamlets	Area in District Survey		Population					No. of persons in each taluka office
			Total	Cultivated	Males	Female	Male	Female	Total	
Kunda Taluka	Patal	—	—	—	—	—	—	—	—	—
	Patilpur	—	—	—	—	—	—	—	—	—
	Patilpur	—	—	—	—	—	—	—	—	—
	Patilpur	—	—	—	—	—	—	—	—	—
	Patilpur	—	—	—	—	—	—	—	—	—
	Patilpur	—	—	—	—	—	—	—	—	—
	Patilpur	—	—	—	—	—	—	—	—	—
Total			—	—	—	—	—	—	—	—
District Total			—	—	—	—	—	—	—	—
Pargana			—	—	—	—	—	—	—	—
Kunda Taluka			—	—	—	—	—	—	—	—
Grand Total			—	—	—	—	—	—	—	—

This statement is taken from the census report, and does not quite agree with later calculations, the details of which are not procurable.

The present district of Partabgarh then contains three taluks and seven parganas. Up to 1869 the district contained nine parganas—namely, Salou and Parahdepur—in addition to those in the foregoing table. The area in acres was 11,99,672.

Correction in area.—This total of acres gives a superficial area of 1732.8, or in round numbers 1733 square miles, showing an increase of nine square miles over the area given by the settlement survey. The error in that calculation being the result of the omission of the areas of the jungle grant estates which were surveyed by the revenue surveyor, but were not mapped by the field survey establishment. The jungle grants, as they are styled in the records, lie in parganas Partabgarh and Salou only. They constitute twenty-eight mauzas, of which twenty-three belong to the latter pargana and five to the former. All these small estates were formed almost entirely out of waste lands appertaining to certain villages confiscated in 1859. The cultivated areas having been conferred in reward on various loyal subjects, the uncultivated portion was stripped from the villages, and reserved for the purpose of waste land grants.

Under the recent territorial re-distribution of the fiscal divisions of Oudh, the Partabgarh district has been deprived of one of its four taluks, the two parganas of Salou and Parahdepur having been transferred to the adjoining district of Rae Bareilly, and the Atela pargana (which with the other two made up the Salou taluk) having been added on to the Kunda taluk. By the loss of these two parganas the area of the district is diminished by 280 square miles and 347 mauzas; the former population was 930,053.

Present jurisdiction of the Deputy Commissioner of Partabgarh.—The present jurisdiction, therefore, of the Deputy Commissioner of Partabgarh

extends over an area of 1,444 square miles embracing 2,214 mauzas, with a population of 782,681 souls. In point of magnitude the Parabgarh district now stands eleventh of the twelve.

General aspect.—The general aspect of the Parabgarh district is that of a richly wooded and fertile champaign country. The ordinary dead level is here and there relieved by gentle undulations, and in the vicinity of the rivers and rain streams by ravines and broken ground. The southern portion of the district in the more immediate neighbourhood of the Gangra is perhaps more densely wooded than other parts. In places may be seen unculturable near and red impregnated plains. These, however, do not extend over any considerable area. For the most part rich and varied cultivation, with magnificent groves of mango, mahua, and other trees combine to form a pleasing landscape, into which the neatly built villages and hamlets of the population enter with no small effect.

Soil.—The soil of the district is light, but at the same time very fertile. The prevailing soil is known by the name of "dumat"—i.e., two earths. It may be said to be argil and silica in thorough combination. Dumai degenerates into the poor sterile stuff known as "blār," where the sand too largely preponderates over the mould. Such localities are the uplands near the Gangra, Sai, and Gumti. The stiff and rich leamy soil, styled "matār," is in this district to be found, chiefly in the vicinity of large swamps or jhils. In such places, where there is a sufficiently rapid evaporation of the rain water, magnificent crops of wheat and sugarcane may frequently be seen; but, unlike the ordinary soil of the district, considerable labour and strong cattle are required to prepare the land for the seed.

Fertility.—The soil, though fertile, bears evidence of exhaustion through want of manure and fallow seasons. The latter condition has, I fear, ceased to be regarded as an essential to successful farming by the agriculturist of this district. The root of the existing complaint, that the present yield is not equal to that of former times, lies in the fact that, under the native rule, a field was seldom tilled for more than two or three years in succession. In the third or fourth year, a plot of waste was broken up (on which a nominal rent only was assessed), while the old land was allowed to lie fallow. A succession of rich harvests was the consequence. Now, however, owing to the greatly increased number of the cultivators, and the proportionately enhanced demand for land, caused by the closing to the country of the outlets of military service, feudal retainership, and the many other occupations incidental to the native dynasty, competition steps in and prevents the resting of a single acre. With respect to manure, I think a growing appreciation of its value is discernible; at the same time it is far more difficult to procure than formerly.

Water.—The water obtained from the wells is for the most part sweet and good. In several villages, however, it is found to be brackish and strongly impregnated with the saline properties of the circumjacent saliferous lands. It is in these villages that the finest and most luxuriant tobacco is grown, generally on old village sites. It is asserted and I believe not without truth, that in certain wells in which the water is ordin-

only about a change in substances perceptible, the water for a season becoming brackish but subsequently returning its normal condition. This may possibly be attributable to subsoil percolation, after the absorption of large quantities of surface moisture; but the solution of the problem, if problem there be, is worthily the attention of the analyst.

Water supply.—Abundance of water, both for irrigation and domestic purpose, exists as a rule throughout the district. The exceptions are ordinarily in localities bordering on the banks of rivers and talas, where, owing to the sandy nature of the subsoil, mud wells are found to be impracticable, and the building of masonry wells is attended with considerably greater expense than elsewhere. There are no less than 2,947 masonry wells in working order at the present time, of which 3,144 have been constructed since the annexation of the province. This represents an average of between three and four wells to each village in the district. Mud wells are innumerable, and are sunk annually as required, the cost being trifling. The average depth at which water trickles is 25 feet. The range of distance varies from 11 to 80 feet.

Climate, temperature.—The climate of the Partabgarh district is comparatively temperate, and is decidedly salubrious. The maximum heat in the hottest months is less, I believe, than that experienced in the adjacent district of Aludhul to the south of the Ganges; while the climate of the cold season, which ordinarily extends from the 15th October to the 15th March, can hardly be said to be surpassed by any climate in Europe.

The readings of the thermometer in 1869 shows a mean range of 20·7 degrees, and for the following year, 1870, a mean range of 20·1 degrees. Taking both years together, the maximum range was 43 degrees in April, 1870, and the minimum range 17 degrees in August, 1870, the same year exhibiting both extremes.

Rainfall.—The average for 1864-1868 inclusive was 36 inches; the average of the twelve years ending with October 1st, 1875, has been 37·3 inches; three years have shown drought, 1864, 1866, and 1873; three have shown excessive rainfall; only two have had the moderate rainfall, 35 to 45 inches, which when properly distributed generally results in a bumper crop.

Average fall of rain in Partabgarh district

Years.					Inches.
1864	...	...	...	...	28·0
1865	...	...	...	...	30·0
1866	...	...	...	...	30·0
1867	...	...	...	...	30·0
1868	...	...	...	...	32·1
1869	...	...	...	...	26·9
1870	...	...	...	...	34·1
1871	...	...	...	...	34·4
1872	...	...	...	...	34·0
1873	...	...	...	...	27·1
1874	...	...	...	...	28·5
1875	...	...	...	...	23·2
1876	...	...	...	...	36·0

Average for 12 years

37·3

*Clim.

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873. It will be noted that the entire rainfall was not scanty; the distribution was capricious and unusual, and there was no rain during the individual months, in which it is much needed for agricultural purposes. There are four rainfalls, each of which must be propitious to secure a good harvest. First, the June rains, the former rains as they may be called. In 1873, there was under a quarter of an inch, not enough to moisten the earth for the plough and to water the early rice. Second, the main monsoon, which commences in July and ends at the beginning of October. This was sufficient in both years, but the fall in September, 1873, was only 0.6 inches, and it ceased too soon—viz., on September 15th. Thirdly, the latter or October rains, which are required to water the late rice, and moisten the land for the winter ploughings; these were wholly deficient in both years. Fourthly, the January-February rains, which were wholly wanting in 1869, and in 1874 were under half an inch.

Speaking broadly, then the rains commenced well in 1868, badly in 1873. They ended with a good fall in 1868, but too soon. In 1873 they were scanty for the last month, and ended still earlier in September. So far 1873 was much worse than 1868; then there was absolutely no rain in either year from October till January. In February, there was no rain in 1869, and not quite half an inch in 1874:—

					1868.	1873
Rainfall	from June 1st to October 1st	—	—	—	18.4	21.7
"	from October 1st to December 31st	—	—	—	0.0	1.0
"	in June	—	—	—	2.2	0.2
"	in September	—	—	—	3.2	6.6
"	in October	—	—	—	0.0	0.0
Date of rain commencing	—	—	—	—	June 6th.	June 21st.
" of rain ceasing	—	—	—	—	September 22nd	Sept. 15th
Rain in January-February of ensuing year	—	—	—	—	0.0	0.4

Natural drainage.—The large admixture of sand in the soil of this district favours a rapid absorption of moisture. At the same time, a large share of the superabundant water is carried off by rain-streams, some of which, when swollen, assume formidable dimensions, and acquire a very considerable velocity. Thus the district may be said to possess an excellent natural drainage, which no doubt exerts a highly favourable influence on its general salubrity.

Prevalent diseases.—Of purely endemic diseases, intermittent fever, skin diseases, and ophthalmia are perhaps the most common. In the cold season of 1868-1869, the district suffered from an epidemic of small-pox, which was immediately followed by a severe and general outbreak of cholera. These epidemics, if they did not originate in, were doubtless rendered more virulent by, the death and distress, which resulted from the total failure of the autumn harvest of 1868, and the partial failure of the spring crops of 1869. The intermittent fever above alluded to is most prevalent at the close of the rainy season, and generally disappears with the thoroughly cool weather and westerly winds of November. While attributable to malarial, the disease is doubtless kept alive by debi-

litating influences, such as a trying exposure to alternate cold, damp and hot sun, the constitutions of the poorer classes being at that season unaided by sufficiently stimulating nourishment.

Vegetation.—There is no lack of vegetation in this part of the country. Trees, both large and small, low brushwood and grasses abound. The fine unbragous groves of the mango and mahua in this and the adjoining districts, often the growth of centuries, cannot fail to impress the traveller with admiration. It was at one time apprehended that these old trees were in many places falling under the axe, without at the same time any attempt being made to replace them by fresh plantations. This led to the subject being taken up by district and settlement officers. The result of my inquiries in this district, extending over nearly three years, is highly re-assuring. The wooded area, so far from being diminished, is gradually extending.

The mango (Mangifera Indica).—Of cultivated trees the mango largely preponderates. In the Kunda tahsil and the Ateha pargana mahua groves are numerous; but in the remainder of the district it is the exception to meet with a grove of any other tree but the mango. It is largely planted by all, and has hitherto been most religiously preserved by the Hindus. It is one of the five trees, which they are taught to regard as sacred. They are brought up to consider as a meritorious act the planting of a mango, but the cutting down or destruction of it as a species of sacrilege. This feeling is, however, losing force amongst them; several instances having recently come under my notice of high caste Hindus felling their mango trees, and selling the timber. The sale of mango groves also is far more common than it was a short time ago. Nevertheless, the propagation continues to outstrip the destructive agency; and as the operation of the latter is very gradual, no very appreciable difference as regards the removal of the older trees will be apparent. The wood of the mango is of a light colour and soft. It is largely used for building and for fuel. It is also employed for a variety of common purposes. In building, the wood of the mahua is, however, greatly preferred by those who can afford it, being more lasting both in respect to the ravages of insects and the action of wet. The fruit of the mango ripens in May, and is in season until September. It is extensively consumed by all classes, and is so abundant as to be within the reach of the poorest. As a further instance of the gradual change of ideas in the Hindus of the present day, I may mention that the fruit of the mango, the sale of which was formerly almost unknown, has now become a regular market commodity. Zamindars and taluqdars alike, many of them no longer entertain the slightest repugnance to turn their orchard produce into money.

The mahua (Boselia latifolia).—As previously stated, the mahua is principally found in the western half of the district. The flower withers in March, and April and drops from the tree during the night. It is then collected and carried away in baskets. Of this tree Mr. King writes:—“There are found to be in the four tahsils the large number of 434,570 mahua trees. These represent a valuable pro-

party, and as, save in very exceptional instances, I have not assumed them as an asset of revenue, I look on them as a considerable resource in bad years and other times, upon which the malignant rain fall back. If we assume every tree to produce twenty 'sars' of dried flower, this, at the price at which mahua has sold for the last four years—viz., 1½ mounds per rupee—would represent a sum of Rs. 1,44,856. It is largely used for the distillation of spirit, and, when plentiful, is given to cattle. As a rule, the mahua crop is not good save once in three years. The seed of the mahua (which succeeds the flower from which the spirit is made), is extensively used for the manufacture of oil for burning, and the failure of the mahua crop is usually followed by a high price of oil throughout the year in which the failure occurs.*

The tamarind (Tamarindus Indica) and other trees.—That most graceful and beautiful tree, the tamarind, is everywhere common, together with the shisham (*Delbergia sinosa*), the tun (*Calceola laona*), sites (*Acacia orientalis*), jâmun (*Eugenia jambolana*), gûlar (*Ficus religiosa*), and nira (*Asodrochta Indica*). It is dotted about throughout the groves of the district. The wood of the tamarind is used for fuel only. The jâmun and gûlar come in most usefully in the construction of the "mwar" or wooden supports of masonry wells. The wood of the shisham and tun are expensive, and are only accessible to the wealthy few. The latter is highly esteemed for furniture, and the former in the manufacture of bullock carriages, or "batals" as they are called. The nira is prized for its medicinal properties. Its seeds yield an oil which is used chiefly as a therapeutic, although the poorer classes burn it in their houses. The disagreeable odour it emits is its principal drawback. The wood of the nira is somewhat soft, but enters largely into the manufacture of small articles of domestic use. Who has not heard of the "nira-ka-miwak" or famous native tooth-brush, which is said to exert so beneficial an effect on the enamel of the Indian ivory? From the older trees there exudes at times large quantities of sap of exceedingly bitter taste. This is carefully collected by the people, and is used as a tonic in cases of boils and other skin eruptions.

The kathal or jack fruit tree (Artocarpus integrifolia) and other fruit trees.—The kathal or jack fruit tree occupies a high rank in the estimation of the people. The fruit is much sought after, and in the season the price varies, according to the size, from two pice to one rupee each. Other fruit-bearing trees—such as the bharal (*Artocarpus lakocchay*), shahitû or mulberry (*Morus Indica*), bel (*Ægle marmelos*), taxumoli (*Carissa carandas*), and âmla, or as it is commonly pronounced *amla*† (*Phyllanthus emblica*)—are all more or less common; while the orange, lemon, guava, pomegranate, and other finer fruits, find a place only in the gardens of the wealthier zamindars and residents in large towns.

* Mr. Elliott, in his chronicles of Oudh, mentions a curious circumstance in connection with this subject—viz., that the Râjput is alone of all Râjput clans forbidden the use of the nira tooth-brush.

† Also called *Phyllanthus emblica*, of the natural order Euphorbiaceæ.

Trees of wild and indigenous growth.—Of purely indigenous trees, the pipal* (*Ficus religiosa*), banyan (*Ficus Indica*), jakar (*Ficus religiosa*), and-ia (*Cassipourea*), chillil (*Urena integrifolia*), kachmar (*Dioscorea*), bakhar (*Melia azadirach*), sahjan or horse-radish tree (*Moringa pterygosperma*), either of stunted growth (*Trophis aspera*), are perhaps the most conspicuous. The wood of the pipal is chiefly used as fuel in brick-kilns. The resin or gumi, which exudes from the bark, is collected and manufactured into the "chirri" or bangles worn by native women. Elephants, camels, and other animals browse on the leaves of the pipal and banyan. The gummy substance found inside the seed-pod of the amli is a very old and much valued medicine in the bakhar's pharmacopoeia. The chillil yields a white pretty looking seed, which is sometimes used for making plough bullwhisk-yokes; but it is fragile, and in consequence but little esteemed. The kachmar, when in full blossom, affords a beautiful spectacle, while the flowers emit a fragrance which is almost overpowering. The natives pluck the buds just before they burst into flower, and eat them either raw or prepared as a condiment. The bakhar and sahjan call for no particular remark beyond that they are exceedingly ornamental trees. The leaves of the shor are consumed by the antils, who regularly strip off the smaller branches, and thus no doubt cause the tree to bear that close-cropped stunted appearance which it does.

Dhak (*Butea frondosa*) and *ris* (*Adhatoda indica*) brushwood.—The small patches of jungle which are now left in this district are principally composed of dhak and ris brushwood, interspersed with the thorny nakoo (*Solanum nigrum*), dehra, wild karamda, and albes. Around most of the old forts of the taluqdar, these thorn bushes were grown so thickly as often to form a dense and impenetrable thicket for several hundreds of yards. The dhak sometimes shoots up into a large tree. I recently came across one which was not less than 40 feet high. The root of the dhak, or "chibool" as it is also called, furnishes a coarse fibre, where with ropes are manufactured. Buffaloes are fed on the leaves. The ris is extensively employed in the construction of the fence-like supports of mud walls. The smaller branches are exceedingly pliant, and are worked round and round in a sort of nest triple-plait. The leaf is held to possess high qualities as a manure, and is scattered over the fields just before the rainy season commences. It is then worked into the soil with the plough, and left to decay with the moisture, and form mould. As fuel it is almost exclusively used in the process of boiling down the cane juice, and is collected into large heaps some days prior to the cutting down of the sugarcane.

The bamboo (*Bambusa arundinacea*).—The bamboo, though so to be met with in abundance in this district, can hardly I think be said to be

* In his chronicles of Oudh, Mr C. A. Elliot, C.S., writes:—"There are five sacred trees among the Hindus—the 'pipal,' the 'guier,' 'karyad,' 'páhar,' and 'mango.' Of these the 'pipal' is far the most revered. A good Hindu, when on a journey, sees a 'pipal' tree on his road, will take off his shoes and walk round it four, eight or ten (perambulate), and repeat the verse—

"Mala Bruma, tucha Bhaton, Bisha Bala Mahabharat, sir matha basat Ganga, páre páre Devdám, Hekhi Ná amantat."

—The roots are Bruma, the bark Vata, the branches are the Mahabharat.

—In the last line the Ganga, the leaves are the matha chaura.

—Hail to thee, king of trees!"

indigenous to it. In the northern parts of the province it forms, I believe, extensive jungles. It is one of the most ornamental, as it is one of the most highly prized natural products of the country. To attempt to detail its various uses would be tedious. For thatching purposes, for baulky poles, in the manufacture of umbrellas and baskets, and for many other common purposes, it possesses a special value.

*The wild aloe (Aloe spinosa) (Agave, vivipara).—*The Khaski or "hāthi chingār," one of the aloe tribe, is now chiefly grown as hedges to keep out cattle. It yields a strong fibre, which was formerly much used in the manufacture of rope and coarse matting. Where hemp (see) is procurable, however, the aloe is at a discount, as the process of making rope and matting from the former is far easier than from the latter. In the district jail many of the prisoners are employed in turning the aloe to account in the manner abovementioned, as tolerably hard labour is demanded to beat out a certain amount of fibre in an allotted time.

*The senbur (Epicarpus orientalis) and other plants.—*The senbur, a plant of the euphorbia tribe, also forms excellent hedges for the protection of cattle trespass and for the protection of young trees. It is everywhere common. The modār (*Calotropis Hamiltoni*) is generally regarded as an ill-favoured weed; but it has its uses notwithstanding, for valuable medicinal properties akin to those of the *ipomeeana* plant are ascribed to it. That queen of poisonous plants, the dhātūrā (*Datura officinalis*),* with its lovely bell-shaped flower, is but too common in the district. Although it possesses so evil a reputation, it is permitted to flourish unmolested up to the very doors of the houses. The flower of the "har-singhār" (*Nyctanthes arbor tristis*) is carefully collected and dried in the sun, after which it is steeped in water and simmered over a slow fire, when it produces a brilliant yellow dye. This dye is not so much esteemed, however, as that yielded by the cultivated "kusan" or safflower.

*The palm.—*There are but few palm trees left in this part of the country. They have gradually died off, or been cut down, and have not been replaced. Some fine trees are still to be seen in the neighbourhood of Mánikpur. The Khajūr or date palm (*Phoenix sylvestris*), and the tār (*Borassus flabelliformis*) are the only two varieties known to this district.

*Grasses.—*Of grasses and reeds there are several varieties. Those most esteemed are the dāb,† (the sweetest and best of all, and which, when carefully tended, is equal to English lawn grass), the janewar, the mothā,‡ the sarwē, the dāwā, and the makruhi, of prostrate grasses. The senwē and dāwā come up and are mixed with the rice crop. Of standing grasses, the arpat, the senthā, the gāmlar, or tin, the kāsā, and the kār are the best known and most useful.

* The "kālā dhātūrā" (*Datura fastuosa*) is also to be met with, but is not so common. It is the more powerful poison of the two.

† Scientific name, *Agrostis tenuis*.

‡ Scientific name, *Cyperus rotundus*.

The sarpat (Sarcurus munda).—The "sarpat" grass is chiefly found along the banks of the Ganges, and to some extent by the sides of the Sai and other streams. It delights in a light sandy soil, and attains to a considerable height in the cold weather. When in full flower, in the month of November, it is highly ornamental. The uses to which this grass is put are numerous, and it forms, where grown to any extent, a really valuable property. Each plant possesses three separate parts, each part being known by a distinctive name, and applied to a different use. The leaf or blade is called sarpat, and is used for thatching. The upper and tapering portion of the stem, for about three feet or so, is incased within three wrappers or sheaths. This goes by the name of sirkī, and comes into use in the manufacture of winnowing fans, sieves, &c. and for the coverings of carts in the rainy season. The wrappers or sheaths are called "múnj,"* and of these when thoroughly dried and beaten out, twine and matting are extensively prepared. Lastly, the flower even comes into play, being tied into bunches and figuring as the domestic broom.

The gāndar or tin grass (Andropogon muricatum)† and the "Kāsa" (Andropogon muricatum).—From the root of the gāndar or tin grass is obtained the scented fibre called "kāsa," of which the cooling apparatus known by the name of tatties are made. The upper joint of the culm of this grass is styled "sunk," and from it are manufactured numerous small articles of domestic use, such as fans, grain baskets, &c. The tin or leaf is called the sarpat, also used for thatching purposes; but is greatly preferred to the latter being thicker and more impervious to wet. The kāsa is a less esteemed grass. It is, however, made into coarse string occasionally.

The kus grass.—The kus possesses no practical utility that I am aware of. A blade of kus grass is made the accompaniment by Hindus of any gift offered to a Brahmin. In the month of October (Kāśr), when the Hindu head of the family makes his yearly oblation of water to his ancestors, he always makes a point of wearing on the third finger of each hand a ring made out of kus grass; and it is this kus grass which has given the name to the tenure known as "kushast shankalp," the literal meaning of kushast being *through the medium of kus*!

Rivers.—The rivers of the district are the Sai, the Ganges, and the Gumti. The principal river is the Sai, which traverses four-fifths of the length of the district. This river, which is never perfectly dry, rises in the Haridwar district in Oudh, and running through that and the adjoining district of Rae Bareilly, enters Partabgarh between the Partabgarh and Kunda tahsils, and, with innumerable sinuosities, maintains a south-easterly course through the Partabgarh into the Patri pargana, where it leaves the district and enters Jaunpur. It is finally united to the Gumti some

* The múnj of the "khaswa," a species of "sarpat" peculiar to the banks of the Ganges, is of an orange colour.

† *Panicum ciliatum* of Linnaeus.—Vide Drury's plants of India, p. 22.

‡ Kus grass, kus, the hand, the grass passes from one hand to another, as does the tenure; hence the name.

twenty miles south-east of the town of Jaunpur. The Sai runs chiefly between high banks at a considerable depth below the level of the adjoining country. It seems probable that this depth was greater formerly, as the quantity of soil carried into the river is very great and must be gradually raising the bed to a level with the surrounding country. The regular working of the annual rains in the alluvial lands of the Gangetic valley, to bring the surface irregularities of the soil to an uniform level, must have struck every one who has been for any length of time conversant with that part of the country. This river is navigable in the rains, as is also the Gumti all the year round.

The Gumti forms the boundary of the Patti pargana for a distance of about five miles only, quite in the north-east corner of the district, where it abuts on the borders of the adjacent district of Sultanpur. To the south-west again, in an entirely opposite direction, flows the Ganges, separating the lands of parganas Manikpur and Riber from the neighbouring North-Western Provinces territory, for a distance of some forty-four miles. It leaves the district at a village named Jahanabad, in the Riber pargana, about eighteen miles above Allahabad. The two rivulets—called the Chop and the Duár—empty their contents into the Ganges.

Watershed.—Regarding the watershed of the district, Mr. King writes:—“ Nearly the whole of the watershed of the district lies towards the river Sai, which is thus in the rains a considerable stream. It receives the waters of several tributary rivulets, among which the Gogra, Lou, Sakarni, Baklihi from the south, and the Udepur and Mangapur nálas, the Chamrowa and Paraiya, the nálas at Diwanganj and Parhas, and the Pili nali from the north, are the most considerable. The district is, in fact, the basin of the Sai river. It is not till the immediate neighbourhood of the Ganges is reached that the watershed lies towards the south.”

Lakes.—There are many natural lakes, mostly small and more usually known as *jhils* or tanks; but some are of considerable area, and in the height of the rains measure some miles in circumference, and cover large areas with shallow water. The lakes of Bohti, Nanera, and Robemia are the most considerable of these. The surface accumulations of water are pretty evenly distributed over the district, but are seldom found near the banks of the Ganges or the Sai. The drainage afforded by these rivers naturally causes a scouring of the top soil, and this, carried on through centuries, has now removed much of the loamy deposit which formerly covered with a uniform coat the surface of the Gangetic valley. The sand, which underlies the loam at no great depth, is unable to retain the water which is carried off through the soil into nálas and ravines whence it finds its way into the stream. Where the clay or loam exists, the water is retained, and, as said above, this is pretty fairly distributed over the district in wide and shallow lakes. To attempt to deepen these considerably would be to defeat the purpose they now serve, for if the excavation were continued to the sand that lies below, the whole of the water would pass

away into the earth and be lost; they average about three feet deep, but are practically of no use for navigation or transport.

Wild animals.—It is hardly to be expected that there should be many wild animals in a district so highly cultivated; nevertheless wolves still exist in the ravines and grass *nālas*, and frequently commit depredations on the flocks of the shepherds. Their numbers are yearly diminishing, and, with the continuance of the imperial grant for their destruction, will soon become a thing of the past. During the last ten years 256 wolves have been destroyed, while the total sum paid in rewards has amounted to Rs. 740. For a full-grown animal from Rs. 3 to 6 are allowed, and for a cub Rs. 1 only. Of enemies to cultivation may be mentioned the nil-gāe, wild cattle, pig, and monkeys. These last are to be seen in most large groves and owing to the prejudice against killing them entertained by the Hindus, their numbers remain constant. They are exceedingly mischievous, and their devastations extend from the time the seed is put into the ground until it is ripe for the sickle. Nil-gāe, wild cattle, and pig are almost entirely confined to the grass or kachhār lands on the borders of the Ganges. They occasion very considerable damage in those villages which are within a distance of 5 or 6 miles from the river, and travelling as they do in large herds, a night's work is often attended with serious loss to the cultivator. Snakes are not numerous. From January, 1865, to the end of 1869, only 255 appear to have been killed for the Government rewards, which amounted to Rs. 56-13-0.

Game.—There is a fair sprinkling of small game in the Partabgarh district, consisting principally of the hare, pea-fowl (*Pavo cristatus*), grey partridge (*Orthotyx pentiximus*), common snipe (*Gallinago gallinula*), large grey or European quail (*Coturnix coturnicella*), the bush quail (*Perdix combyensis*), together with several varieties of geese and ducks. The black partridge (*Francolinus vulgaris*) is a comparatively rare bird, and is to be found chiefly in the sarpat and kāsā grass along the banks of the Ganges.

CHAPTER II.*

AGRICULTURE AND COMMERCE

Vegetable products.—Cultivation and produce, fibres, indigo and cotton, pine gardens—Til and jil plants—Harvest. Rotation of crops—Agricultural implements—Modes of produce. Agricultural operations—Irrigation—Manure—Cattle, sheep, and goats—Honey—Distribution of land—Agricultural labour—Village establishment—Statement of prices—Fish—Bamboo and cane—Fairs, bathing places, and shrines—Manufactures—Trade and traffic—Ferries, roads, and bridges.

Vegetable products.—Under this head will be noticed more or less briefly the ordinary cereals, millets, pulses, and oil-seeds. The only dyes which are cultivated, with the exception of the Harsinghâr referred to in the last chapter, are the kusum (*Carthamus tinctorius*), which is sown with the spring crops; habul or turmeric (*Curcuma longa*), chiefly grown by Murdâs amongst other garden stuffs; and indigo (*Indigofera tinctoria*), sugarcane, poppy, tobacco, cotton, and the flues; *sami* (*Orotalaria javanica*) and *patwa* (*Hibiscus cannabinus*) complete the list of the crops ordinarily cultivated in this district.

Wheat.—The white and the red wheat are both grown in these parts. There are two species of the former—the spike-eared and the awnless. These both go by the name of "Jandi,"† white the red wheat is called "Jala." If there be any actual difference between these species in this country, it appears to be but little appreciated by the native husbandman, the selling price being uniform for all three. I have always regarded the white wheat as finer and heavier grain than the red.

Cultivation and produce.—Wheat requires ample irrigation, and in this district the fields are flooded at least three times during the cold season. In good good lands, or lands within a certain distance of the village site, luxuriant crops of wheat may generally be seen; thus showing that it thrives best in a well manured and rich soil. The seed is almost invariably sown in drills. In the subjoined table the irrigated lands are shown under two heads—viz. manured and unmanured; while the unirrigated lands refer chiefly to those low and moist khâdir lands on the borders of rivers and rain-streams, where, from the constant supply of latent moisture, the soil never stands in need of irrigation:—

		Irrigated land		Unirrigated land
		Manured	Unmanured	
		M. + c.	M. + c.	M. + c.
Average produce per acre of wheat	...	17 3 0	15 10 0	13 54 0

* This chapter is taken with a few alterations and additions from the Parnâgarh antiquary report.

† Probably after the *jalo-dandi*, the common camellia flower.

These figures, calculating the maund at 82·24 lbs., represent—

Per manured land —	...	...	...	22·87 bushels.
„ manured & dilute	...	...	...	18·79 „
„ unmanured (kharif) also	...	...	...	16·28 „

The average on the three kinds of land being thus 19·71 bushels, and this is believed to be a very fair average for the district.

Reference to English standard.—In his Farmer's Encyclopedia, Johnson has the following regarding the produce of wheat—

“The fair produce of wheat varies so much upon different kinds of land, and is so much governed by climate and mode of cultivation, that it is difficult to form any accurate estimate of the amount on soils of average quality in ordinary seasons, and under the common course of management: it may, however, be fairly calculated at three quarters or perhaps twenty-eight bushels per imperial acre. To produce the latter quantity, circumstances must however be favourable, and anything beyond that may be considered large, though on some land four to five quarters are not unusual. The weight may average 60 lbs. per bushel. The straw is generally reckoned to be about double the weight of the grain; an acre producing three quarters of wheat of the ordinary quality may therefore be presumed to yield about twenty-six cwt.”

Making due allowance therefore for the two important conditions, “climate and mode of cultivation,” an output of 19·71 bushels per acre, over an extensive wheat growing district, is not at all a bad one.

Barley—Barley is of all grains the most extensively cultivated in this district. The soil is eminently adapted to it, and so would appear to be the climate also; for regarding this cereal the same writer, whom I have above quoted, records that “barley is a tender plant, and easily hurt in any stage of its growth. It is more hazardous than wheat, and is generally speaking raised at a greater expense, so that its cultivation should not be attempted, except where the soil and climate are favourable for its growth.” Again, in another place the writer goes on to say, “The land that produces the best barley is generally of a silicious, light, dry nature. Cold wet soils, which are peculiarly retentive of water, are ill adapted to the growth of this grain, both in reference to its weight and its malting qualities. The whole matter of barley and its straw contains more silicious particles than that of any other grain cultivated by the British farmer; and hence one reason why a sandy soil is most congenial to the growth of this plant.” Certainly in this part of India barley does not appear to be a tender plant; nor does it require greater expense in its cultivation than wheat. For while the latter demands a rich soil, constant moisture, and in the up lands and other dry localities at least two waterings, barley thrives best on land but slightly manured, and will suffer but little, if it does not get more than one watering.

Produce of barley.—The average yield per acre of barley may be safely set down at sixteen maunds per acre, which, assuming the bushel of barley

to weigh 50 lbs., and the mound as before to be 82.24 lbs., represents 1315.54 lbs. or 26.31 bushels. The usual crop in England, it is said, is from twenty-eight to thirty-six or thirty-eight bushels. An average of 26.31 bushels does not therefore, in my opinion, belie the alleged fertility of the soil of this district.

Rice.—There are four sorts of rice ordinarily grown—viz. those distinguished by the names of “*kuári dhán*,” “*jethi dhán*,” “*sáthi dhán*,” and “*jarhan*.” The principal rice localities are the low-lying lands of the Patti tahsil, and the neighbourhood of the large jills and swamps in the tahsil of Kunda. But little rice is to be seen in Partabgarh. These last three divisions of the district may be said to depend mainly on the spring or rabi harvest; while a failure of the kharif or autumn crops causes most distress in Patti.

Yield, rate, &c.—The yield of the different sorts of rice above enumerated varies a good deal. The outturn per acre of *kuári dhán* is on an average from twelve to thirteen maunds, and the selling price at harvest time is ordinarily one maund for the rupee. *Kuári dhán* is sown with the first fall of rain, and is cut in Khar (September–October), hence the name. *Jethi dhán* is sown in April in places where water is still lying, and it is cut at the beginning of June. This kind of rice prevails chiefly in the Kunda tahsil. The average yield per acre is from eighteen to twenty maunds. This rice (which appears to be proximately similar to the *kuári rice*) entails far more labour in its cultivation than any of the other kinds. During the great period of its growth the fields are flooded. But the water is not allowed to lie incessantly. It is generally allowed to lie for twelve hours, and is then drained off for twelve hours. This latter period is during the night. “*Sáthi rice*—so called because it is said to ripen sixty days after sowing—is the least esteemed of the different sorts of this grain. *Sáthi dhán* is very little grown, and is seldom cultivated in places where there is the least hope of a better crop. The average produce per acre may be set down at nine or ten maunds. *Jarhan* is the best rice grown, both as regards quality and quantity; the average yield per acre is fifteen maunds, and the selling price fifty sars for the rupee when cut:—

<i>Kuári dhán</i> ordinarily sown	40	sars for the rupee.
<i>Jethi dhán</i> ..	30	“ “ “
<i>Sáthi dhán</i> ..	42	“ “ “

These three kinds of rice are preferred by the poorer classes to *jarhan*, because they swell to a much larger bulk in process of cooking, and consequently less is required for a meal. *Jarhan* is chiefly sown in small plots and is transplanted, when rather more than a foot high, in bunches of four or five plants, into fields which have been previously carefully prepared.

Gram, peas, and other food grains.—Of other grains, gram, peas, arhar, jwar, and bájra are perhaps alone worth special notice. Gram, peas, and arhar cover an extensive area, and are reckoned valuable crops. They belong to the spring or rabi harvest. Gram is a crop to which water is not indispensable, and it is often grown on poor light soil where mud wells are unpracticable. Peas and arhar are also hardy crops, but the former,

to repay the cultivator requires at least one watering. Adhat again is never irrigated, and may be seen anywhere and everywhere; besides being an important item of food, the stalks are extensively used in the construction of the frame-work supports of the village thatch roofs, especially where the bamboo is not, or is with difficulty procurable. Juar and bañra are kharrif millets. The former is sown at the commencement of the rains; the latter about two months later. Both, however, ripen at the same time, and are reaped early in November. The stalks of the juar or jundhri constitute valuable fodder for cattle. It is chopped up into small lengths, and about seven wares go to a load.

Sugarcane.—The cultivation of sugarcane is rapidly extending, and has probably increased during the last ten years, not less than twenty-five per cent. Three kinds of cane are cultivated—etc., saroti, khewar, and kâtara—all varieties of the *Saccharum officinarum*. The last named is used for eating only; four or five stalks, according to the size, being procurable for a pie. Gur is made from the juice of the other two kinds, and is of the best quality in pargana Patti. One bigha of good cane should, as a rule, produce fifteen mounds of gur, the average value of which is from thirteen to fourteen wares for the rupee. This represents a total value of Rs. 72 for the produce of an acre. Deducting the expenses according to the following scale:—

					Rs.	s.	p.
Seed of one acre	...	...	...	...	12	12	6
Seed	...	...	...	...	4	0	0
Herding sheep and manuring	...	...	...	...	5	2	8
Sowing and ploughing	...	...	...	...	4	12	8
Seven waterings	...	...	...	...	22	0	0
„ dressings	...	...	...	...	8	12	8
Total	...	...	...	...	55	0	0

the cultivator may reckon on a clear profit of Rs. 16, which is a higher return than can be looked for from an acre of wheat, barley, or other ordinary crop. It is not therefore to be wondered at that the cultivation of sugarcane should prove somewhat attractive, and long may it continue so; for the higher the standard of cultivation the better the prospect of a speedy improvement in the circumstances and condition of the agricultural classes, whether owners of the soil or mere tenants-at-will. Regarding sugarcane Mr. King has left the following remarks on record:—

"Sugarcane has been almost confined hitherto to the Patti tahsil, which is credited with 6,980 bighas of the crop out of 9,933 bighas in the whole district. Since the movement, however, a great impetus has been given to this branch of agriculture, and in the Partabgarh tahsil a considerable quantity is now grown. In Bihar* the white-ants are said to prevent the grain being grown; and this appears to be true; for it is not unusual to see in a village several fine stone sugarcane mills, although cane has not been grown within the memory of man. Judging from the number of these deserted evidences of a former cultivation, I should say that in Bihar there had been, some seventy or eighty years

* Now the Kumaon tahsil.

ago, a far greater growth of sugarcane than is now to be seen in any part of the district."

Poppy.—The cultivation of the poppy (*Papaver somniferum*) being under the close superintendence of the opium department, the extent to which it has increased, and the rate at which it is increasing can be accurately ascertained. The following figures furnished by the opium officer of this circle exhibit the area under poppy in 1860-61, as compared with the present year. The ratio of increase is no less than 606·6 per cent.

Sown with poppy in 1860-61		—		—		—		Acres	
Ditto	ditto 1870-71	181	...
		1,089	...

Notwithstanding the past increase exhibited by these figures, I am by no means prepared to say that the cultivation of poppy is particularly popular. The last year's export of opium from the Parahgarh district has been returned at 500 maunds, representing at four rupees a ser, the price paid to the cultivator, the sum of Rs. 1,44,000. The extraction of the drug is a troublesome and dirty process. When the flower falls off, and the capsules attain a sufficient size, the opium is extracted. This is done by means of longitudinal incisions and inspissation.

Tobacco.—Tobacco is a very fine crop in this district. It is grown wherever the locality and water are favourable. It flourishes on high lands, and more specially on old ruined sites, and it requires abundant well water, which should possess saline properties. Sweet water, or water from tanks and ponds, is held to be injurious to the growth of good tobacco. From a return which was prepared in the settlement department last April, I find that there are about 1,177 bighas, or 736 acres, grown with tobacco. The average outturn per standard bigha is five maunds fourteen sers, or eight maunds twenty-two sers per acre; and the average rent for tobacco land is Rs. 10-13-6 per acre. At the ordinary selling price of seven sers for the rupee, the gross value of the produce of an acre may be set down at Rs. 48-14-4.

Deducting expenses as below:—

Rent of one acre,	...	...	...	...	...	...	...	Rs.	10 13 6
Ploughing,	...	...	...	...	...	...	...	...	1 5 4
Manuring,	...	...	...	...	...	...	...	...	1 5 2
Eight waterings,	...	...	...	...	...	...	...	...	13 15 5
Weeding and loosening the earth about the roots	...	...	...	...	...	...	...	...	1 5 2
Total Rs.									26 9 8

the average clear profit on the acre amounts to Rs. 20-13-10, and this figure is, I believe, very moderate. I trust that the recent experiment of introducing the American tobacco seed may prove successful; for I cannot but think that, with moderate care, the yield will be a safe and highly profitable source of income.

Fibres, indigo, and cotton.—Regarding the cultivated fibres, *sauai* and *patwa*, indigo and cotton, Mr. King writes as follows:—

* *Hemp, sauai*, a tall plant, with a light yellow flower. The fibre is used for wall ropes and is called *sau*.

* *Patwa* is grown in jute fields. It has a bell-shaped light yellow flower, and the fibre, which is called *sau*, is used for common purposes. The above are cultivated fibres.

* *Dyes*—Indigo is grown a little, and is made up in the native method. There are indigo planters' lands to the extent of some 3,000 or 4,000 bighas in the district. The produce is sent to Calcutta.

* *Cotton* is not much grown. A return made in 1866-67 showed an estimated area of 2,693 acres, and an output of 2,430 munda of cleaned cotton, which shows that the crop is not a heavy one in this country.*

Uncultivated fibres.—Of uncultivated fibres may be here mentioned the *ajmal*, one of the *Leguminosae*, a tall, thin looking plant, which is found here and there in the "kachhar" lands bordering the Ganges. It seeds in the cold season, the seeds being contained in very long narrow pods. Mr. G. P. Gartlan, Manager of the Palmerland Estate, showed me some of the fibre. It was very clean, and apparently of considerable strength; but it would, he informed me, scarcely repay cultivation, the yield of fibre being too small. The fibre comes from the corticate casing of the stem, after a certain period of immersion. It has been already mentioned that the "dhak" tree furnishes a coarse fibre. There remains the *sarpat* grass, producing, as Mr. King writes, "a fine fibre, which is made up and called *badi*, used for stringing the common native charpoy or bed, and for making up the bamboo frame-work of roofs."

Pan gardens.—Plantations of the succulent creeper called *pan* (*Piper charrica*) are very common in the district. The plant thrives best in a stiff soil, which is retentive of moisture. The site selected is generally an elevated spot with a good slope. The Tamboli or Barai then proceeds to plough, level, and clear the land thoroughly; this done, he encloses it with stakes and brushwood, and he then covers it in with a roof of *wantha* grass. Shallow trenches are next scooped out about two feet wide by five or six inches deep. These trenches are about five feet apart. Water is then let into them, and when the soil is thoroughly saturated, the planting commences, which is performed in this wise. A full-grown plant, after it has been sufficiently stripped is cut down close to the root. It is then divided into three or four portions, and these are laid horizontally in the trenches and covered over with earth. In the course of a few days, at each knot or excrescence, sprouts will appear, and each of these sprouts becomes a separate plant, and is trained to grow up sticks fixed in the ground for the purpose. *Pan* planting goes on from February

* There are three kinds of cotton grown in this district, viz., *saifia*, *marwa*, and *kandi* *kapa*. The first is the most productive and the most highly esteemed.

to April and, except when rain happens to fall, each row receives two and sometimes three waterings daily. From about the middle of June commences the stripping of the leaves and continues regularly for about a year, after which the plant becomes exhausted and is used for stocking a fresh plantation on another site, the old site being allowed to rest for a year or two. The leaf is sold in bundles of 200 called *dhals*, the price varying according to quality and age of leaf, from 1½ pice to as much as 14 annas per *dhal*. The plantation usually consists of twenty rows, or as they are styled "autar," and it is reckoned that one row or "autar" should yield on an average Re. 1-8-0. Several kinds of vegetables are also frequently cultivated within the limits of and around the gardens. All produce combined, the yearly returns accruing to a tenant from his plantation may, on an average, be set down at from Rs. 25 to Rs. 30. Rent is paid to the landlord at the rate of two annas per row, which comes to Rs. 2-8-0 on the whole.

Tāl and jhāl produce.—Under this head I shall shortly notice the *singhāra*, a kind of water nut; the *pasāhi* or *passari*, and the *līnī*, both species of wild rice, and the *kaserā*, a succulent root of the gun grass, of which matting is made, and which grows in water.

Singhāra (Tropæa biapnora).—In the month of November the *singhāra* nut ripens, and such of the fruit as remains from gathering falls off and sinks to the bottom of the water. When the water dries up in May or June, these nuts or bulbs are found to have thrown out a number of shoots. They are then carefully collected into a small hole in the deepest portion of the tank or pond, and covered with water; when the rains commence and the ponds begin to fill the bulbs are taken up; each shoot is broken off, enveloped in a ball of clay, in order to sink it and thrown into the water at different distances. They at once take root and grow rapidly, until in a short time the surface of the water is covered with the plants. The fruit forms in October. The produce of a standard *highā* is about two and a half *manās*, which, at the selling price of ten *seers* for the rupee, represents a total value of Rs. 10. As an article of food the *singhāra* is much more extensively consumed by the Hindus than by the Muhammadans.

Passāhi or passari and līnī (Zizania aquatica).—These are both species of wild rice of spontaneous growth, found on the borders of certain ponds and swamps. The *līnī* is a larger and better grain than the other. The sale is regulated by the price current of ordinary rice or *dhān*, the amount of the former procurable for one rupee being half as much again as that of the latter; while the *passāhi* or *passari*, as it is also called, is somewhat cheaper still.

Kaserā (Cyperus tuberosus).—The *kaserā* is the root of the sedge called *pon*, and is dug up after the water has dried up. It is highly esteemed for its reputed cooling properties, and finds an extensive sale in large towns and bazars; the ordinary price being two annas per *seer* standard weight. The digging is a very laborious process, as the crooked root lies very deep in the ground. *Pañs*, *Kuhāra*, and *Kaserā* are the most industrious

scarcity, and are allowed three-fourths of their findings on condition of yielding up the remaining share to the lord of the manor.

Harvests.—There are only two principal harvests as recognised in the district of Parbhagarh, known by the well known names of the rabi and kharif. The name *henwat* is unknown here. Within the kharif harvest, however, may be said to be included three minor harvests called after the months in which the several crops ripen. These are styled *bhadai*, *knari*, and *agahai*. The subjoined table shows the division of these harvests, with regard to the ripening of produce :—

Rabi.	Kharif		
	Bhadai.	Knari.	Agahai.
Wheat	Sauwán.	Dhán	Jarimo rice
Barley	Udi.	Eko	Bajra.
Arhar	Káran.	Til (white)	Juar
Pear	Makra	Til (black)	Udi
Gram	Bhári dhán.	Fatwa	Moth
Sugarcane	*Káhi dhán.	Sanal	Móng
Poppy		Wáwa	Palwa (seed).
Sauwán		Cotton	Rámdina
Jethi dhán			Lohra
Maar			Bhatia
Sarim			
Borra or koram			
Mustard			
Linsed			
Tobacco			
Cotton (man'wa)			
Cotton (radhia)			

Sugarcane, sauwán, and jethi dhán are to a certain extent intermediate crops, but belong more properly to the rabi division than to the kharif.

Rotation of crops.—Fallows being in these days almost unknown, and manure, as previously stated, by no means abundant, it follows that if a certain rotation of crops were not observed the land would soon be utterly exhausted. By far the greater portion of the cultivated area in these parts is *duslah*, or two-crop bearing land. The kharif crop is no sooner off the ground than preparations are at once made for sowing the rabi. A heavy agahai or kharif crop, like juar or bajra, is followed by a light spring crop such as pear or barley. This is repeated a second year, and in the third year no autumn crop will be sown; but the land will be well worked up, and prepared for a crop of wheat or sugarcane. The number of ploughings the land requires for different crops varies very much. For instance, wheat is held to require, on an average, eighteen or twenty ploughings; tobacco, sugarcane, pear, and barley fifteen or sixteen ploughings; poppy twelve ploughings; cotton eight; and so forth. Three or four ploughings*

* So named because it attains to maturity sixty days after sowing.

are sufficient for all the autumn produce. This scale is, as regards the rabi produce, all very well in theory, but is largely departed from in practice. As an example, we will suppose the cultivator has just reaped a late kharif or agahni crop. It is manifest that he has only time left for, at most, four or five ploughings before it becomes necessary to put in the seed for the rabi. This inconsistency in practice and theory is met with the reply, that a maximum yield is never looked for at both harvests. Let a good jwar or such like crop be secured, and the cultivator is satisfied with half the possible outturn of barley or peas six months later. He is seldom, however, satisfied with the certainty of a short outturn of a valuable crop, as wheat, &c., and prefers to forego the kharif harvest entirely, so that he may bestow on the land the requisite number of ploughings for a valuable rabi, and, indeed, it is no exaggeration, with reference to this district, to say that such lands are tilled twenty times, and even more, before they are sown. When the native capitalist consents to experiment with prepared manures and steam ploughs, combined with a proper observance of fallows, we may look forward to a brighter future for the science of agriculture in this country. At present, however, while labour continues so cheap, such experiments would hardly prove remunerative.

Agricultural implements.—The rude implements of husbandry in vogue in this district differ but little, except perhaps in name from those ordinarily used in the upper provinces of India.

Enemies of produce.—Of the injurious influences to which wheat and barley are liable may be mentioned first, excessive drench and vapour, hail, the blight, and mildew known as dhām and girwi, and the worm. Frost, excessive vapour, and hail are general enemies of all the rabi crops. The first is specially fatal to arhar, peas, and gram. Blight and mildew are the natural consequences of a continual easterly wind with drench and damp. Sugarcane is liable, when the plants are still young, to the ravages of an insect called bhungi, which eats up and destroys the leaf. At a later stage the roots are sometimes attacked by a grub called diwar or tārā, while at a time when the plant has escaped these, and bids fair to ripen well, it not unfrequently withers away under the blighting influence of a disease called kārī which dries up the juices and causes the stock to look black. Gram is liable, as was manifested last year, to the ravages of a caterpillar called gadhehā, which lies concealed during the day and at night sallies forth and literally eats up the entire plant. The pods of peas and arhar, when fully formed, are often attacked by a species of wire worm, which pierces the shell and destroys the fruit. Rice, when nearly ready for the sickle, is liable to the devastation of a fly called gadhi, by which the grain is rendered useless. Rice also suffers from a blight called kharā, which turns the ears an orange colour and destroys them. All the oil-seeds, except the alsi or linseed, are prone to the ravages of a fly called "māhūn," which attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. Owing to the "māhūn" there is little or no mustard in the district this year.

Agricultural operations.—From the time the spring crops are cut in March and April until the commencement of the rains (about the end of June) is the idle season of the year, and it is during this interval that disputes arising out of the arrangements to be made for the ensuing agricultural year so often terminate in riots. With the first signs of rain, however, the cultivator, if not excited, has something else to think about, and ploughing and sowing the early kharif seed entirely engages his time and attention. It may not be uninteresting to record here in a calendar form the different agricultural operations of each month of the fiscal year, which commences about the same time as the monsoon.

June-July (Āshār).—Ploughing in preparation both for rabi and kharif harvests, sowing *knārī dhān*, *makra*, *maize*, *sūwān*, *kakun*, and *juār* *rāmdāna*, *patwa*, *sanai*, *kodo*, *jarhan* rice, *rañg*, *il*, *cotton* (*manwa* and *rachia*), *arhar*, *lobia*, and *bhatōi*; driving the hinga to break up the clods and cover in the seed; herding sheep and cattle in the fields for the purpose of manuring and enriching the soil.

July-August (Sāwan).—Weeding and earthing up *knārī dhān*, *makra*, *maize*, *sūwān*, *kakun*, *juār*, and *kodo*. Ploughing for the rabi. At the end of the month transplanting *jarhan* rice after fresh ploughing and leveling with the hinga. Herding sheep and cattle as above.

August-September (Bhādon).—Ploughing for the rabi. A second weeding of the crops mentioned under the last month. Reaping and carrying the *bhādmin* or *bhādon* harvest. Herding sheep and cattle as above. Transplanting *jarhan*, sowing *ard*, *mothi*, *bājra*, and *arhar*.

September-October (Kārtik).—Reaping, carrying, and threshing the *knārī* harvest. Ploughing and leveling with hinga lands for rabi. Rotting the *sanai* stalks by immersion in water to obtain the fibre. Sowing the following rabi seeds—viz., *gram*, *peas*, *barre*, or *kumam*, *linseed*, and *seham*. Herding sheep and cattle as before; gathering cotton (*kaphā*).

October-November (Kārtik).—Manuring for the better rabi crops, sowing *peas*, *gram*, *wheat*, *barley*, *maizār*, *barre*, *linseed*, *sarson*, *mustard*, *selmān*, *poppy*, and *tobacco*, and then leveling and covering in with hinga. Making irrigation beds or squares with *pharwa*.

November-December (Āghar).—Reaping, carrying, and threshing the *agharī* harvest. Chopping up the cane, and carrying it to the mill. First watering of the rabi crops; weeding and loosening soil around the poppy.

December-January (Pōis).—Manufacture of *gur*. Second watering of rabi crops. Weeding and loosening soil round the poppy. Pruning the tobacco plants in order to cause them to throw out leaves from the base of the main stem.

January-February (Māgh).—Manufacture of *gur*. Third watering of the rabi. Flooding and preparing land for reception of cane. Early sowing of the latter and irrigating about a week afterwards. Herding sheep and cattle as in *Āshār*, *Sāwan*, &c. Flooding and preparing fields for

sauwân. Sowing *sauwân* and covering in with *linga*. Should rain fall in this month, the *hjar* or *khar dhân* fields are ploughed. Early peas cut and carried. At the end of this month, incisions are made in the poppy heads with the *pachhui* towards evening, and the opium, which exudes, is collected with the *kaohui* early the next morning.

February-March (Fâgus).—Fourth irrigation of *rahi*, which watering however is confined to wheat, sugarcane, tobacco, and poppy. Continuation of sugarcane planting and of *sauwân* sowing. Putting sickle to the barley, peas, and here and there early sown wheat. Gathering *garron*. Manufacture of *gur*. Extracting opium as described in *Mâgh*.

Chait.—Harvesting wheat, barley, peas, gram, linseed, *sehuân*, mustard, *harra*, and *arhar*; cutting down poppy and tobacco; irrigation of cotton; continuation of sugarcane sowing, and watering of that previously sown in *Mâgh* and *Phâgun*; flogging and preparing fields for the *jethi dhân*, which is sown in this month of and irrigated constantly up to the time that it is cut in this and following months. Threshing out and winnowing of grain in the *khallân* or threshing floors.

Baisakh.—Irrigation of sugarcane, cotton, tobacco, and *sauwân*, gathering the *kaps* or ordinary cotton. Storing *libôa* brought from the threshing floors.

Jeth.—Manuring the *kharif* fields. Irrigating the sugarcane and *sauwân* second cutting down of tobacco plants. In this month, the cultivators re-thatch their huts in anticipation of the coming rains, and store fodder, wood, and cow-dung fuel.

Irrigation.—Under district Rae Bareilly is given an elaborate account of irrigation from masonry wells in the high land which skirts the Ganges, the same holds true for this district. Throughout this tract, whose breadth is from three to seven miles, water is met with at from 50 to 60 feet from the surface, but the digging is generally continued about fifteen feet further till good springs are reached. The entire depth then will be 75 feet or fifty cubits, the cost of digging is estimated at one rupee a cubit, but such a well will last many years, and two large leather buckets can be used in it.

From such a well two superior bullocks, whose labour is worth four annas per day, will draw up in an entire day of nine hours enough water for five *bewas*; three men will attend them and the distribution of the water. They will water a *higla* in four days at a cost of one rupee for cattle, and one rupee eight annas for human labour. This will amount to four rupees per acre for one watering.

The consequence of this continues is that the cereals, wheat, &c. which require three waterings, hardly ever get more than two, and generally only one. In *Patti Tahail* water is much nearer the surface averaging about 20 feet; there irrigation is cheaper. It is of the same nature as that described in south Lucknow, which also lies mainly between the *Sai* and

the Gumti. The cost of well-irrigation may be set down in Partabgarh, north of the Sai, as varying between Rs. 2-4-0 per acre and Rs. 4-0-0.

Irrigation is extensively carried on from wells both bricked and unbricked, or as they are styled "kachcha," as well as from jhils, ponds, and excavated tanks. Some of the rivulets or rain streams are also utilized by damming the current.

Streams.—Where the banks of the stream are sufficiently low, the water is baled out with the "dogla" or bamboo basket, swung on double ropes, and worked by a couple of men. Four men are told off to each dogla, and each couple works for about half an hour, and is then relieved. A day's work continues for fourteen or fifteen hours out of the twenty-four, and thus each man has more than seven hours of it. When the banks of the stream are too high for the dogla a convenient spot is selected, and the well apparatus of the moth (leathern bucket) and pulley is brought into play.

Jhils, ponds, and tanks.—Irrigation from jhils, ponds, and tanks is carried on by means of the "dogla" or the "dauri." The latter is a smaller and lighter basket than the dogla, and is preferred to the latter where the water is deep, and consequently the labour of lifting thereby enhanced. Where the water is some little distance from the cultivation, and the difference of level considerable, a succession of two and three doglas or dauris may be seen working simultaneously at successive points. These points are called "riks," and the water is collected in more or less deep pools at each of them. This system of irrigation is frequently carried on by a co-operative or mutual aid society, the members whereof combine to work together by gangs, until the lands of the whole have been watered. This is in practice found to be more economical than the independent hiring of labourers. In the latter case the daily wage consists generally of three sars of some one of the inferior food grains.

Wells.—The water is lifted out of wells by means of the "moth" or "pur,"* a flexible leathern bucket, containing from two and a half to twelve and a half gallons, which is attached by a strong rope to a pulley. In masonry wells the number of "lāos" or runs, which can be worked at one and the same time, varies from four to twenty. The average number may be set down at eight. As regards unbricked wells, I have seldom seen more than two lāos worked. These lāos are worked in this district by men or women, bullocks, and buffaloes. The latter are, however, comparatively rare. Bullocks are of course preferred, and may be said to be the rule. Where men and women are employed, six persons are told off to one lāo, twelve to two lāos, and so on. These are exclusive of two persons, one of whom directs the course of the water in the field, and the other receives and empties the bucket on its arrival at the mouth of the well. A third man is necessary, where bullocks are used, to drive them. Human labour irrigates more quickly than bullocks, but is obviously more expensive, and is only had recourse to when the cultivator

* The "pur" is larger than the "moth," and is peculiar to certain parts of the district.

has no cattle, or wishes to work more than he has cattle for. The rate of remuneration in such cases is a daily dose of a kachcha panasari (equivalent to one set fourteen chhatals) of some coarse grain such as barley, jua, or bājm. During the irrigating season, the same set of men or women will work from early morning before sunrise to nightfall for this pittance. The wage of a worker at the dogla or daurt is higher, and is generally one kachcha panasari and a half (two sets eight chhatals), as the labour is far more severe.

Capabilities of irrigation from ponds and wells.—The area of land, which on an average may be irrigated in one day by either of the methods above described, varies inversely according to the distance from the water supply. It may be generally assumed, that about two standard bighas can be irrigated in one day by one relief of two men working one dogla or daurt. More than one relief to the dogla is the exception in this district. Where two reliefs are available, and the distance from the water moderate, from two and a half to two and three-fourth bighas can be supplied in a day. These results are of course affected in a diminishing ratio by the number of rika. One lao of a masonry well, when worked by human labour, irrigates on an average six biswas standard measure. When bullocks are attached, the average is about three and a half biswas. In the case of kachcha wells these results may be slightly modified. There is, however, very little actual difference. The quality of the soil affects the irrigated area in proportion to its absorbent properties. A larger surface of clay can be irrigated in a day than of loam, and similarly a larger amount of loam than of sand.

Cost of wells.—The average cost of constructing a masonry well is Rs. 250. The cost, of course, varies in proportion to the depth of water. The depth in the wells in the Paritahgarh district ranges from eleven to eighty feet. Water is nearer the surface in the Patti pargana; less so in parganas Bilār and Rāmpur; and is, as a rule, deepest in Paritahgarh.

Kachcha and agari wells.—Kachcha wells are impracticable in localities where there is a substratum of white sand, which causes the sides to fall in. These spots are, however, exceptional, and, as a rule, the land in the vicinity is very sandy and sterile. The kachcha well can be sunk at a cost of from 4 to 15 rupees according to circumstances; this latter amount is exceptional. Should the well be required for drinking purposes only, the cost is much less, and may be put down at about one-half. The irrigation well has to be dug much deeper, and in many places the sides must be protected by ribs of bamboo, or as they are termed by the natives, "hin" or "rangarh." There is a well also, which is supported by large wooden segments, or circular bricks, and which is called "agari." The conversion of a kachcha well into an agari entails an additional cost on the farmer of from Rs. 5 to Rs. 10. "Agari" wells are not, however, very common, except where, owing to the sandy nature of the soil, they are more the rule than the exception.

Extended well-irrigation since annexation and since revised assessment.
—I have before recorded that 3,146 masonry wells have been constructed

in this district since annexation. Of this number 2,256 have been built since the revised measurements were declared in 1863 to 1864. Very few masonry wells are built by persons possessed of any right or title in the soil. With the exception of about 1,100, all the wells in this district have been constructed by persons who have no proprietary or under proprietary rights in the land. It will be observed that more skilled and industrious cultivators—such as *Muriks*, *Kurnis*, and *Ahirs*—have been the most enterprising in this respect. Next come *Brahmans*, after these, *larigo* and *interculla*, *Mahajans* (bankers) and *Baniāns*. It is at first difficult to perceive the motives which induce the making of so much capital on little or no security, and where there is an impossibility, it appears to me, of ever obtaining such returns in the way of interest as would justify the outlay in the light of a moderately profitable speculation. Desire for distinction and for the grateful recollection of posterity, coupled with the feeling that the act is in accordance with the teachings of the religious codes of both persuasions, appear to be the principal incentives.

Manure.—Animal and vegetable manures are made use of wherever procurable. Ashes of burnt cow-dung (*kanda*), and less often of wood, are also sprinkled over the fields. During the rainy season the leaves of the *dhāk* and *dhora* trees are strowed over fields, which are to be sown with wheat, barley, poppy, and tobacco, and which are ordinarily called "*chaunis*" lands.

Cultivators stack their manure in convenient places near the village; if possible, on a piece of waste, otherwise in a grove. These manure heaps are a constant and fertile source of dispute, and it is a great object to carefully record in the "*wājib-ul-urz*," or administration paper, such rights in them as are clearly ascertainable. There is at present no traffic in manure except within the limits of municipalities. If a landlord has not enough for his own use, he has no scruple in relieving such of his tenants as are well off in this respect of their surplus stock, and the latter seldom desist to the demand, as it is generally regarded as a material right.

Cattle, draught, and milch.—For agricultural purposes bullocks are chiefly used. These are as a rule a small breed of cattle, but are capable of undergoing pretty hard work. If there were but a sufficiency of good pasture, I believe they would not be by any means the inferior animals they are generally considered. Buffaloes are used only by those of the more impoverished cultivators, who are unable to afford to buy bullocks, and who are not prevented by local caste prejudices from making use of them. The market price of bullocks varies according to size and age from Rs. 12 to Rs. 40 per pair; whereas a pair of buffaloes may be purchased for Rs. 10; more than Rs. 12 is very seldom given or demanded. There is apparently no effort or desire to improve the present breed, and the services of the Government stud bulls are but seldom called into requisition. Nevertheless at several of the local fairs a brisk trade in draught and milch cattle and in buffaloes is carried on. Of milch cattle the buffalo is the most esteemed, and yields the finest ghl. As much as Rs. 20 is frequently paid for a really good animal of this sort. The country cow gives but little milk, and that little of very poor quality.

Sheep and goats.—There is a fine breed of sheep in the Kunda taluk. They may be seen in considerable flocks, and are bred by the shepherds who sell but few, as they prefer to keep them for their wool, out of which they manufacture blankets at a larger profit than they could otherwise obtain. There is little to be said regarding the breed of goats in this district. Attempts to improve the breed by the introduction of the larger Trans-Jumna goat have hitherto resulted in failure. The absence of proper pasturage will probably account for this. Goat's flesh as well as goat's milk is a universal item of food amongst all classes. Shepherds, who keep large flocks of sheep and goats, manufacture and sell ghee made from the mixed milk of both animals; it is much sought after, and is mainly consumed by the poor.

Prevalent diseases amongst stock.—Since the fatal outbreak of rinderpest in England, attention has been more closely directed to the diseases of cattle in this country, and there can be no doubt but that the cattle of India are liable to many of the diseases, which have been hitherto supposed to be more or less peculiar to a European climate. The complaint known as the foot and mouth disease broke out in this district a short time since, but not of a fatal type. While a few weeks previously there had been great mortality in several places amongst sheep and goats by the ravages of a disease somewhat resembling rot. It was highly infectious, but in many instances yielded to segregation, with complete change of air and water, when all other means tried had failed.

Distribution of land.—The land is well distributed, the averages taken on the cultivated area falling as follows:—

			Acres.
Per agricultural male adult	...	...	2.1
Per cultivator's house	...	...	4.9
Per plough	...	...	5.13

With reference to the extent to which the land is distributed, and the consequent smallness of the average holding, this district stands next to Fyzabad. Cultivators may be broadly classified into resident and non-resident. The resident cultivator, or "chhapparband," is so called because he tills land situated within the limits of the village in which he resides. The non-resident, or "pānikāsh," cultivates land in one village while residing in another. Of course there are a considerable class, who from motives of self-interest, expediency, or other cause cultivate land in two or more villages, and who may be said to come under both categories; that is to say, they not only till land in their own village, but are also tenants in a neighbouring village. In point of fact, however, they are reducible to one or other class, according as reference be made to either one or other of the villages in which they cultivate. Thus A cultivates land in Rāmpur and Hissāmpur; but his house is situated in the latter village. He is a pānikāsh with respect to Rāmpur, but a chhapparband with respect to Hissāmpur.

Increase to cultivated and wooded areas.—Since the declaration of the revised assessment, very extensive clearances of jungle and waste land have been and are still being made. By an approximate calculation,

prepared as carefully as circumstances have permitted, I estimate the increase to the cultivated area at 17,900 acres or 3.35 per cent. Much of the land, which the wily zemindars, with careful countenances, earnestly assured the assessing officers was sterile and fit for nothing, has since been worked up and cleaned, and is now in many places bearing luxuriant crops. By the time the period of the present settlement expires, there will be ample margin whences to correspondingly increase the imperial demand. In cases of large tracts of jungle or waste, the taluqdar or zamindar often sells the land in patches to the highest bidder. The purchaser is generally a banker or other small capitalist, who at once sets to work and rapidly clears the land. Where the plots of waste are small and sparse, the landlord usually lets it out on clearing leases, charged with a nominal rent for at least three years. These leases are almost always taken by the more skilled cultivators. The average cost of clearing brushwood or thorn jungle may be set down at from Rs. 6 to Rs. 10 per acre; while that of grass jungle seldom exceeds from Rs. 2 to Rs. 5 the acre. When the khass survey was completed there were 70,008 acres under wood. This area has since been extended to about 85,400 acres, or 12.48 per cent., a result we may likewise hail with satisfaction.

Rents.—Rents have steadily risen in this district since the introduction of British rule and still have a tendency to rise. It has been asserted that, if the extraneous items, such as "latia," "libant," and other such nawabi imposts, be taken into calculation, we shall find that as a matter of fact, rents have not risen. Now this question has been carefully gone into by the settlement officer, and the deliberate conclusion to which he arrived, taking each and every such regularly realized exaction into consideration into account, is that rents under our rules have risen and are rising. This was attributable, in his opinion, to the enhanced value of land, and to competition. He took the papers of 100 villages, which were prepared before annexation and carefully abstracted their contents. Comparing these contents with jamaabandis drawn out since the district came under survey, he found that against a former average rent-rate of Rs. 4-10-1 per bigha, taken on the whole 100 villages, we have now (A.D. 1868), an average rent-rate of Rs. 3-1-1 per bigha. But, it may be urged, these results hardly admit of fair comparison, the bigha in the latter case being the standard bigha of 1/16 of an acre, and in the former case, the variable village bigha. This difficulty may, I think, be got over by bearing in mind the following facts, viz. —

Of the villages selected, twenty-five pertain to each tahsil in the district. It has been found, by actual experiment, that in three out of the four tahsils,* the village bigha is actually larger than the standard bigha. In the case of seventy-five villages, therefore, the nawabi rent-rate falls on a larger bigha than the present standard bigha, while in twenty-five villages only does it fall on a smaller one, the difference, in either case, not exceeding four biswas. It follows then, that unquestionably rents are higher than formerly, and that land has acquired a higher market value.

* In the old district.

At the same time his land, from the same sort of papers, that under the Government of the king of Oudh the total number of cultivators in these one hundred villages was 3,653, and that the average holding of each amounted to six bighas, thirteen biswas, thirteen biswāns, while under British rule the number of cultivators has increased to 8,536, and the average holding of each has diminished to four bighas, nineteen biswas, and ten biswāns. These results combined with the fact of the almost entire commutation of produce rates into cash payments, point to competition.

Rents in kind versus cash payment.—Rents in kind largely prevailed prior to annexation, and were chiefly, if not entirely, levied on poor and unirrigated lands, where the produce was more or less provisions, in the proportion of one-half. Now, however, they have been almost everywhere commuted into money rents; another result of increased numbers and competition.

Competition.—Custom has not restricted the landlord's right in this matter, nor as regards the enhancement of rent generally. Custom, coupled with the fear of incurring universal odium, operated formerly in preventing a landlord from raising the rents paid by Brahmans. Now, however, such is no longer the case, and it is by no means unusual to find cultivators of this class paying at even double the rates they used to pay in days gone by, their threats of "dharma" and self-mutilation or destruction notwithstanding. It is only to be expected that in a densely populated district like this competition should prevail. While custom regulated the transactions between landlord and tenant, prior to the summary settlement of 1858, since that date competition has been gradually displacing, and has now, in most parts of the district, superseded custom; the result, alike of a radical change of government, of greater security to life and property, and of the altered state of the fiscal relation between the landowner and the State. This sounds very much like heresy in the face of Mr. J. S. Mill's emphatically expressed doctrine, that "competition as a regulator of rent has no existence." At the same time he says in another place—"The relations, more specially between the landowner and the cultivator, and the payment made by the latter to the former, are, in all states of society, *but the most modern*" (the italics are mine), "determined by the usage of the country. Never until late times have the conditions of the occupancy of land been (as a general rule) an affair of competition." Mr. Mill then goes on to cite India as an example in favour of his previous argument, but the analogy, so far as Oudh is concerned, is not established; the system described, although in vogue in other parts of the country, being inapplicable to the now unquestioned tenant status of this province. It has been noticed that the reluctance, which has hitherto been manifested by tenants, to leave their native village with even the certain prospect of bettering themselves elsewhere, is beginning to give way in some places; a fact which is a further indication of the presence of competition, but which is at the same time a healthy sign.

Agricultural labour.—In the present day, when this country is being rapidly opened up to civilization, and its alleged hidden wealth is daily

unfettered development, the progress and effects of agricultural labour, which in the territorial division of labour has peculiar reference to this province, must be watched with the closest interest. In this district labour is abundant, and at the same time cheap, too cheap in fact, having due regard to the enhanced price of all the necessaries of life, to maintain a just equilibrium between the values exchanged. Skilled labour has doubtless profited by the vicinity of the railroad; and many of the cleverest artisans of the district have long since become almost permanent employees under the East Indian Railway Company, where they obtain far higher wages than local employers could or would allow them. On the other hand, the condition of the unskilled labourers who form the masses has not been ameliorated. Numbers were employed some time back on the railroad, and many still, who live in the more immediate neighbourhood, earn their livelihood by the same means. These, however, compose but a small proportion of the whole and it is proposed to notice the more important and common subdivisions of labour, with the present rates of remuneration accepted to each by the zamindar; to compare these rates with those which prevailed in the *imwabi*, shortly before annexation, and lastly, to note, as far as possible, the difference between the present and the former prices of the cheaper and lighter food grains, which form the principal subsistence of the poorer classes:—

Description.	Men.		Women.		Children.	
	Nawabi.	Present time.	Nawabi.	Present time.	Nawabi.	Present time.
	Grain.	Grain.	Grain.	Grain.	Grain.	Grain.
Ploughman ...	1½ Ser.	1½ Ser.	...	...	...	...
Sower ...	1½ "	1½ "	1½ Ser.	1½ Ser.	1½ Ser.	1½ Ser.
Manuring ...	1½ "	1½ "	1½ "	1½ "	1½ "	1½ "
Irrigation labour at the well ...	1½ Ser. Chks.	1½ Ser. Chks.	1½ Ser. Chks.	1½ Ser. Chks.	1½ Ser. Chks.	1½ Ser. Chks.
At the "dugla" ...	1 14	1 14	1 14	1 14	...	...
Weeding labour ...	2 5	2 5	2 5	2 5	...	...
Reaper* ...	1 0	1 0	1 0	1 0	1 0	1 0
Threshet ...	3 5	3 5	3 5	3 5	...	...
Wart-walker ...	1 8	1 8	1 8	1 8	1 8	1 8
Wart-walker ...	1 Anna	1 Anna	...	...	...	...
Mad wall builder ...	2 "	2 "	...	...	...	...
Mud carrier ...	1 "	1 "	...	...	...	...
Tile and brick manufacturer.	1 4 to 2 "	1 4 to 2 "	1 Anna.	1 Anna.	2 & 3 pice	1 Anna.
Mason or "rishi" ...	2 1	2 1	...	...	...	...
Carpenter ...	1 1	1 1	...	...	...	...
Blacksmith ...	1 5	1 5	...	...	...	...

* This is the average of the "wage" or reaper's right. It may be more and it may be less.

Now as to the cheaper grains:—

Barley sold in the <i>Nawahi</i> at 24 sets, and with at 22 sets.					
Malwa	"	"	22	"	22
Makra	"	"	20	"	20
Bajra	"	"	10	"	10
Juar	"	"	10	"	10
Kesri daka	"	"	40	"	40
Sauhi	"	"	40	"	40
Pusa	"	"	40	"	40
Achur	"	"	60	"	60

Thus it will be seen that in some instances the rates of remuneration have only slightly increased since the introduction of British rule. The price of the coarser grains has, however, risen very considerably, and to an extent which is not quite compensated by the amount of enhanced wage. A slight advance on the latter is therefore necessary in order to place those, who are chiefly arizans, on the same footing as they were in the *nawahi*; while it is evident that the circumstances of the farm labourers are certainly not more straitened than before annexation as regards actual wage.

Relative quantities of seed to the acre.—The amount of seed, of course, varies very much with the nature of the crop to be sown. The following table represents the average requirements per acre for the principal crops:—

Per acre,				Broadcast	Drill
Wheat	...	...	...	1 1/2 to 1 3/4	1 1/2 to 2 measures,
Barley	...	...	...	42 " sets" to 1	1 1/2 to 2 "
Pusa	...	...	...	1 1/2	1 1/2 "
Gram	...	...	...	1 1/2	1 1/2 "
Kesri daka	...	...	...	1 to 1 1/2	"
Juar	...	...	...	1 to 1 1/2	"
Sauhi	...	...	...	1 to 1 1/2	"
Jachan	...	...	...	1 to 1 1/2	"
Malwa	...	...	...	37 sets	"
Bajra	...	...	...	1 to 1 1/2	sets
Juar	...	...	...	3 1/2 to 4	"
Urd	...	...	...	4 to 6	"
Muthi	...	...	...	4 to 7	"
Makra	...	...	...	4 to 8	"
Kann	...	...	...	3	"
Verat	...	...	...	1	1 set
Harika	...	...	...	4	"
Sauhi	...	...	...	1 to 1 1/2	measures.
Pusa	...	...	...	1	sets
Cotton, Kaps...	...	...	...	1 1/2 to 4	sets
" Redha	...	...	...	3 1/2 to 4	"
" Manwa	...	...	...	2 1/2	"

It is curious to observe here, with reference to barley, pusa, and gram, which are sown both broadcast and in drills that an excess of seed is required for the latter method. In English farming it is just the reverse, broadcast invariably requiring more seed than drill. Wheat is never sown broadcast in this district. It is always sown in drills. A comparison of the quantities of seed required for an acre of wheat and barley in these parts and in England is appended:—

	Patalgama.		Regional.	
	Broadcast.	Drill.	Broadcast.	Drill.
	<i>Bushels.</i>	<i>Bushels.</i>	<i>Bushels.</i>	<i>Bushels.</i>
Wheat	24 to 274	23 to 25
Barley	24 to 277	23 to 26

The bushel of wheat is calculated as sixty pounds and the bushel of barley as fifty pounds. There is not much difference, it will be observed, between the two rates.

Village establishment.—The village officials and the village servants, ordinarily styled the “*parja*,” will now be noticed.

The patwari.—The patwari, or village accountant, is an important functionary, whether viewed in his relations to the landed proprietor, his master, or to Government, who demands from him the periodical submission of the accounts of his charge. These men are entirely Karyaks or Karyak converts to Muhammadanism. In other than taluqdari estates they hold office during the joint pleasure of the landowner and the district officer; that is to say, neither has the power to remove a patwari independently of the other. Nevertheless his wages are paid by the former alone, and are usually proportioned to the extent of land under his charge.* A patwari's charge varies from a portion of a village to a large circle of several villages. In the latter case, he employs members of his own family or others as assistants, he himself being responsible for their work. The ordinary rate of remuneration is six per cent. on the imperial revenue, and is either paid in cash, or by an allowance of land, which again is either rent-free or charged with a low rent according to circumstances. The patwaris of this district are, as a rule, an intelligent body of men; but, as might be expected, often dishonest, untruthful, and suspicious. The cultivators live in dread of them, and are ever ready to propitiate them with offerings of grain, &c. Indeed, it is generally noticed that the patwari is a sleek, well-conditioned man, who lives in one of the best, if not the best house in the village, and wears clothes of a better material than his neighbours. All this could hardly be compassed with his often slender wage, and must be set down to the thriving trade he drives with the ignorant tillers of the soil, in his capacity of village accountant and referee; and, in fact, he does possess a considerable power for good or evil over these unfortunates, who both in court and out of it are so often at his mercy.

The chankidar.—Next to the patwari, and but little his inferior in importance in the eyes of the people, is the chankidar or village watchman. The principal duty of the chankidar is, of course, the detection and prompt report of crime; but, from the circumstance that though morally

* In taluqdari estates the taluqdari has the power to appoint and remove a patwari.

bonded to the Government in this capacity, he is, in reality, the paid servant of the landlord, only so far as the latter is alive to a sense of his public responsibilities as a landholder, will the *chaukidar* prove an efficient servant of the State.

The gomit.—The *gomit* has always differed from the *chaukidar* in as much as he is entirely a private servant as it were of the zamindar. The Government makes no demand on his services. The *gomit* may be described as a kind of universal errand boy, and, when appointed by the zamindar is expected to make himself generally useful in the village. In consideration of the modest fee of a *ser*'s weight of grain at harvest time, he undertakes to keep an eye on the cultivators' crops at night. His remuneration from the landlord is usually from one to two *bighas* of land, rent-free. Both *chaukidars* and *gomits* are chiefly of the *Fasi* class, although a not inconsiderable number of Muhammadans and Chamars may also be found among them.

The parja.—The following are the village servants which are included in the comprehensive term "*parja*":—

Lohár	...	Blacksmith.
Dachai	...	Carpenter.
Kumhár	...	Potter.
Kahle	...	Water-carrier and palanquin-bearer.
Dhobi	...	Washerman.
Darzi	...	Tailor.
Hajjam or Náo	...	Barber.
Pán	...	Torch-bearer.
Chenár	...	Occasional labourer. The wife is the village accoucheuse.
Mohár	...	Sweeper.
Manihár	...	Lac bangle-maker.
Máil	...	Gardener. Provides flowers for necklaces, and offers logs at marriages and fairs.
Tamból	...	Rice-grower and seller.

Remuneration.—The first three generally receive from the zamindar small grants of land, varying from ten *bighas* to three *bighas*, as well as thirteen *ser*s of grain at each harvest. This latter due is styled "*belma*." From the cultivators they are entitled to thirteen and a half *ser*s of grain per plough during the year. This is called "*kharidhaq*."

The *Kahár* receives from the zamindar from five *bighas* to two *bighas* of land, and this is all. He gets no grain allowance, either from the landlord or the tenant.

The *Dhobi* has a *jágir* from the zamindar of about the same extent as the *Kahár*; but he receives in addition a grain allowance of seven *ser*s from each cultivator who employs him.

The *Darzi* enjoys a small *jágir* like the two preceding; but has no fixed allowance from the tenants on the estate.

The *Hajjam* or *Náo* is allowed a small plot, not exceeding one *bigha*, by the landlord; and for each board (i.e., man) he is entitled to seven *ser*s of grain annually;

Fish.—The rivers and reservoirs, both natural and artificial, abound with fish. In the former are principally caught the "rahui" the "sunari" (Indian mullet), the "chhalwa" the "sahri" the "sarr," the "huaga," the "tongra," the "singhi," the "belgagra," the "manguri," the "darhi," the "bani," and the "pachhi." The fresh water prawn called "jhunguk" is also very plentiful. With the exception of the "sunari," all the above-mentioned fish may be seen in the "jhils" and ponds of the district. In these the fishing season commences with the irrigation in November, and continues till May and June. In the latter the season is much the same, with this difference, that during the continuance of the first fall of the rains, or in other words, when the river is in flood for the first time in the year, larger quantities of fish are often caught in one week than have been taken during the course of several weeks previously.

Kahars are the principal fishermen, and engage in the pursuit as a trade; although at the same time other castes at times adopt the calling. Nets of various shapes and sizes of mesh are used in the different localities; while spearing with the "pachhi" or tri-furcated spear is also largely resorted to, wherever the water is sufficiently shallow and clear to admit of it.

The statistics concerning fish, which are given in Dr Day's report, are derived from the Partabgarh authorities, are as follows:—The fish-eating population amounts to 97.78 per cent. of the whole (Bihar). About 40,000 mounds of fish are caught annually (Patti). The net meshes are so small that a grain of barley cannot pass through; the fry is therefore destroyed in large quantities. The markets are not fully supplied; prices of large fish reach two annas per set, but small fish are sold at one anna per set; mutton being two annas. The fish are caught in the fields when the water retires from the inundation in September, and in April when the ponds dry up.

"The Collector of Partabgarh reports that breeding fish and very young ones are destroyed indiscriminately and to a very great extent from April to the end of June and from September to October, wherever they can be captured, in rivers, jhils, tanks, and naals, by means of nets, traps, or by hand. The minimum size of the mesh of nets will admit of a corn of barley passing through it, and nothing larger. There is no difficulty in regulating the size of the mesh of nets except the unwillingness of the people to let even the smallest fish escape them, and he proposes at first, as an experiment, to double the size now in use. There can be no objection to prohibiting the sale of the fry of fish in the bazars, or any other reasonable measure being adopted to arrest the senseless destruction of breeding fish and of the very young ones now going on. Some restriction also should be put on the capturing of fish in the breeding season."—Page 287, "*Francis Day's Freshwater Fish and Fisheries of India and Burma.*"

The Tahsildar of Partabgarh observes that fishermen are generally Kahars, but some are Lontas. The markets are not fully supplied with fish, the price of larger sorts is seven pie, smaller sorts four pie, and mutton two annas a set. About half the population are stated to eat fish. The

supply in the waters this year has increased. Very small ones are taken by means of nets. "Fish are shot with guns, and caught by means of *map*, *tengali*, and *pahra*, and by hand when the water dries up in the mouth of *Jethi*."—*Pura*. 300. "*Francis Day's Freshwater Fish and Fisheries of India and Burma*."

"The Tahsilhs of Bihâr observe, Kahîra and others follow the occupation of fishing in addition to their regular work; besides these, there are Kowals, Kanjars, and Pâis. The bazars are not sufficiently supplied with fish; the largest sort fetch one anna, the smaller three quarters of an anna a ser, whilst the first sort of mutton realises two annas, and the second one anna and a half a ser. Upwards of 97 per cent. (97.78) of the population, it is asserted, are consumers of fish, the supply of which has increased this year. Very small ones are taken in large quantities by means of nets with very minute meshes, the size of which is equal to a grain of barley. Fish are not trapped during the rains in the inundated fields. The following are the nets used—*patli*, *pahrah*, *packkhi*, *tillheri jâl*.

"In the Patti Tahsil it is observed fishing is not confined to one class, but Kahîra, Louina, Kowals, Pâis, Kurnis, and Koris, all follow it as well as other occupations. The markets are not fully supplied with fish, the larger sorts obtain two annas, the smaller one anna and a half a ser, and mutton two annas; about half the population are stated to be fish-eaters. The amount in the waters is said to have increased this year. About 40,000 maunds of very small fish are annually netted, the mesh of some of the nets being 'so small that a grain of moth-eatenst ~~pass~~ through it.' Boys generally trap fish in fields during the rains. Fish are destroyed by skinksh; the names of nets and traps are *jâl*, *kuryar*, *halke*, *chatur*, *khore*, *chaundhi*, *pahrah*, *tap*, *karya*, *panchkhî*, *pailai*, *bimariganj*, *thaveri*, *kantiya*."—*Pura*. 308. "*Francis Day's Freshwater Fish and Fisheries of India and Burma*."

Bazars and marts.—The following are the principal bazars of the district, recorded in the order of their importance, chiefly with reference to the aggregate value of the sales.

Lalpanj—Four miles to the south of Bihâr on the road to Allahabad. Total value of sales, Rs. 3,00,000. This is a bi-weekly mart, and is numerously attended. Cattle, English stuffs of better qualities, country fabrics, raw cotton and sugar are amongst the more important sales. The sale dues are shared by the taluqdar of Bhadri and ministers of Nimdûra, within the limits of which village the ganj is situated.

Deoria bazar, in the village of Sabalgarh, is at the nearest point about three miles distant from the road between Partabgarh and Bihâr, and is some twelve miles from the latter place. Here again, as in fact is the case with regard to all the larger marts, a bazar is held twice in the week. The total value of the sales is about Rs. 1,50,000. This is principally a grain mart, although other commodities find a ready sale. The bazar dues belong exclusively to the Bhadri estate.

Jalesurganj, included in the village of Dharmpur on the road, which connects the latter place with Lalgunj (in pargana Rampur), and which was constructed by Raja Hanwant Singh. English and country fabrics, sweetmeats, grain, matting, and string figure are prominently at this mart. A very good quality of English cloth is frequently to be met with here, the sale being much encouraged by the abovementioned taluqdar, who, as lord of the manor, is sole recipient of all dues. The value of the sales may be placed at about a lakh of rupees.

MacAndereegunj, the sale station bazar, is a thriving and rapidly increasing mart. Five years ago the sales were only valued at Rs. 15,000. They have now reached the respectable figure of Rs. 60,000. Grain and English and country cloth are the principal articles traded in. The chungi or bazar tax is paid into the municipal funds.

Kaldakinkar, the residence of Raja Hanwant Singh, on the left bank of the Ganges, is about two miles distant from the Bihâr and Rae Bareilly road. A brisk trade is carried on in raw cotton, ghi, and salt. The sales exceed in value half a lakh of rupees.

Gadwara, a village about six miles north of the sale station, and not far off the road to Amethi (branching off from the imperial road near Nawabganj). Large quantities of grain are brought here for sale, and a not inconsiderable trade is carried on in coarse matting and fibres. The bazar dues are paid to the Taluqdar of Dândikachih; while the value of the sales may be set down at about Rs. 50,000.

Pithiganj, within the limits of the village of Ramâmpur, in the Nâsop Bichar estate, is close to the road between Bala and the town of Badakâhpur in the adjoining district of Jaunpur. Here grain, sugar, cotton, and English stuffs constitute the principal sales, the value of which does not fall short of half a lakh.

Nawabganj Bâwan Burji, situated in the village of Murâsâmpur, on the Bihâr and Rae Bareilly road, is an important thriving mart, and is noted for its stamped cloths and chintzes. I have been unable to ascertain correctly the total value of the sales. I believe, however, that in reality it does not fall far short of a lakh of rupees. There are several other less important markets, in which local produce is chiefly represented, which it would serve no useful purpose to detail in this report.

Fairs.—There are several local fairs held during the year at different places in the district. Few of these are worthy of separate mention. The two fairs held at Mîsikpur in April and July in honour of Jwâlâ Mukhî* attract considerable numbers, many of whom come from a distance. The gathering on each occasion lasts for two days, during which the presiding deity is worshipped and propitiated with offerings, &c. Both at these fairs, and during the bathing assemblies described in the next paragraph, English cloths and articles of foreign manufacture are exposed for sale. At Kaira Mednawigh, a place about a mile from Partabgarh, and at Nawabganj Bâwan Burji, which has been already mentioned, fairs take place during the Dasahra festival, which are attended by between 40,000 and 50,000 people, but no trade is carried on.

* Meaning flame-emitting equine; one of the incarnations of the goddess Bhawâlî.

Bathing places and shrines.—The only bathing places of any note are the masonry ghats of Manikpur and Shahab-ul-dinabad. The two towns being contiguous form in reality but one town. Twice in the year there is a large concourse of people at this spot for the purpose of bathing in the Ganges. In July is the first occasion, when the four months' fasts for the deities Jwala Mukhi and Sitala* are brought to a termination with bathing ceremonies and great rejoicing. The second occasion occurs early in November, or at the end of October, when the multitudes meet to do honour to the goddess Ganga herself. This is the larger gathering of the two.

Manufactures.—With the exception of the manufacture of crystallized sugar at Pariabgarh, and of glass at Sawāna and one or two other places in the pargana of Patli, there are no local manufactures worthy of the name.

The sugar manufactured at Pariabgarh is of excellent quality, and is not to be found anywhere else. The process is a peculiar though by no means a difficult one. When completed, the sugar is turned out into thin flat circular shapes of about 15 inches in diameter. It finds a ready sale amongst the taluqdars and wealthier classes.

The glass foundry at Sawāna is on a comparatively large scale, and supplies most of the neighbouring fairs and markets with bangles, bracelets, and other female ornaments, to say nothing of Ganges water phials and cheap articles of ordinary requirements.

Trade and traffic.—From the most recent trade returns it would appear that the total value of the exports nearly quadruples that of the imports, but I have reason to doubt the accuracy of the valuation of some of the items of the former, and consequently prefer to regard the proportion as in all probability nearer three to one. Pariabgarh is an extensive grain exporting district, and may be said to be, to a great extent, the granary of the adjacent districts of the North-Western Provinces. Of wheat and barley alone upwards of 200,000 maunds are stated to have left the district during the last year; while of the less valuable food grains also a very considerable exportation has taken place. This should represent large money returns to zamindars and small farmers; but I have reason to believe that it is almost entirely the banian and village hanker who fatten on this trade. The former classes are, as a rule, too deep in the books of the latter to reap any direct advantage. Nevertheless, we have the fact of an influx of money and a consequent increase of private capital, which, in whomsoever's hands, subverts no doubt the prosperity of the district, and tends to the ultimate benefit of the population. The exports of edible grains in 1872 are reported at 342,000 maunds, value Rs. 7,90,000; the other exports, such as oil-seeds, sugar, tobacco, and country cloth, make up the total value of exports to Rs. 9,77,000, the imports were valued at Rs. 4,98,000, of which cotton and salt are the principal items, but in these returns English piece-goods imported are valued at Rs. 2,870; it should probably be Rs. 2,87,000.

* Also an incarnation of Bhairavi and tutelary deity of small-pox.

Exports and imports.—Besides grain, opium, tobacco, sugar, and molasses, oil, and ghi, cattle, sheep, and timber are by no means unimportant staples of export trade. On the other hand, the imports consist mainly of salt, cotton, metals, and hardware, country cloth, and dyes. English stuffs and piece-goods are also becoming more and more common in the local bazars. All the above almost entirely find their way into the district from the opposite side of the Ganges. The traffic by way of the adjoining districts of Jaunpur on the east, and of Sultanpur and Rae Bareilly on the north and west respectively is, comparatively speaking, inconsiderable. In connection with this subject, Mr. King writes as follows:—

"It may not be out of place here to suggest what new roads should be made, and to show the direction which traffic takes in this district. Oudh exports grain, oil-seed, sugar, and tobacco, some timber and little beside. These mainly go in a south-east direction towards Gorakhpur, Azamgarh, Jaunpur, and Mirzapur. Lines drawn from the north-west to the south-east of Oudh will mainly represent the direction in which produce moves. Of course, I am speaking in general terms. Roads will often be diverted owing to the presence or absence of a ferry or other cause. Imports into Oudh are chiefly salt, cotton, English cloth, and other miscellaneous matters. Salt and cotton come in by western and south-western routes from Cawnpore, Banda, &c.

"In the Partabgarh district, the main Ganges ferries, where this traffic passes, are Balahadpur, Kharoli,* Kāśāhānkār, Gūnūl, and Jahanabad; and at all of these traffic-registrars are placed. The traffic from this quarter finds a sufficiency of routes to the interior of Oudh by tolerable roads, but the out traffic wants a channel towards Jaunpur, and a new road should be opened out from Patti to the border of the district somewhere about Rāja-ka-basār in the Parhat estate of Rāja Mahesh Narain, and, in communication with the Jaunpur authorities, be carried on so as to reach Jaunpur."

Mineral products.—This branch may be said to comprise salt, saltpetre, and kaokar. There is a considerable area of saliferous land in the Partabgarh district.

Salt.—The manufacture of salt in Oudh is punishable under the excise laws. The following salt statistics furnished by Mr. King are interesting. After remarking that as an article of food it was formerly "extensively manufactured in this district, and that the annual value of the manufacture to the native government, or farmer, was Rs. 72,000," my predecessor writes:—

"Mr. Braddon, Superintendent of Excise and Stamps, in a pamphlet on Oudh salt, gives the area of salt-producing lands in Partabgarh, thus:—

				<i>English.</i>
"Highly saliferous	...	...	...	2,287
"Moderately	...	...	...	1,121
Total	...	...	...	3,408

* This is close to the Kandrāwan or Nābhata ferry and is of far less importance than the latter.

The sheep are shorn three times in the course of the year—viz., in the months of Asārh (June-July), Kārtik (October-November), and Phāgun (February-March). The heaviest fleece falls to the Kārtik shearing, and the lightest in Phāgun. The annual weight of wool yielded by a single sheep varies from one and a half to two and a half pounds. About two pounds represents a fair average, and this quantity is consumed in the manufacture of the small blanket "kamli" of such universal use. The average price of these small blankets is now twelve annas. That of the larger ones "kammal" Rs. 1-10-0. Of the former, about ten years ago, two could be purchased for the rupee; while a good heavy blanket of the larger description could be had for the same sum.

In this district the shepherds themselves manufacture the wool into blankets. It is on this account that wool is not much exported as a staple. The "baipāris" or itinerant traders drive a brisk trade with the shepherds of Bihār. About the month of June the shepherds receive advances of money from the baipāris, and by the end of October or beginning of November the blankets are ready, when the purchasers come and carry them off. These traders chiefly come from Jannpur, Azamgarh, and Guntkpur.

Hides and horns.—Hides and horns are principally exported from the Salen tahsil.* This is probably attributable to the fact of there being a larger Muhamadan population here than in other parts of the district, and in consequence a greater consumption of animal food. This trade goes entirely across the Ganges. In return prepared skins are imported from Calcutta and Allahabad which are manufactured into the "moths" or leathern buckets used for wells, and also into the coarser kinds of native shoes.

Ghi.—Ghi is extensively prepared and consumed in the district of Par-tabgarh, and forms by no means an unimportant item of trade. The export of this article largely exceeds the import; at the same time that the quality of the latter is very much inferior to that of the former.

Detail of Exports and Imports for 1873.

Exports.			Imports.		
Article.	Quantity.	Value.	Article.	Quantity.	Value.
	Mds.	Rs.		Mds.	Rs.
Sugar	2,553	25,722	Cotton cleaned	4,275	29,857
Gar	7,993	25,308	Do. uncleaned	881	14,588
Spices	643	8,722	Sugar	1,185	8,470
Wheat	84,737	2,15,837	Spices	841	10,705
Edible grains	1,05,071	4,05,175	Edible grains	7,509	5,291
Leo	320	8,019	Salt	72,070	1,19,228
Opium	1,720	11,900	Mats and hard	...	65,315
Salt	1,122	5,748	carp.	...	...
Oilseeds	3,860	29,460	English piece-goods	...	5,285
Horned cattle	1,700	10,945	European miscellane-	...	88,721
Firewood	...	8,050	ous goods	...	...
Country cloth and materials	...	13,945			
Ghi	...	12,500			
Ghi	...	6,475			
Total	...	1,005,020	Total	...	1,005,021

* Now included in the Rae Bareilly district.

Ferries.—For about eight months of the year the Sai is in most places easily fordable. During the rainy season, when the stream rises, the zamindars along the banks make their own arrangements, by which boats are available for the crossing of foot-passengers at no less than thirty points. The only available crossing for animals and wheeled traffic during the rains is over the recently built masonry bridge at Bela. Two ferries under the administration of the Deputy Commissioner of Partabgarh ply on that portion of the Gunti which forms the boundary of the district, and are turned at an annual income of Rs. 325. Each is distant from the other about one mile only. That known as the Bindimpur ferry is a landing and lading station for traffic carried along the Patti road, which meets the imperial road between Fyzabad and Allahabad at a village called Nawabganj, two and a half miles from the sadr bazar, also for traffic traversing the Jampur and Sultanpur road, which intersects the former road at the village of Sonpura, about two miles from the ferry. The other ferry, within the limits, on this side of the village Mahraura, has been for some time past used only as a passenger ferry, and the traffic registrar has been lately removed from the spot.

Ganges ferries.—There are several ferries on the Ganges within the limits of this district. I shall mention the principal ones only. The highest is the Kálákánkar ferry, which is a considerable grain lading station. Below this again, some four miles or so, is the Mánikpur ferry, which is kept for passenger traffic principally. Proceeding almost due south for another five miles we come to Gatal, another passenger ferry. Lastly, at a distance of some ten miles further on is the Jahánabad ferry, which is likewise kept more for the convenience of foot passengers than for goods traffic. All these ferries are under the administration of the North-Western Provinces authorities.*

Roads, bridges, and traffic.—The district is now well opened up by roads. Exclusive of twenty-two and a half miles of the imperial road, which connects the military stations of Fyzabad and Allahabad, and which passes through the headquarters, there are 342 miles of good second-class roads. These have been entirely bridged, save at four points only, where the Sai, Sakrui, Pareya, and Bakláhi respectively require large and solid masonry bridges to withstand the opposing force of the current in the rains, each of which will necessitate some amount of delay, to say nothing of money. My predecessor's remarks on the roads and traffic of the district here find a suitable place.

General roads.—There is but one first-class road in this district, viz., that one which runs from Fyzabad to Allahabad. This was begun soon after the re-conquest of the province, and is a military road joining the two cantonments named above, which are ninety-six miles apart. There are only twenty-two and a half miles of this road in the Partabgarh district, which it traverses in its breadth, entering it at the village of Dharodi, and leaving it at the village of Dehlápur. There are two road langulows, one at Bela, and one at Bikhápur, some eleven miles

* The receipts are divided in the proportion of 50 per cent. to the North-Western Provinces and 50 per cent. to Oudh.

apart. The road is metalled throughout from the Ganges bank to Fyzabad, saving the river Sai at Bela.*

* *District roads.*—There is a very good network of country roads in the district, and the principal are the following:—

"(1.) From Rae Bareilly to the headquarters station at Bela. Forty-four miles of it lie in this district, and it passes through the tahsil of Salon, the bazar of Lalganj, and the town of Partabgarh. This road is bridged save over the two streams of the Lonit and Sakarni, the former ten and a quarter and the latter five and a quarter miles from Bela.

"(2.) From Bela to Gutni Ghât on the Ganges, thirty-nine miles. This passes through Partabgarh, three miles from Bela, and through the tahsil of Bihâr, twenty-nine and a half miles from Bela, and through the bazar of Kunda, six miles from Bihâr.

"(3.) From Bela to Patti, fifteen and a half miles, crossing the Sai by the Fyzabad and Allahabad road, which it leaves about a mile north of the river at the Nawabganj bazar for Patti, thirteen miles distant. This road continues through Saifabad, eight miles from Patti on the north, to the town of Chânda (in the Sultanpur district), which is twelve miles from Patti.

"(4.) Bela to Bâdshâhpur in the Jaunpur district, twenty-one miles, some twenty miles being in this district. The road passes by the Râmganj thâna in the village of Pachhrâa.

"(5.) A road from Rae Bareilly passing through Jagatpur Tângban enters the Salon tahsil, and passing through Mustafabad, Nawabganj, Bâwan-Burji, Mânikipur, and Kunda leaves the district at Lalganj in the Bihâr tahsil."

Allahabad.—This is the most direct road from Lucknow to Allahabad. There are other minor roads, which do not call for particular description e. g.—

6. Salon to Ateha, 12 miles.
7. Salon to Dalmac Ghât in Rae Bareilly district, 24 miles.
8. Salon to Naubasta Ghât on the Ganges, 16 miles.
9. Salon to Mânikipur, 18 miles.
10. Salon to Lalganj on the Allahabad border, *via* Bihâr, 28 miles.
11. Salon to Lalganj (in pargana Râmpur) to Ateha, 42 miles.
12. Bela to Amethi *via* Nawabganj, 24 miles.
13. Bela to Katra, 3 miles.
14. Patti tahsil to Râmganj thâna, 14 miles.

* In August, 1893, a large and handsome masonry bridge of nine arches and forty-five feet span was opened for traffic over the Sai at Bela Ghât. It was built under the immediate superintendence of the late Mr. D. Turner, Civil Engineer.

† Since Mr. King wrote the above, a fine masonry bridge has been completed over the Loui of five arches, with a span of twenty-five feet.

The Imperial road from Fyzabad to Allahabad passes through this district and through the chief town of Bela. It passes for 22½ miles throughout this district and the stages are—

Chora 9½ miles from Bela on Sultānpur side, then Bela itself, and Karāni, 12 miles from the latter place. There is only one mile more to the boundary at Delūpur.

The principal district roads are—

1. From Bela to Rae Bareilly.

This passes for 27½ miles. The stages are Bela, Selāpur 11½ miles from the latter place, and then Lalgañj 8½ miles. There are 20 nālas.

2. From Mānikpur to Gopālganj.

This is 14 miles long. Mānikpur, Kunda, and Gopālganj are the stages. Kunda 6 miles from the first place, and Gopālganj is 8 miles from Kunda. There are 9 nālas.

3. From Lalgañj to Mānikpur.

This is 21½ miles long. The stages are Rāmpur 6 miles from Lalgañj, Sangrāmpur 7 miles further, and then Mānikpur 8½. There are 9 nālas.

4. Road from Gutāi Ghāt to Salon in Rae Bareilly.

This passes for 14 miles throughout this district. The stages are Gutāi Ghāt, first then Mānikpur 5 miles from the latter place, and lastly Sawāna Bhawāniganj 8 miles from Mānikpur. There are 8 nālas.

5. From Mānikpur to Rae Bareilly.

This passes only for 5 miles within this district, and the only stage within this district is that of Mānikpur itself, others lie in the Rae Bareilly district. Number of nālas is 4.

6. From Lalgañj to Jalesarganj.

This is only 6 miles long. The stages are only two—Lalgañj and Jalesarganj. Number of nālas is 4.

7. From Jethwāra to Sangrāmpur.

This road is 16 miles long. The stages are Jalesarganj 8 miles from Jethwāra, and Sangrāmpur 8 miles from the former. Number of nālas 7.

8. From Bela to Gutāi Ghāt.

This road is 30 miles long. The stages are Pānsaul 2 miles from Bela, Jethwāra 7 miles further, Bihār 14 miles, Kunda 8 miles, and Gutāi Ghāt 8. Nālas 31.

9. From Gopālganj to Salon in Rae Bareilly.

This road is 22 miles long, and the stages are Bihār 5 miles from Gopālganj, Bhawāniganj Opadā 8 miles further, and Urrāu 9 miles.

There are no rivers, but 19 nālas.

10. From Lalganj to Atoha.

The length of this road is 13 miles, and the only stage between these two places is that of Sangipur 8 miles distant from Lalganj and 5 miles from Atoha. There is only one river but 7 nálas.

11. From Amethi to Salon.

This is only 8 miles long. No intermediate stage. Number of nálas 5.

12. Partabgarh to Bádsáhpur.

This road is 22 miles long. The stages are Rániganj 11 miles from Partabgarh, and then Rausara 11 miles further. There are only 25 nálas.

13. From Patti to Rániganj.

This road is 14 miles in length, and the stage lying between these two is that of Jamtála, 8 miles distant from Patti and 6 from Rániganj. There is one river and 14 nálas.

14. Road from Patti to Ghanda in Sultanpur.

This is only 10 miles long within this district. The only stage within this district is that of Saifabad. There are no rivers but 7 nálas.

15. From Patti to Sonpura.

This is 12 miles long. Sonpura itself is 12 miles distant, and the next stage to Patti. There are 6 nálas.

16. From Nawabganj to Patti.

The one place is distant $12\frac{1}{2}$ miles from the other. There being no intermediate stage. Number of nálas 17.

17. Road from Nawabganj to Amethi in Sultanpur district.

This runs for $12\frac{1}{2}$ miles throughout this district, the only stage within this district is that of Sahjipur. Number of nálas is 13.

18. From Kunda to Sangrámgarh.

This road is 9 miles long. No intermediate stage between the above two places. Number of nálas 3.

19. From Patti to Janápur.

This road runs for 10 miles within the boundaries of this district. The only stage is that of Bazar Rája 10 miles from Patti. Number of nálas 3. This is a village road.

20. From Patti to Dasrathpur.

The former place is distant only $1\frac{1}{2}$ miles from the latter. There are no nálas.

21. From Dasrathpur to Bfápur.

The one place being $1\frac{1}{2}$ miles distant from the other, there are apparently no stages between them, nor are there any nálas.

22. From Patti to Pirthiganj.

This is only 6 miles long. No intermediate stage. Nála only 1.

23. From Jethwara to Mándhāta.

This is also $7\frac{1}{2}$ miles long. No intermediate stations. Nālas 3.

24. From Katra Medni Singh to Katra Gulāb Singh.

This is $12\frac{1}{2}$ miles long.

The stages are Mándhāta 7 miles from Katra Medni Singh and Katra Gulāb Singh $5\frac{1}{2}$ miles from the former. There are 3 nālas.

25. From Bihār to Derwa Bazar.

This is 12 miles long. No stage intermediate. Number of nālas 5.

26. From Rāniganj to Mirzapur.

This is $2\frac{1}{2}$ miles long. No intermediate stage. There is no nāla.

27. From Gopālganj to Jahnabad Ghāt.

This is 4 miles long, and there is no intermediate stage. Number of nālas 2.

Carriage.—Wheeled carriage is scarce and difficult to procure. A few country carts are obtainable in and near the sadr station, also in places in the Kunda taluk. Great reluctance is everywhere manifested by the owners to hiring out their carriage, and when it is known that troops are on the move, and that carriage will be impressed, the carts are frequently taken to pieces, and the latter concealed in different houses, the bullocks at the same time being sent to a neighbouring village. Bullocks, buffaloes, and ponies afford the ordinary means of transport. The bullock is capable of carrying a load of from three to three and a half maunds; a buffalo about five maunds; while the usual load of the country pony or tattā seldom exceeds one and a half maunds.

CHAPTER III.

THE PEOPLE

Population—Muhammadan settlements—Sunnis, Shias—Hind population, Brahmins, Chhatris, landed proprietors, Vaisnavas, Kayasthas—Aboriginal tribes—Houses—Food—Dress and ornaments—Tenures—Rural Customs—Proprietary Rights—List of Taluqdars.

Population.—A census of the population of the province was taken on the 1st February, 1869, and the results have been tabulated and reported on by Mr. J. C. Williams, Assistant Commissioner.

From the appendices to his report it will be seen, that the entire population of this district on the night of the census amounted to 936,268 souls, which gives a proportion of 540 to the square mile. The most densely populated parts were parganas Partabgarh, Mánikpur, and Parshádepur; and the population was thinnest in pargana Rámpur, where it was only 433 to the square mile.

Since the census, however, there has been a redistribution of territory and Partabgarh has lost two of its parganas. The present population will be found in the following tables:—

Area and population.

District.	Division.	Total.	Number of houses or townships.	Area in square British statute miles of 640 acres each.									
				Agricultural.					Non-agricultural.				
				Male.		Female.		Total.	Male.		Female.		Total.
				Adults.	Children.	Adults.	Children.		Adults.	Children.	Adults.	Children.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
104,160		9		Adults.	Children.								
66,073		7		Children.									
123,475		9		Adults.									
70,211		8		Children.									
87,468		11		Adults.									
62,030		11		Children.									
10,502		11		Adults.									
10,491		11		Children.									
9,701		11		Adults.									
0,587		11		Children.									
9,707		11		Adults.									
8,794		11		Children.									
2,092		11		Adults.									
0,491		11		Children.									
10,800		11		Adults.									
5,728		11		Children.									
493,308		12		Adults.									
260,095		12		Adults under.									
251,657		12		Adults female.									
290,641		12		Children.									
156,218		12		Boys.									
123,208		12		Girls.									
398,878		12		Males.									
254,102		12		Females.									
765,661		12		Total.									
242		12		Number of persons in each square British statute mile of 640 acres each.									

POPULATION.

Houses.

Mansions and other not houses.

Agricultural.

Non-agricultural.

Agricultural.

Non-agricultural.

Male.

Female.

Total.

Boys.

Girls.

Males.

Females.

Total.

CASTES or POPULATION.

[illegible]

Proportion of Hindus to Muhammadans.—The district may be said to be peopled by Hindus; the proportion of the latter to Muhammadans, and others not Hindus (the number of the latter is insignificantly being 11·27 to 1. This large preponderance of Hindus appears to be common to the greater portion of the province of Oudh, the exceptions being the central districts of Lucknow, Bara Banki, and Sitapur.

I have shown in the margin the varying ratios for each district of the province. It is a curious fact, that the districts of Rae Bareilly and Lucknow, which are contiguous, should respectively exhibit the highest and lowest proportion. Looking at the map, it would seem, that the larger preponderance is in the border districts, that is, in those adjoining the older provinces of the north-west,* while of these again the preponderance is highest in the four districts which are bounded by the Ganges. The remaining four districts† form the heart of

Lucknow	... 4·12 to 1
Bara Banki	... 5·97 to 1
Unao	... 12 to 1
Rae Bareilly	... 29·21 to 1
Parishargah	... 11·17 to 1
Saltanpur	... 9·15 to 1
Fyzabad	... 9·63 to 1
Gonda	... 8·9 to 1
Bahraich	... 8·0 to 1
Sitapur	... 6·9 to 1
Hardoi	... 5·8 to 1
Kheri	... 5·01 to 1

Oudh, and are enclosed on the north by the Naipál range: no doubt it was this portion of the country on which the Muhammadan conquerors established a stronger and more lasting hold, as is evident by there being more of their large towns, "quebas," and religious endowments than elsewhere.

Muhammudan settlements.—The Muhammadan conquerors established seats of government at Lucknow and Fyzabad; near the latter place, which for many years was the capital of Oudh, is the famous shrine of Ajodhya, and it is no doubt to be inferred that many of the vast numbers of Hindus annually attracted thither in course of time settled in the adjacent country; and while thus largely increasing the population of the pargana of Haweli Oudh; and of the district of Fyzabad generally, counteracted the numerical influence of the rising Muhammadan settlement. After a time, too, the capital was transferred from Fyzabad to Lucknow. Thus the seat of government at Lucknow came to be, in a sense, the sole centre, around and within a certain radius of which others and more or less powerful Muhammadan settlements sprung up. These served to keep in check the surrounding Hindu communities, but disposed though the latter seem to have been to offer serious molestation to the invader. As time wore on, it would appear that those settlements and families which were furthest removed from the influence of the reigning hand, and the benefits of court alliances, gradually decayed; were supplanted, or removed elsewhere. Mr. J. C. Williams, C.S., in para. 125 of his census report, lays it down "as a general rule, that Muhammadan influence is strong, their lands extensive, and their numbers among the population great, in exactly inverse proportion to the influence, numbers and territorial possessions of the great Rajput clans," and to this, in a general sense, I subscribe.

* *Id.*, Kheri, Hardoi, Unao, Rae Bareilly, Parishargah, Saltanpur, Fyzabad, and Gonda.

† *Id.*, Lucknow, Bara Banki, Sitapur, and Bahraich.

1 1,000 to the square mile.

9 616 to the square mile.

Distribution of Muhammadans.—The followers of the Prophet are, in this district, most numerous in the parganas of Mánikpur, Partabgarh, and Bihár, and least so in parganas Dhangwa and Rámpur. They are nearly evenly divided between agricultural and non-agricultural; the former slightly preponderating. The higher castes are almost entirely confined to Shekhs and Patháns. The Muhammadan converts from higher castes of Hindus number only 334. Of the lower castes who for the most part pursue some distinctive trade, the "jálán" or weaver, the "dhunni" or cotton corder, the "daru" or tailor and tent maker, the "manihár" or lac-bangle maker (who also colours but does not manufacture glass-bangles), and the kunja or fruiterer, predominate.

Sunnis and Shiás.—No distinct enumeration was made at the last census of the respective professors of the Sunni and Shiá faiths. The latter, however, is principally confined to families of pure descent; while the followers of Sunni persuasion are undoubtedly far the most numerous over the whole Muhammadan population. The Shiá faith came no doubt from Persia, and I cannot but believe that its importation dates from the written promise of Hamáván in the famous interview with the Qázi of Sháh Tuhmásh. "Though the Shiás and Sunnis," says Elphinstone, "differ less than Catholics and Protestants, their mutual animosity is much more bitter."

Hindu population.—Of the Hindu population, about 70 per cent. are tillers of the soil and this proportion is pretty evenly maintained in each pargana. Brahmans, Chhatris, Váishyas, and Káyáthi almost exclusively compose the higher castes. Of the lower castes Ahírs, Kurmis, Chamárs, and Páás predominate; at the same time there is a good sprinkling of Múrdás, Kurmis and Múrdás, who may be styled cultivators of the first class, are almost to a man agriculturists in this district; and in regard to the number of the former, the Partabgarh district ranks second in the province. The majority of the Ahírs, Chamárs,* Páás, and Garerías, who are all second-rate cultivators, are also wedded to the soil. There are more Lohárs and Lonís in this district than in any other in Oudh; but very few of the former, comparatively speaking, are engaged in agricultural pursuits. The latter have, as it were, embraced a new profession, and are almost exclusively cultivators, now that their normal occupation has gone. As agriculturists they rank high, and are much sought after.

Bráhmans.—The Brahmans are chiefly composed of the subtribes known as Sarwaria. There are a few Kanaujias proper, four Bráhmans, and Sanádhis born and there. Unfortunately the census papers do not give numerical details of these subdivisions. The Kanaujia is less of a stickler for his dignity than the Sarwaria; for the former may frequently be seen driving and carrying his own plough, while the latter invariably employs a ploughman. It may therefore be reasonably inferred that the Kanaujia is better off, in a worldly point of view, than his prouder and greater case-loving brother. The Sarwaria nevertheless looks well after

*In this district a large proportion of Chamárs carry palanquins, and seem to have usurped the hereditary trade of the Kájias.

his interests, and is in general a good cultivator and solvent tenant. While however the latter will never drive or carry the plough, he may be frequently seen mounded on and driving the "hinga" or harrow, and using other agricultural implements.

Gradual change in their mode of life.—The shâstras forbid all active employment and labour of every description. The Brahman is expected to pass his life in contemplation, and to support himself by the gleanings of the field and grain market, and by alms-begging. In the second period of his existence, as Elphinstone writes, "when the regular sources fail, a Brahman may, for a mere subsistence, glean or beg, or cultivate, or even (in case of extreme necessity) he may trade." Cases of "extreme necessity" must, however, have become very frequent of late, judging from the number of Brahman money-lenders and trailers one meets with. A highly respectable and intelligent pandit recently informed me, that since 1857 far more laxity in the observance of tenets has prevailed amongst Brahmans than formerly; and he dared not say how it would end. In Oudh, he observed, prior to British rule the Brahman youth of the country devoted themselves to the reading and study of the sacred writings, and nearly every qualified student might reasonably look forward to a post of greater or less honour and emolument, as spiritual adviser, or private chaplain, in a taluqdar's or other wealthy family. Lately, however, the demand for the article having declined, the supply has almost stopped, and it is now the exception (my informant told me) to find any respectable young Brahman conversant with the Vedas.* It must have become palpable to all but the most careless observer, how great has been the progress of late in the quiet and gradual though sure undermining of the vast edifice of caste prejudice and superstition owing to the nearer advance of civilizing influences and extended education.

Spurious Brahmans.—In the Mânîkpur and Bîhâr parganas there are a great many families of the spurious Brahmans, whose ancestors belonged to the lower castes of Hindus, and who were to the extent of 125,000, it is said, invested with the sacred thread by order of Râja Mânîk Chand, of Mânîkpur celebrity. 28,370 acres of the soil of this district are in the proprietorship of Brahmans, for which they pay a yearly revenue of Rs. 30,631 to the State. There is no Brahman Taluqdar in the Partabgarh district, but this class hold fifty-one villages and hamlets in sub-tenement.

Chhattis.—The number of Chhattis in the district, according to the last census, is almost exactly half that of the Brahmans. The four principal classes of landed proprietors are Râzghatis, Sombawais, Biains, and Kanhpurias, and the possessions of these are very approximately co-extensive with the boundaries of the four tahsil subdivisions.

It is much to be regretted, with reference to the Chhatti population also, that so large a proportion as 30·7 per cent. of the whole should have been returned in the census papers without a detail of the clans they

* Mr. F. Caneby, in his admirable "Notes on the Races, Tribes, and Castes of Oudh," records that on questioning one of the Gaur Brahmans in charge of the Jain temples at Ajodhya about his lax religious views, the latter told him he would not take charge of a church even if he were paid for it.

belonged to. Of the detailed percentage, it appears that the Sombansis is the most numerous; then the Bachgotis, the Bais, the Kanhpurias, and the Bisas; but the absence of detail in the whole, of course, renders any calculation based on the above fractional data very liable to considerable error. The Bais of this district are not the Tilakohandi Bais of Balasora, but come of an inferior stock, and go by the name of *Kuth bais*. They are of course not recognized by the former. At the same time I entirely concur in Mr. Carnegie's argument, that the Bais have but little to boast of in comparison with other Rajput tribes, as regards either antiquity or purity of religion and descent. There is another Bais family in Itanra in the Salon-pargana who call themselves Bais chandhria.*

Chhattari landed proprietors.—I append a statement showing the distribution of zamindari rights in mancas and hamlets,† as vested at present in the different Rajput clans of the district:—

Clan.	Talukdari vil- lages.	Zamindari vil- lages.	Villages held in sub-settlement.
Bachgoti ...	683	35	14
Sombansis ...	364	134	33
Bhas ...	335	70	54
Kanhpuria ...	120	113	41
Durgahat ...	15	—	—
Bikharis ...	4	21	5
Gadwa ...	3	7	0
Bais (Kuth Bais) ...	—	3	47
Bais (Chandhri) ...	—	3	3
Rajkaur ...	—	2	—
Chandel ...	—	0	—
Bach ...	—	1	—
Majumdar ...	—	2	—
Amthia ...	—	1	—
Gharwar ...	—	—	—
Khagol ...	—	—	1
Koek ...	—	—	1
Parthak ...	—	—	1
Mogurha ...	—	—	1
Total ...	1,722	287	162

The most extensive proprietors are the Bachgotis, next come the Bisas, then the Sombansis, and lastly the Kanhpurias. After these the holdings of the remaining Rajput tribes are comparatively insignificant, and call for no special remarks.

Vaishyas.—The Vaishyas represent the Banian or chief trading class of the district. The *Agarwals* is rarely met with; the *Baranwats* more frequently. Another subdivision, the *Sardwaks*, also professing the Jain religion (but not alluded to by Mr. Williams in his census report), exists in small numbers. The most common sects are perhaps the *Agrahri* and *Ajodhya-bashi* in tahsils Partabgarh and

* I have, I am sorry to say, been unable to discover the origin and history of these two families of the Bais.

† In the old district.

Bihar, and Oriss in tahsil Patti. These sects are entirely distinct, and neither eat and drink together, nor intermarry. I have heard it alleged (and the story is current, I believe, in parts of the Punjab), that once upon a time a certain raja had two daughters, named Chāmu and Bānu. These married, and each gave birth to a son, who in time grew up to be pāhivāns or prodigies of strength. An elephant happened to die on the raja's premises, and being unwilling that the carcass should be cut up and disposed of piece-meal within the precincts of his abode, he sought for a man of sufficient strength to carry it forth whole and hary it. Chāmu's son undertook and successfully performed this marvellous feat. The son of Bānu, stirred no doubt by jealousy, professed to regard this act with righteous horror, (personal contact with a corpse or dead animal amounting to dishonour), and he thereupon broke off all relations with his cousin, and pronounced him an outcast. Chāmu's are asserted to be descendants of the latter, and Bānu's of the former, and hence the former in some parts, though admitting their moral degradation, have been known to assert that they are in reality possessed of a higher rank in the social scale than the latter.

Kāyath.—The Kāyath are chiefly of the Sribāstab and Saksema branches, a few of the Māthar and Amiaht being interspersed among them. All the gāndūgos in the district are Sribāstab. There are no Kāyath taluqdars, but the large mubāla of Chāshāman and Salampur Bāzīm belong to this class, who own altogether sixty-five villages and hamlets. The greater portion of the Kāyath population are in service as patwāris, agents, writers, &c., at the same time, a not inconsiderable proportion are addicted to agricultural pursuits. In his census report Mr. J. C. Williams, C.S., remarks that the Saksemas have two sub-castes called Khare and Dūm. This favours the supposition that the Saksemas alone of the twelve sects possess these two subdivisions, whereas the Khare and Dūm sub-sects are common to all. The origin of these sub-sects is thus traced by the Kāyath of this district. The twelve brothers, the founders of the twelve branches of Kāyath families, married each the daughter of a deity (deota). Hearing this, the demons (Rāchchhas) determined not to be outdone, and persuaded each of the brothers to take to wife a Rāchchhas daughter also. The descendants of the deity came to be known as Dūm and those of the demon as Khare (Sanskrit *alika* for Rāchchhas).

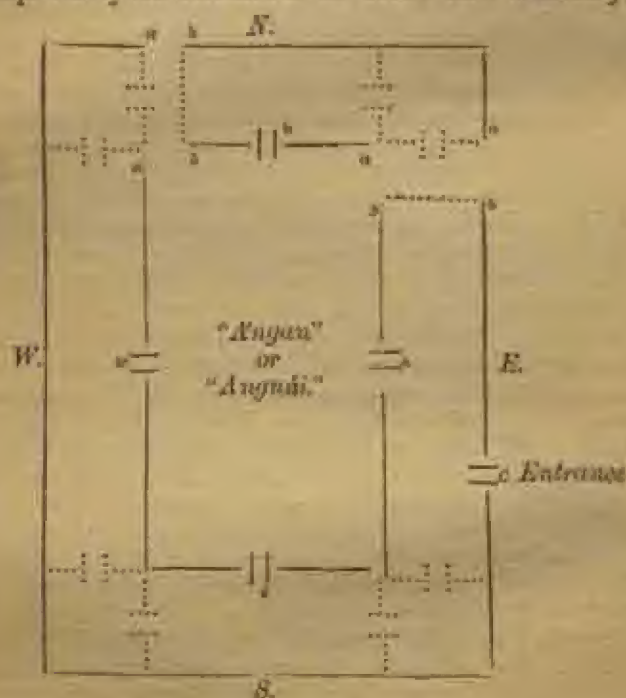
Proportion of females to males.—The percentage of females on males as taken on the entire population is 96·9. In this respect the district of Partabgarh stands third in the province: the other two districts of the division, viz., Rae Bareilly and Sultanpur, being respectively first and second. The same order is maintained on taking the percentage on the Hindu population only, and a further analysis of the agricultural and non-agricultural statistics of the Hindu community, as exhibited in Table I. of the Oudh Census Report, affords details of adults and children. The proportion is almost invariably lowest among the agricultural classes; but as this seems to be in the main the case also with regard to the Muhammadan

RAE BAREILLY.	
Total Hindus	100·9
Agricultural	96·7
Non-agricultural	100·4
SULTANPUR.	
Total Hindus	98·8
Agricultural	95·4
Non-agricultural	100·2
PARTABGARH.	
Total Hindus	96·4
Agricultural	94·7
Non-agricultural	100·4

population of the province any argument based hereon, in favour of the prevalence of infanticide amongst the Hindu agricultural classes, at once loses force. In fact the census figures are opposed to the idea of the existence of the crime, in the light of even a partially prevailing custom; and from my own enquiries in this, and the adjoining district of Saltanpur, I incline to the belief that the practice has become all but obsolete. Of the Rajput class of this district, who were the principal offenders in this respect, the Bachgoti and Sombansi may be prominently mentioned. Unlike his more aristocratic congener of Baiswara, the lower Pais or Kath Pais, of the Bihâr and Salon tahsils, has never, I believe, been addicted to the habit. The Bisen and Kanhpuria likewise deny all former participation in infanticide, but with what truth I have been unable to ascertain with any degree of certainty.

Houses.—The ordinary habitation of the peasantry consists of four rooms built in this wise.—Four outer clay walls are run up in the shape of a parallelogram, the longest sides running north and south, according to the teaching of the Shastras.

Within these walls and parallel to them, at a distance of from seven to ten feet, four more walls are built up to the same height. The two sets of walls are then covered over with common thatch (*khasa posh*), and thus they form, with the aid of divisions, either four or eight rooms (*kothris*), with an inner enclosure or courtyard called "*angan*" or "*angudi*." A ground plan will perhaps convey the best idea of the houses most commonly seen:—



The spaces between the lines *a a* and *b b* represent an outlet for drainage purposes, which is made either on the eastern or northern face. The main entrance at *c* is always constructed on the southern half of the face *E*, so as to afford a screen to the inner doorway, which is in the centre of the line *a*. The other principal doorways are built in the centre of the walls, north, west, south. The doorways are merely vacant spaces which, when required, are closed with a rough brushwood or grass screen called a "tatti." In the Patli and Parashgarh taluils one sees more thatch-pent roofs than any other; but in the Bihār taluils the flat mud roof is principally adopted. The walls are covered with a rough frame-work of leaves and *rūs* brushwood, and clay is then plastered over it for a thickness of about two feet. These roofs, used also as dormitories in the hot weather, are preferred to the pent roof, as they do not leak and last for many years; whereas the latter require renewal every year or two, according to the extent of the ravages made by the white-ants. Sometimes one sees a habitation combining both styles of roof. Then again, there is the single slope thatch roof, constructed by building up the inner wall to a considerable height above the outer one, and then applying the hypethum in the shape of a cumbersome thatch frame-work. Those who can afford the luxury use tiles. This is of course exceptional, and the fashion dates from annexation only. Within the space shown in the above figure, the cultivator manages to house his family, to shelter his bullock (and if a Chamār or Pāi, to keep his pigs like the Irishman in his cabin),* to store his grain, and in fact to keep all his worldly possessions. The zamindars and more opulent classes enclose their dwellings again by another outer wall, within which cattle sheds are erected and fuel and grain stored without encroaching on the inner space reserved for the privacy of the family.

Receptacles for storing grain.—Of grain storing receptacles the following deserve mention:—The "garh" or "khaun," a deep circular hole generally constructed within the āngan, capable of holding from 100 to 300 standard maunds of grain. The mouth of the hole is narrow, seldom exceeding two feet in diameter, and retains this width until it reaches some three feet below the surface of the ground when it rapidly widens into the required dimensions. In this the different grains to be stored are deposited in layers, with a stratum of chopped straw between each sort. The mouth is then closed up in the following manner:—At the bottom of the shaft or entrance hole sticks are secured cross-wise, and over these straw is placed, mud is then applied, and lastly dry earth is filled in up to the level of the ground. This style of storehouse is more common to the premises of the zamindar and village banker than to the dwelling of the ordinary cultivator. When closed up in Jeth (May and June) the garh is not opened until the season arrives for making advances and for sowing.

The *Koth* is the common granary of the cultivator, and is a curious contrivance. It consists of a solid mass of clay mixed with chopped straw, of circular shape, about three feet in diameter, and from about

* Chamārs and Pāis are, as a rule, only allowed to keep pigs within their dwellings when their houses are situated on the outskirts of the village, as indeed is generally the case.

twelve to sixteen inches in thickness. This is deposited in one of the *kothris* or chambers of the habitation, and upon it are piled up some five or six more circles of the same dimensions, but hollowed out in the centre so as to leave a lateral thickness of about four inches. The interstices are then carefully plastered over, and when the whole is quite dry, the grain is poured in at the top and a cover applied. Lastly, a hole is made below on a level with the upper surface of the first or solid circle, whence the grain is taken out as required. A wisp of straw or a wooden bung serves as a stopper. A *kothi* is capable of containing up to thirty-five *manuds*. More than one sort of grain is not kept in the *kothi* at the same time. Rice is frequently stored in a primitive fashion called "*bakhâr*." A clear space outside the dwelling is selected, so situated as to be within sight of the inmates by day, one of the male members of the family sleeping close to the spot at night. The rice is then collected here and covered completely with straw, over which mud is plastered to a thickness of some four or five inches. When the value of rice has risen, the *bakhâr* is opened and the grain sold to the highest bidder. There is lastly the interior *bakhâr* for the tubi grains. This is merely a cross-wall run up at one end of a *kothi* or chamber to a height of about five feet, in the space enclosed by which the different grains are kept, separated by layers of *bhûsa* or chopped straw. The arrangement is made with due regard to the immediate and ulterior requirements of the family. Access to this store room is by means of a short *bakhâr*. In all receptacles of grain dried *mahua* leaves are placed, in order to keep off the white-ant.

Furniture.—Of other common articles of house furniture may be mentioned the "*chond*" or cylindrical earthen vessel for holding flour, salt, &c., and with a varying capacity of from two to five *manuds*; the "*chirai*" or earthen cooking pot with a wide mouth, of which there are at least three or four in every house; the "*gulwa*," a large coarsely made circular basket in which the bullocks receive their feed of chopped straw or stalks; the "*shawwa*," a similar basket but smaller, in which is carried to the field the seed for sowing; the "*tokri*" or "*palri*" and the "*sikhsula*," still smaller baskets, with very little apparent difference between them, which are used as refuse baskets and for a variety of common purposes, which it is hardly necessary to detail; the "*dauri*," a bamboo-made basket for holding flour in, and which is also used as a grain measure; the "*mauni*" a small hand basket made of "*kûsa*" grass, bound with "*mûny*" (sheath of the "*sargol*" grass), and used in sowing. The "*mauni*" is filled from the "*shawwa*" and is held in one hand, while the seed is taken out and scattered with the other; the "*sûp*" or winnowing fan, made of "*ârkî*"; the "*chalni*," "*bikna*," and "*âkha*," different kinds of grain and flour sieves; the "*mûsal*," a wooden instrument, with a iron ring at one end, used for thrashing purposes; the "*pirha*" and "*bûna*," board and rolling pin for kneading (the *pirha* is sometimes also a flat stone); the "*âil*" and "*lotha*," a flat stone and round stone used for pounding spices and condiments, in fact a rude pestle and mortar. The "*charkha*," or cotton spinning-wheel, used by women only; the "*charpâi*" or common bedstead, and the "*machia*," a low four-cornered stool, complete the list of articles

of primitive furniture to be commonly seen in the interior of a Paria-bagh peasant's hut. As a rule the owner is careful in observing the old maxim—a place for everything and everything in its place; for no seldom sees confusion and untidiness in his internal arrangements. Filth and rubbish may reign rampant outside and around the dwelling, but, generally speaking, the inside will be found to be neat and clean.

Food.—As might be expected from the foregoing details, the food of the masses is exceedingly simple, and varies with each harvest. After the rain harvest cakes made of wheaten flour, ground barley, peas, grain, &c., are chiefly eaten. Rice and other kharif grains succeed to these in their season, and are varied with lentils (dāl). As a savoury adjunct ghī is mixed with their food by those who can afford it. "Gar" (molasses) is also a luxury which but few comparatively can afford daily. It is chiefly eaten with the noon-tide "chabana" or parched grain. Vegetables and fruit are, in their seasons, largely consumed. The first meal is generally taken between 9 A.M. and noon, and the second after sunset. Seldom is food taken before 9 o'clock in the morning. For those engaged in agricultural pursuits, the women of the house always cook and prepare their food. In fact, the hard work and general drudgery of the household here, as elsewhere in India, falls to the lot of the weaker vessel.

Dress and ornaments.—Excluding the wealthier classes, who can afford fine muslins, silks, &c., the mass of the population may be separated into two divisions with regard to the nature of the material with which they usually clothe themselves. The least poor of these two divisions wear, as a rule, the English fabrics here known as "markin" and "mainsukh," while the dress of the poorest class is almost entirely composed of the coarse country materials called "gārha," "dhotar," and "gazi." The ordinary dress of the Hindu is the "mirzāi," or short jacket with sleeves, below which is worn the "dhoti." Round the head is twisted the "dupatta," which is a long narrow strip of any common material. The Muhammadan usually wears tight "pājāmas," fastened round the waist and reaching about six inches below the knee, over which he throws the "kurta," or long loose garment with sleeves, which falls down as far as the knees. The mirzāi of the Hindu is fastened in front on the right, while the similar fastening of the Muhammadan garment is on the left. The Hindu female peasant attire is ordinarily the dhoti and the "lahnga pharia." The former is, as a rule, the dress of the older women, and the latter that of the younger. The dhoti is simply a large sheet, two-thirds of which are rolled round the body, and the remainder thrown over the head and shoulders. The "lahnga pharia," consists of two garments:—viz. the lahnga, a kind of petticoat, commonly made of some stripped or coloured material, fastened at the waist, and the pharia, a simple piece of some coarse material like gārha, &c., and not unlike the dhoti. It is thrown over the head and upper portion of the body, and the ends in front are tucked in beneath the lahnga. A "kurta" or short jacket, without sleeves, or with very small sleeves, is often worn with nishat style of dress. The dress of the Muhammadan women does not much differ from the above, except that the Qureshi women often wear loose pājāmas and a sheet (or as it is in

this instance called *dupatta*) thrown over the head and shoulders, thence falling down to about the knees; under this again the *kurti* above described is usually worn.

Mode of collection and of payment of the Government demand, &c.—The mode of collecting rents and of meeting the Government demand differs according to the tenure of the village. In the case of *zamindari* and imperfect *pattidari* villages, the whole proprietary body are responsible for the failure of one sharer; in *pattidari* estates again where the partition is perfect and complete, and extends to the waste and unculturable lands, the defaulting *pattidar* is alone liable for his sins of omission. The arrangements for the cultivation are, as a rule, made by the *lambar-dar* or *lambar-dars*, or by these in conjunction with the other shareholders.

Succession and transfer.—With regard to succession to landed property amongst the Hindus, on the death of a sharer, without male issue, his widow is allowed to succeed. She cannot, however, alienate the property without the consent of the community. In the case of inability to meet the Government demand, arising from bad seasons or other causes over which she has had, and could have had no control, mortgage or sale is permissible. On her death, the property goes to the nearest of kin in the male line according to the *Shāstras*. Amongst the Muhammadans, on the death of a proprietor, the widow succeeds as in the above case. If there be more than one wife, each shares equally, and under the same restriction with regard to transfer as among the Hindus. Landed property is usually distributed among Hindus according to the principle of *Jethdari*, which secures to the eldest son or heir a larger share than goes to the others. The measure of the *Jethdari* varies very much according to the locality. For instance, in the taluqa of Patti Saifabad and Raspur Bichhaur, in the Patti tahsil, the share of the eldest son is 11-20th and that of the younger 9-20th, the calculation being based on the *bigha* which consists of 20 *dhawaa*. Again, in taluqa Dariapur in the same tahsil, the share of the eldest is twice that of each of the younger sons. In taluqa Dhanagarh, in tahsil Bihār, the shares are 9-16th and 7-16th, based on the *rupes*. In smaller estates the division on these principles is very different.

Groves: Custom as regards owners of estates.—I propose first to notice the custom prevailing in this district with regard to the planting of groves, and to the liability of the owner or occupier to the payment of rent in the event of the trees being felled and the land cleared. The first class consists of those who have a full proprietary or under-proprietary right in the lands of the entire estate, and whose responsibilities have been once for all fixed in a *jump* sum, either with reference to the Imperial demand, or to the due of the superior holder in the case of sub-settlements. The superior holder is bound by the restrictive rules in force, which, with the object of encouraging the growth of plantations, exempt from assessment a wooded area not exceeding 10 per cent. of the whole. Felling in this object grove lands, if found to be wantonly cleared of trees, will be liable to future assessment. Similarly, and by implication, is the discre-

tion of the under-proprietor in sub-settled estates restricted by the same rules.

Custom as regards ex-proprietors and tenants with a right of occupancy.—The next class is composed of those persons who are ex-proprietors, but who are possessed of an under-proprietary right in their *air* and *sayar* lands: (the latter including grove lands); of tenants with a right of occupancy, and those who have purchased or have otherwise acquired proprietary or under-proprietary rights in any portion of the village lands. These persons pay the rent which has been assessed upon their holdings through the superior holder or *mālguzār*. Now, it is obvious that they can plant to any extent they please, so long as they continue to discharge their liabilities. But what is the effect of cutting down their groves, and so increasing the cultivated area of their holdings? The custom, as ascertained in this district, authorizes the superior holder in such cases to demand rent as soon as the land thus cleared is brought under the plough, no matter whether, as grove land, it had been held rent-free for generations. Occasionally, in the case of an ex-proprietor, the *taluqdar* will refrain from exercising this power; but, as a rule, it is freely exercised, and in the case of purchasers and other outsiders without mercy or compunction. It is a custom which, supplementing as it does the local rules regarding the larger wooded areas, has a direct tendency to preserve intact the smaller plantations.

Custom as regards tenants-at-will.—The third and last class consists of tenants-at-will, and as the groves occupied by these form a very considerable proportion of the entire timber lands of the district, it is of the utmost importance to carefully record in the "*Wājib-ul-amr*" (administration paper) the customs and usages which prevail with regard to their tenure of such lands, as well as the relations which in this respect, subsist between them and the landlord. First of all, it by no means follows that because a cultivator has been forced through enhancement of rent, or by other circumstances, to relinquish his holding, he is therefore obliged to abandon his grove also. My experience in this and the adjoining district of Sultanpur, has convinced me that so long as the cultivator remains in the village, he retains a lien on his grove, even though dispossessed of his cultivated holding. There is one general exception to this rule, however, and this I can better describe with the aid of an illustration than in abstract terms. For instance A, a cultivator, has a holding of 10 *bighas* for which he pays a rent of Rs. 40. He asks B, his landlord, for two *bighas* more, for the purpose of planting a grove. B. consents and gives A. two *bighas* of waste or cultivated land for the purpose required. No rent is charged for this two *bighas*, but the rent on the holding is raised from Rs. 40 to 50. A sets to work and plants the two *bighas* with trees. In the event of ouster, A. loses trees and all. If, on the other hand, A. content with his original 10 *bighas*, plants a grove in one *bigha*, and continues to pay Rs. 40 rent for the remaining 9 *bighas*, he still retains possession of his trees if ousted from his cultivated holding.

Usufruct and timber.—As regards the usufruct, with the exception of the *mahua* tree, the right of the planter of the grove is complete. I shall

refer separately to mahua plantations. The custom as regards the felling of the trees permits the cultivator to sell, or otherwise dispose of the timber without reference to the landlord, it being however at the same time generally understood that no fresh trees can take the place of those cut down without the sanction of the latter. Here again the mahua tree is an exception. No such tree on which is levied a "kút" or "peri"† tax can be felled without the consent of the lord of the manor. In the case of an under-proprietor who pays in a lump sum, including the peri, he can, of course, fell his mahua trees, provided he continues to pay the entire rent assessed upon his holding; but if he pays a cash rent for the land, and a kút or fruit tax on his mahua trees, he cannot do so; the latter being in a manner hypothecated for the tax assessed upon them. Untaxed mahua is quite the exception. The kút or share of the fruit presupposes rates over the peri or money value. The proportion given to the tree-proprietor in the former case varies from one-half share to three-fourths of the produce; as a rule, the latter is the prevailing rate as regards tenants-at-will.

Mahua grove.—Mr. C. W. McMinn, C.S., who was formerly Assistant Settlement Officer of this district, has left on record some very valuable remarks regarding the mahua of these parts. His enquiries extended over some weeks, and were chiefly conducted among the extensive mahua groves of the Kunda taluk. Mr. McMinn writes:—"The broadest distinction is generally found between mahua groves and all others; mahua, as a rule, seems just as much a village asset for revenue purposes as wheat, and to have been so regarded in the Nawab. Whether zamindar, or Brahman, or asami planted mahua, whenever the tree ceased to be a 'pam,' viz., in from ten to twenty years, according to soil, the right to its produce accrued to the malguzar. There are of course innumerable exceptions among the lacs of mahua trees in this district, but I have made hundreds of enquiries beneath the trees while the fruit was dropping and gatherers collecting, and I am pretty certain that this was not only the general practice, but that it had quite reached the dimensions of an unquestioned right. For one man who disputes it in our courts twenty have quietly acquiesced. Either the malguzar took peri, or he included the rent of the trees in the jamat land;‡ or he took kút. This last was as follows:—Three-fourths of the estimated produce to the malguzar, one-fourth to the grove owner, who had also to defray the expenses of gathering the mahua (one-twelfth of the gross produce), storing and drying. The above being the case, the question arises,—have either old proprietors or others any valuable interest to claim in mahua groves? Undoubtedly they have. This fourth, which is occasionally raised to a third, and even a half, is valued and fought for, while the peri is generally very moderate, and the jamat system facilitates embezzlement.

* I do not believe there is a single village in which the taluqdar did not generally or at times, under a well recognized custom, take the

* "Kút" is a tax paid in kind, being a certain fixed share of the fruit.

† "Peri" is a cash payment, and varies from 2 to 12 annas per tree.

‡ Cash rent paying land.—W. & F.

mass of the mahua produce, leaving one-fourth to the collector as payment for his labour. Many things complicated this enquiry, and made the clearing up of the parties' rights difficult. Unlike cereals mahua is an irregular crop; every fourth year there is none or so little that the taluqdar will not take the trouble of asserting his rights. For all those years the zamindar can truly say that he held his trees free. Again, by acknowledged custom, whoever plants a grove holds it free, keeping all the produce as long as it is a pora. I have been unable to determine even approximately the recognized age when a tree comes to be a pora; at first I used to hear that it was about twelve years, but the moment the zamindars found that the point might become of use to an officer who was seeking out facts, than the limit of the age of a pora rose to 20, 30, 40 years; nor were the taluqdar's witnesses a whit behind. Still every zamindar can point to real pora trees, or to those which he has as yet managed to keep out of the paying register, and say with truth 'look at my muafi trees.'

I have no doubt that the zamindars had many (trees muafi, rent free), many more included in their jamai land, according to the peculiar custom of the taluqa, but the rest are the right of the taluqdar, and his rights are too large to be lost through any ignorance of the pargana custom, or ill-grounded trust in oral evidence, without doing him serious damage, and leading to a general distrust of our courts.

Mahua in Patti.—In the Patti pargana the mahua tree is untaxed. In one village only, viz. manza Pipri, in the Adharganj estate, in which there are about 50 trees, is perai paid by a family of Brahman ex-proprietors at the extraordinarily high rate of Rs. 2 per large tree, and Rs. 1 for the smaller ones, not poras. In all other parts of the pargana, the planter of the grove enjoys the entire produce without let or hindrance; and yet Patti is composed almost exclusively of taluqdari estates.

Cultivator's right over his grove.—Whilst in some portions of the district the cultivator or tenant-at will possesses an absolute power over the trees of his grove, so that he can mortgage and even sell without the previously obtained sanction of the landlord, there are many places where his rights are so restricted that he can only enjoy the usufruct, but cannot pick up the smallest twig in the shape of dried or fallen wood, much less sell, mortgage, or otherwise alienate the trees.

Berani and hundred trees.—It is usual in some estates to set apart one or two mango groves in a village, according to its size, for the sole benefit of the cultivators on the rent-roll. "Berani" or "lôwâri" trees (that is, trees which have sprung up of themselves, or the former owners of which have died without heirs, or have left the village) belong exclusively to the lord of the manor. He either consumes or sells the produce himself, or also he adds a patch of land, on which are growing some of these trees, to a tenant's holding, and turns the deed to account by raising the rent on the latter. This is what is sometimes called jamai holding, but the term in this sense is restricted.

Rights of irrigation.—Rights of irrigation may be broadly classified as natural and artificial. Under the former come rights of irrigation from

rivers, nálas, jhills, and swamps; while under the latter are comprised all rights in wells, excavated tanks and ponds, and embankments. With reference to irrigation from natural sources, the custom is that should the landholder require water he is first to be served, then the cultivators, according to priority of sowing, on the principle that the earliest sown crop secures water. The second class ordinarily gives rise to disputes and litigation, but in this district irrigation suits have been remarkably few.

Artificial reservoirs.—Rights in wells are clear, and are seldom, if ever, called in question. With regard to artificial reservoirs two classes may be said to exist, viz., (1) those in the case of which the excavator or his heir is living and in possession, and (2) those in which all rights have lapsed. In the former case, after taking as much water as his purpose requires, the owner usually allows the privilege of irrigation to such cultivators of the village or neighbouring village as he pleases. In the latter case, however, it is usual for the lord of the manor to first irrigate his *air* lands: afterwards those cultivators, whose lands are situated within reach of the water, appoint a committee to estimate the contents of the reservoir and the amount of land which it is proposed to irrigate. The amount of water to which each man is entitled is then apportioned in *dauris*. The *dauri* contains about five gallons, and the *dogra* rather more than twice as much. This distribution of water by the "*báchh*" system extensively prevails in this district, and, being regulated by a sort of standing *panchayat* (court of arbitration), tends to reconcile mal-contented who would otherwise come into court. The *patwari* is ordinarily *ex-officio* member of the "*panchayat*," the remaining three or four members being either landholders, *mupaddams*, or other respectable residents. It has come to my knowledge that a practice has begun to prevail in some parts of levying irrigation dues, or in other words of selling water. *Pábhikásh* cultivators requiring the commodity are made to pay 8 annas per diem for each "*rik*" or raising station which they work. This is another innovation which characterises the age we live in, in connection with the gradual decay of caste prejudice.

Grazing rights.—The subject of grazing rights may be dismissed in a few words. Unfortunately for the cultivator and his live stock, the grazing area is yearly becoming more restricted. The uncultivated land of a village is, as a rule, free for grazing purposes, not only to its own cattle, but to the cattle of the neighbourhood. In other words, clusters of villages possess pasture lands common to all. This simple arrangement, based on ancient custom, does away with all ground of contention. Disputes when they do arise are nearly always connected with the trespass of cattle in the cultivation, and the consequent damage to the crops. They are not occasioned by any abstract ideas of right in this or that patch of waste. Grazing dues are at present unknown amongst the agricultural population, but how long they will remain so it would be hazardous to conjecture. A system of irrigation dues may be soon followed up by the levy of a tax on grazing.

Manure stacks.—Manure heaps are in some districts frequent cause of contention. In this district however disputes have been rare. Since the

issue of the prohibition against stacking manure within the inhabited inclosures, it is usual to collect it in a grove, or other convenient waste spot. Not unfrequently cultivators dig a large hole in a corner of a field, and throw into it all the manure and refuse matter they can get hold of. There are no common manure heaps. Each zamindar and each cultivator possesses his own, quite apart from the others.

Shankalp.—The religious tenure known as "shankalp" largely prevails in this district. Grants of shankalp vary in extent from one or two bighas to entire estates of several villages, and are confined to Brahmins. As a rule some consideration was always given. The grantee either gave a large entertainment, or an elephant, camel, horse, or other valuable article such as a shawl; less frequently a present of money or jewels. In very rare instances was the value given a purely nominal one.

Birt, which is a tenure in some respects analogous to shankalp, finds no existence in this district. Not a single suit founded on a birt holding has come before the courts.

Dár.—There is however a tenure in Patti, and strictly confined to that pargana which goes by the name of "dár." It is similar to the kind of birt known as "tal birt," or purchased birt; dár, as existing in this district, represents a purchased interest in a patch of land or *chak*, and is obtainable by all classes. It is never found to extend to entire villages. The real and primary meaning of the word dár is obscure. It is said to be a corruption of zamindari. There are 403 acres at present held under this tenure.

The following table of the tenures in the Partabgarh district is roughly correct, assuming that column 13 does not include the owners of *sir* :—

STATEMENT OF TENURES, &c.

Name of taluk.	1	2	Tenures and Summ of Villages, &c., of each taluk.										No. of proprietors and sub-proprietors.				Acreage add.				Remarks.	35																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
			Talukdar.			Independent.				Grand Total.	Proprietors.			Of land per	Of "or" po																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
			Settlement.	Dakhi villages and fractional parts.	Villages not sub-settled.	Total.	Zamindari.	Rajwadi.	Mhyachara.		Total.	Number of talukdars.	Number of proprietors.		Number of sub-proprietors.	Resident cultivators.	Non-resident cultivators.	Proprietor.	Sub-proprietors as under -																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
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List of proprietors paying more than Rs. 5,000.

Number.	Name of owner.	Name of estate.	Number of villages.	Area.	Government Jams.	Remarks.
1	Hampal Singh and Raja Harwant Singh	Dharapur Ka- la Kankar.	126	101,344	28,068 8 0	Bisen.
2	Rao Jagat Bahadur Singh	Bhadri	96	48,611	76,404 0 0	Do.
3	Diwan Ran Bhai Bahadur Singh.	Patli Salfat, 11th share.	170	61,563	59,332 0 0	Bachgoti.
4	Aji Kunwar	Do. 9th do.	116	47,810	31,768 5 4	Do.
5	Raja Bhai Bahadur Singh.	Baholpur	60	27,000	25,643 12 8	Sombansal.
6	Thakurain Jaki Kunwar	Pawani	94	43,485	43,498 0 0	Do.
7	Rao Madho Parshad Singh.	Adharganj	99	42,573	44,745 0 0	Bachgoti.
8	Thakurain Baijnath Kunwar, Chhatrapal Singh, Bhoj Pal Singh, Chandrapal Singh.	Kondraji.	66	43,031	43,374 0 0	Bisen.
9	Raja Surpal Singh	Mustafabad.	97	22,646	33,297 15 0	Kanhpuria.
10	Lal Bahadur Singh, Nagahar Bakshi, Anom Singh, Chaudhary Singh, Sultan Singh, Sitta Bakshi Singh.	Madhopur	83	29,226	24,704 0 0	Bachgoti.
11	Raja Aji Singh	Tarwal	89	19,877	27,435 11 7	Sombansal.
12	Thakurain Sultan Kunwar, Rao Bisheshwar Bakshi Singh.	Hasepur Bichhaur.	83	47,340	26,764 11 8	Bachgoti.
13	Babu Dan Bahadur Pal Singh.	Dandi Kachh.	31	12,063	14,849 0 0	Kalbasi.
14	Babu Ramman Bakshi Singh.	Domipur	47	16,833	17,313 5 0	Sombansal.
15	Diwan Harmanpal Singh	Uranya Dih Jambhli.	63	16,497	16,335 0 0	Bachgoti.
16	Raja Mahesh Bakshi Singh.	Kalhanla	39	13,293	16,099 0 0	Kanhpuria.
17	Lal Sitta Bakshi and Lal Shankar Singh.	Dhargurh	43	19,829	12,346 0 0	Bisen.
18	Babu Hargram Bahadur Singh.	Balspur	28	11,553	14,913 0 0	Sombansal.
19	Babu Balbhadur Singh.	Sujakhar	32	13,633	14,423 0 0	Do.
20	Babu Hardatt Singh	Pirbhiganj	54	10,376	12,466 0 0	Do.
21	Sachchit Kunwar and Khary Kunwar.	Dasratapur.	19	7,025	8,263 0 0	Bachgoti.
22	Lal Mahesh Bakshi Singh.	Dadlwana	10	6,324	7,842 0 0	Bisen.
23	Lal Saraj Singh	Shakhpur	17	4,647	6,754 0 0	Do.
24	Lal Shidambar Singh	Hasepur	6	4,465	6,199 0 0	Kanhpuria.
25	Rao Mahipal Singh	Umke	6	5,093	6,066 0 0	Do.
26	Raja Chitpal Singh	Chitpalgarh.	12	4,575	5,380 0 0	Sombansal.
27	Raja Mahesh Narain Singh.	Parhai	15	4,729	5,800 0 0	Dargahani.
28	Rao Bhagwant Singh, Jagmohan Singh, Arat Singh, Bisheshwar Bakshi Singh.	Dadipur	87	12,965	13,235 0 0	Bachgoti.

* Cannot be correctly given as he has sold some villages.

CHAPTER IV.

ADMINISTRATIVE FEATURES.

Administration—Police—Crimes—Accidental deaths—Population of towns—Revenue and Expenditure—Education—Postal statistics.

Administration.—The administration is carried on by a deputy commissioner with five or six assistants and extra assistants, European and native, and four tahsildars.

All these courts have civil, criminal, and revenue powers; in addition Partabgarh is fortunate enough to possess seven Honorary Magistrates, several of whom are exceptionally able and energetic men. All of these have civil and criminal powers, and six have revenue, one Rāja Rāmpāl Singh, has for years devoted himself laboriously to regular court work.

The courts are numerous therefore compared with the population of the district, which is however dense and litigious. The police is shown in the following table; another shows the crime and its great increase during the last five years; a third the accidental deaths and suicides.

Police Statistics in 1873.

	Total cost.	No. of Europeans and European officers.	Average annual pay of district officers.	No. of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	Proportion of cost per square mile of area.	No. of arrests made.	No. of misdemeanors registered.	No. of cases sent by police to Magistrates.	No. of convictions obtained.	No. of acquittals.	Remarks.
Regular police ..	24,022	5	67	208	—	1 to 690	1 to 3,003	—	1,712	2,529	2,043	1,273	495	
Village watch ..	6,240	—	—	2,404	—	—	—	—	—	—	—	—	—	
Municipal police.	1,271	—	—	—	—	—	—	—	—	—	—	—	—	
Total ..	31,533	5	67	2,612	1,008	—	—	—	1,712	2,529	2,043	1,273	495	

Crime Statistics

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	8	13	8	5	7	5	5	0	5	4	8	2
Collegible homicides ...	8	1	8	...	5	1	4	2	2	...	0	...
Deceit ...	...	0	...	1	1	1	...	1	1	...	1	...
Robbery ...	3	14	8	19	24	11	2	8	1	9	11	6
Blasting and unlawful assembly.	7	7	18	18	41	2	5	7	15	10	8	4
Thefts by house-breaking or house-trespass.	1869	1078	1435	2241	2273	3228	105	173	235	170	141	371
Theft simple ...	587	703	991	1183	1874	1645	23	147	161	214	191	388
Theft of cattle ...	281	191	179	158	240	271	19	44	57	47	43	75
Offences against coin and stamps.	...	3	2	4	1	2	...	...	1	2	1	2

Comparative Memorandum of accidental deaths.

			Scorches		By drowning.		By snake-bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
			Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867	...	...	...	...	100	120	20	32	8	3	14	17	50	20	189	189
1868	...	...	...	...	93	123	31	34	...	...	3	4	58	33	189	155
1869	...	...	...	...	107	122	14	14	...	...	6	1	96	37	236	174
1870	...	...	8	20	104	133	12	58	...	...	6	6	72	18	307	309
1871	...	...	7	29	86	114	87	52	...	...	43	34	69	36	256	283
1872	...	...	8	26	133	147	40	40	...	...	7	2	85	19	340	300

The following statement shows the population of thanas:—

Name of thana.				Population.
Pattu	...	...	...	107,181
Haniganj	...	...	...	92,351
MacAndrewganj	...	...	...	125,469
Saugihar	...	...	...	104,074
Jethwara	...	...	...	107,583
Saugramganj	...	...	...	104,513
Kanda	...	...	...	129,013
Total				784,126

These figures are from later calculations and do not quite agree with the census report.

The revenue and expenditure of the district from imperial funds are shown in the following tables. The land revenue forms almost 90 per cent. of

the taxation, and of the income tax again, in 1873, landed proprietors contributed Rs 7,307 out of Rs 8,554 or 87 per cent. The other details of the income tax pass on no interest, only 151 persons were assessed in 1872, of whom 69 were owners of the soil. The tax is now no longer imposed.

Receipts, 1871-72.

	Rs.	P.	A.
1 Report settlement revenue collections	8,62,810
2 Grants of Government villages and lands
3 Income tax	15,782
4 Tax on spirits and drugs	29,042
5 Stamp duty	25,040
6 Law and justice	2,113
Total	9,37,046

Appendix, 1871-72.

	Rs.	1,000
Revenue refunds and drawbacks	...	1,000
Miscellaneous refunds	...	1,000
Land revenue, Deputy Commissioner and establishment	...	42,910
Settlement	...	14,474
Excise or Akhbari	...	2,639
Assessed taxes	...	435
Stamps	...	816
Law and justice, { Service of process	...	3,314
	{ Criminal courts	29,803
Ecclesiastical
Medical	...	4,300
Total	...	1,01,011

The following tables contain the various items of receipts and disbursements in the local fund department:—

Receipts, 1871-72.

One per cent, road tax	...	...	Rs.	10,174
" " school	...	...	"	10,174
One-fourth " district dk	...	...	"	3,544
Three " local and mugh	...	...	"	23,791
Education fund	...	...	"	1,575
Dispensary	...	...	"	2,074
Post	...	...	"	2,561
Naal	...	...	"	852
Total		...	"	87,705
Provincial allotment		...	"	86,392
Grand total		...	"	1,44,097

Expenditure, 1871-72

Education	Rs.	10,872
Hospitals and dispensaries	"	7,542
District dak	"	8,290
Postal	"	1,318
Natal	"	267
Public works—		
Communications	Rs.	32,441
Civil Buildings, &c.	"	21,370
Establishment, &c.	"	9,495
		<u>1,12,500</u>
Total	Rs.	1,45,788

Schools.—In addition to the high school at the *sadr* station, there are the following schools in the interior of the district:—

Two vernacular town schools at Patli and Bihur.
One grant-in-aid school at Nawabganj (Pariáwan).
Fifty village schools.
One girls' school at Nawabganj near Bela.

This gives us exactly one school for every forty-one villages, which, considering the average small size of the latter, is an excellent distribution.

The High School.—In the high school only is English taught. The high school, in addition to preparing pupils for the Canning College at Lucknow, and for the University classes, "must also," it has been distinctly laid down, "play the part of an ordinary village school," and again, that the elementary education of the agricultural masses is "one of the special though incidental duties of the high school." The average attendance during the year 1869-70 was 129, which was 78 per cent. of the number registered. Two of the taluqdars of the district, Rája Chitpál Singh of Núrpur† and Bábu Mahesh Bakhsh of Duháwán, have been educated at this school, which they attended for some seven years. The senior inspector has reported that "both have received a very fair education, and take much interest in the village schools on their estates, as well as in the school where they were educated." They are still anxious to improve themselves, and devote much of their leisure time to reading English standard works. They are good landlords, and have the respect of their tenantry.

Vernacular town schools.—With regard to the vernacular town schools, Mr. Harington has recorded that they "are of peculiar interest and deserve special encouragement. Their high aim is ultimately to convey in Eastern tongues to Eastern minds the advance which has been made in Western civilization and thought." The Patli school registers 90 students, of which number 80, or 88·8 per cent., constitute the average attendance; while 52 is the number borne on the rolls of the Bihur school, of which the average attendance is 45, or 86·5 per cent. Urdu, Nágrí, and Persian are the languages in which instruction is conveyed. Of the total number of students 116 are Hindus, principally Chhatris, Brahmans, and Káyaths, and 26 are Muhammadans. There are five teachers on monthly salaries of from Rs. 30 to Rs. 7.

Grant-in-aid school.—The grant-in-aid school at Nawabganj on the estate of Shakh Dost Muhammad, Taluqdar of Pariáwan, is supported by subscriptions and by the Government grant-in-aid. It is attended by 54 pupils, of whom 20 are Muhammadans and the remainder Hindus. Two teachers are employed—one on Rs. 20 per mensem and the other on Rs. 6. The course is much the same as in the vernacular town school. Shakh Dost Muhammad takes a deep interest in the welfare of this school, and though far from well off, has contributed handsomely towards the neat and substantial building, which is now the *alma mater* of Nawabganj.

* These remarks on schools, which are taken from the Pariáwan settlement report, were written some years ago. There are at present in Pariáwan 80 schools of all classes, and the number of scholars on the rolls, on the 31st March, 1873, was 3,194.

† The head and representative of the old family of Pariáwan.

Village schools.—With regard to village schools the district may be said to be studded with them —

In Tahsil Part are	17 schools.
" " Partabgarh	19 "
" " Kunda	14 "

The attendance has been falling off of late, owing chiefly to high prices and to the impoverished circumstances of the agricultural classes, which furnish the largest proportion of pupils. The pressure has the effect of causing the parents to withdraw their sons from the school, and transfer them to the field, where their labours prove more directly remunerative. A succession of good harvests will, I have no doubt, by and by, put money in the pockets of the husbandman, and restore a good attendance in the schools. The curriculum is reading and writing, elementary arithmetic, diction, grammar, and composition, geography, the history of India, mere cation of surfaces and land surveying. There are 66 boys in this district, who, as members of the senior class, are learning these latter subjects. Of the sons of zamindars, actual proprietors or under-proprietors in the soil, 316 are students in the village schools, while of others the numbers are :—

Sons of patwāris and sādangons	...	...	...	162
" " cultivators	...	...	...	495
" " artisans	...	...	...	139
" " traders and bankers	...	...	...	76
" " professional men such as pandits, hukims, &c.	...	...	...	23
" " Government servants	...	...	...	39
" " private servants	...	...	...	45
Total				1,089

Of Hindus, the Chhatttri caste as usual preponderates, next comes the Brahman, then the Kāyālī, the remainder being contributed by the Sudra classes. The proportion of Muhammadan to Hindu students is 24·9 per cent, which, having regard to the relative numbers of the whole population, would seem to indicate a greater desire to avail themselves of the educational opportunities offered them, on the part of the former than of the latter. Sixty-three teachers find employment in the village schools of this district, and are in receipt of salaries ranging from Rs. 10 to 5. The majority receive Rs. 6 to 7. It will be a good thing for the department when circumstances will admit of the salaries of teachers being raised. The qualifications of several entitle them to higher emoluments.

Girls' school.—Female education may be said to have made a beginning, though a modest one in this district. A girls' school has been opened at Nawabganj under the superintendence of the active and intelligent deputy inspector, Monshi Muhammad Hasan. The pupils at present only number thirteen, but small beginning in a work of such vital importance, viewed in reference to the enlightenment of the masses, are not to be despised.

District postal arrangement.—The dāk cess in this district amounts to Rs. 2,381 and the Government grant-in-aid to Rs. 576, making a grand

total of Rs. 3,557. This sum provides for thirteen postmasters, thirty-one runners, and twenty-six delivery peons, leaving a small margin for contingencies. The following tables are from the Chief Inspector's office :—

Statement showing the working of the district dak during 1876-77.

No. of miles of dak line	...	...	...	78
No. of runners	...	...	...	31*
Cost for the year	...	...	Rs.	2,565-9-16
No. of covers delivered	...	...	...	50,097
No. of covers returned undelivered	...	...	...	2,521
Total No. of letters sent to district post-offices	...	...	...	52,618

* Ten runners have worked for a part of the year.

CHAPTER V.

HISTORY.

History—Antiquities.

History.—It has not been thought necessary to give any account of Partabgarh in the past under the district heading. There are three great clans in the district—the Sombans of pargana Partabgarh, the Bachgoti of Patti Dalipura, and the Bisen of Biliár, Mánikpur. The annals of each clan are identical with those of its own peculiar pargana; they did not interfere with each other; their interests did not clash, nor did they conquer or expel each other. The history of each can be given consecutively without diverging into the annals of others, and without digressions which weaken the narrative and weary the reader; it has not been thought desirable therefore to mix them up in a forced and unnatural connexion, and to give a retrospective unity to the district of Partabgarh, which in fact did not exist till after the reconquest of Oudh in 1838.

The history of the people of Partabgarh will be found under the pargana headings Patti, Partabgarh, and Mánikpur. The more remarkable ancient sites and *forts* will be also there mentioned. As to antiquities there are none which can properly lay claim to the title "*Kákar Deora*." Here and there in the Kunda tahsil are to be seen strange looking brick-built erections called *Kákar Deora*, resembling cupolas and pyramids. The former are nine feet in diameter at the base, and the latter seven and a half and eight feet; while the average height of both descriptions is about twelve feet. These curious buildings are by some ascribed to the Bisens, by others to the aboriginal Banjáras, others again affirm that they were built by bankers of old as treasure vaults. As a fact it is well known that from some of these treasure has been abstracted both before and since the rebellion. Whatever be their origin, their antiquity is undoubted. They go by the name of "*Kákar Deora*," which means in Hindi "*dog's dwelling*." This has reference to a curious superstition in connection with these buildings to the effect that a walk seven times round any one of them, and a peep in at the door, is a certain cure for the bite of a mad dog. I have been unable in any tangible way to connect these quaint relics of the past with the Bharz. They are all situated at some distance from the existing and known sites of old Bharz towns and villages. Near Bilkhar there is a mound which is believed to be an ancient Buddhist *tope*.

PARTABGARH Pargana—Tahsil PARTABGARH—District PARTABGARH.
—This large pargana lies to the south-east of the district, extending for many miles on both sides of the river Sai. Its area is 355 square miles, of which 162 are cultivated. The population is 219,777 or 619 to the square mile: of this number 31,330 are Brahmans, 20,595 are Chhattas, 32,787 are Kurmis, 20,575 are Mussalmans. Of the Chhattas above mentioned 12,000 are Sombansis, and the pargana presents an instance of a large area of country being owned by a numerous and powerful clan with its various chiefs, *rájás*, *báhus*, and *thákurs*.

The following history of the Sombansis is taken from the Partabgarh settlement report :—

As in the case of Patti Dalippar, the pargana of Partabgarh is co-extensive with the tahsil. It contains 634 villages, which are held as follows :—

	Talukdars.	Mufird.	Total.
Sombansi ...	350	143	303
Bilkharia ...	4	12	17
Brahman ...	10	27	37
Bais ...	11	0	11
Kyath ...	2	12	14
Rhatiris ...	1	0	1
Bhat ...	0	2	2
Raikwar ...	2	0	2
Baghlabani ...	1	0	1
Chandwaria ...	1	0	1
Shahi ...	0	12	12
Pathan ...	20	2	22
Paqr (Musalman) ...	0	1	1
Christians ...	0	5	5
Total ...	451	223	634

The taluqas comprised under the 360 Sombansi villages are :—

Baholpur.	Sujikhar.
Tirwal.	Palpur.
Dandkash.	Partabgarh.
Domipur.	Nurpur.

while the four Bilkharia villages constitute the miniature taluqa of Antd, paying a revenue of Rs. 3,540-8.

The Sombansis.—Partabgarh is the Sombansis' country. Beyond its limits they are rarely met with. Of course I except the other robbers in the Hardoi district. Mr. Carnegie states that "the Sombans of these days give their daughters to the Gautam, Baghel, Gharwar, and Mainpuri Chauhan clans, and this indicates a higher status than is enjoyed by the local Bais, Bisen, and Rajkumar tribes." Mr. W. C. Bennett, C.S., in his report on the chief clans of the Raw Bareilly district, has some interesting remarks about the Sombansi clans, more especially in connection with the Tiloi raj of Surat Singh (between 1670 and 1680 A.D.), and as they may serve to render more complete the history of the pargana as given by Mr. King, I shall offer no apology for transcribing them in this place.

Mr. W. C. Bennett's account of the Sombansis of Partabgarh.—This tribe are found at the beginning of connected history at the fort of Jhansi, near Allahabad. They have no further traces of an immigration, and their tradition connects them for an indefinite period with their present dominions. The family worship is paid to five saints—four of them princes of the Sombansi blood, and the fifth a Gharwar Raja of Benares, who

* These are all royal grantees, having been rewarded out of the portion of the Sujikhar estate, which was confiscated by the British Government owing to the discovery of a concealed gun in 1852. These grantees are entered in the lists appended to Act I. of 1855 and are therefore styled talukdars in contradistinction to musafirs.

successfully abstracted themselves into noughtiness during the *Dudpurung*. The principal of these, Alá Bikh, gave his name to the town and pargana Alárikhpur, contracted into Aror and since named Partabgarh, and is perhaps identical with the Alap Bikh of Dalman tradition, who resided in the Ganges foresta, and whose touching enabled Dál and Bál to attain their wide dominion. Two remarks may be made here,—first, that the worship of the Manes of their ancestors is common to the Sombansis and several low castes in their neighbourhood. *Barr Parakh* is one of the favourite local penates, and shares with Sula, the jackal, and *Kare Dee*, the snake, the chief offerings of home devotion. Another is that the most ancient tradition discovers the Sombansis on the northern, and the dawn of history on the southern banks of the Ganges. An intermediate tradition, attested by the numerous remains of their peculiar forts, points to the existence of a Bhar raj in the territory occupied before and after by the Chhatras. The commencement of the pedigree is, as usual, marked by some historical convulsion. Salráma Singh had three sons,—one of whom went to Naipál, the second to Hardoi, while the third remained at Jhúsi. The son of the latter was cursed by a Musalman faqir, Shakh Taqi, and lost his kingdom. The usual posthumous son was born in exile, and, with the name of Lakhan Sen, founded the kingdom of Aror. One of his sons was a convert to Islám, and in the eighth generation some subordinate centres of power began to branch off from the main raj. No prince of this race attained any extraordinary distinction before Partáb Singh, who, in the last quarter of the seventeenth century, consolidated the power of his clan, built a huge new fort at Aror, which has since been known by his name, and assumed all the characteristics of independent sovereignty between the territories of the Bahgotia, the rajas of Manikpur and the Kankpurias. He maintained an organized army composed chiefly of the militia levies of his clan, and furnished with a corps of sappers and miners enrolled from the Lunas of his pargana, and he provided for the population and tillage of his dominions by liberal grants of waste land to Brahmans and others.

* *Conflict between the Sombansis and Kankpurias*.—A prince of Súrut Singh's energy was not likely to remain long at peace with his neighbours, and a friendly interview afforded him the desired pretext for invading the * contiguous domains of the Sombansis. Partáb Singh was lame, and on asking after Súrut Singh's health received the ordinary polite reply, '*ap ke gadam dekhne se*, to which he angrily retorted with reference to Súrut Singh's blindness, '*I too am well*, '*ap ke chandam dekhne se*.' The personal insult was eagerly welcomed, and Súrut Singh marched at the head of his clansmen against Partabgarh. He was met at Hindaur, and an obstinate battle resulted in the defeat of the Kankpurias. As their chieftain was being carried from the field, he felt the

* The present territories of the Kankpurias and Sombansis are separated by the wide estates of the Bhoj, but it does not appear that at the time of Súrut Singh, the leaders of this tribe had attained the dignity of independent sovereigns. A very large part of their present property was under the rule of the Nagabhojas of Manikpur, and of their three principal houses we find Rampur ranged with the Kankpurias and Dehra and Chhimpaw with Sombans. It is probable that they respectively owned the nominal supremacy of the chieftain in whose army they fought."

wind strike on his sightless eyes, and asked from which quarter it came, and the answer, from the west, conveyed the first information of his defeat. His retreating forces were covered by a zamindar of Nain, who commanded the then unusual arm of a hundred matchlock men, and who for this received the grant of thirteen villages in the Salun pargana, which formed the root of the present large Nain taluqa."

We may now pass on to the more detailed history of the pargana as given by Mr. King.—In this pargana the Bhars are said to have been the first inhabitants of whom there is no knowledge. The Raikwār Rajputs are said to have effected a footing in about one-third of the pargana as early as 554 *faah* (A.D. 1147), and they were thus prior to the Sombansis, who hold now undisputed sway in the pargana. These are a very high caste of Chhattis, and give the following account of themselves. It may be known to the curious in such matters that Chhattis are said to have two primary classes, Bānsik and Jaggik. The latter are those whose original stock can be traced to the creative power of some saint, as in the case of the Bāghotis of Patti. The Bānsiks are those, whose origin defies research. They are in fact a kind of Melchisedech, without father without mother, &c., &c. To this highly ancient race the Sombansi clan belongs. In the eighth generation from Brahma was the Rāja Jajāt who had one son called Pūr and one called Jad, by different wives. Pūr is the ancestor of the Sombansis and Jad of the Jadhansis. Ninety generations from Pūr came Rāmdas, father of Bal Sen, and here we come to what may be history. Bal Sen had his castle at Jhūsi * near Allubial on the north bank of the Ganges. This castle can be still pointed out I am told.

"*Birth place of Lakhan Sen.*—To relapse into fable, Rāja Bal Sen one day was visited by a Mussalman saint, Shekh Naqi, who very unreasonably requested him to clear out of the castle and leave it to the saint. The rāja naturally refused, and was not prevailed on by the entreaties of his rāni, who took part with the Shekh. The saint of course killed the rāja, and consoled the rāni (who was pregnant), with the assurance that she should have a son of great renown. She went off north-ward as directed by the saint, and arriving at the ancient shrine 'Pānch-siddh' near the town of Partabgarh, gave birth to a son, Lakhan Sen.

"*The pargana of Aror.*—The pargana now called Partabgarh was then known as Aror, and was held by Bhars and Raikwār Chhattis. Lakhan Sen, grown up, got from the king the rāj of the Aror pargana in lieu of Jhūsi, and subdued or expelled the proprietors. This was about 688 *faah* (1288 A.D.). The village of Hin-taur, some twelve miles from Pānch, and lying on the main road to Ras Bareli, was the residence of Lakhan Sen. A high commanding mound is now clearly visible from a great distance, and is pointed out as the site of his castle.

"*Maluk Singh.*—He had three sons, Gohanwār Deo, Maluk Singh, and Jait Singh. Gohanwār begot Udhras Deo, and wished to transfer his

* For an account of Jhūsi and the Rāja Harbhag who dwelt there, see Ellis's Glossary under "Harbhag-ka-rij."

power to him while he himself yet lived. Malūk Singh objected, and went to Delhi to get help, which he purchased by becoming a Mussalman. He was appointed Subārdar of Allahābad, and married a princess of the imperial family. Thence he invaded his brother's dominions, and expelling the chief, desired to convert the whole clan of Sombansis to the Mūhammudan faith. This was too much for the mild Hindu, and Malūk was proscribed. Gokanwār Deo agreed with his brother, Jait Singh, that the title and estates should be the prize of him who should kill the apostate invader. Hereon Jait Singh affected to desert to Malūk's side, and being taken into his confidence, assassinated him and his wife at a place called Phulwāri near Partabgarh. Their tomb is now to be seen in the village called Teonga at a place called Phulwāri. Thus the younger brother became rāja, and the elder took the title of hān, and an estate of twenty-four villages. His son, Udhran Deo, is the ancestor of the now existing families of Sujākhar, Chibila, Gauralān, Chhatarpur, and Gonda.

"*Rām Singh*.—Jait Singh Deo left a son, Kānā Deo, who had four sons—Rām Singh, Kamb Singh, Gyan Singh, and Pirthmi Singh. Rām Singh had five sons, whose descendants hold the estates Banlānsu, Chatman, (lately deeded to one Rāo Nand Kumār, an ex-chakladar, and who seems likely to have but a bad bargain in his estate), Mahri Sipāh, and Barista. Rām Singh's four sons are now represented by the owners of Kamaipur, Achalpur, Sahodrpur, Karanpur, and Aigara.

"*Rāja Pirthmi Singh*.—Gyan Singh's progeny are in Ankodhis and Lakhāpur. The youngest son, Pirthmi, succeeded to the rāj. His grandson, Sultān Sāh, led a force in aid of the Delhi emperor, then warring in the south of India. His exertions were crowned with success, and in return he acquired from the emperor a grant of the parganas Sorason, Sikandri, Nalwāi, and Kiwāi in the Allahābad district. His paternal estate of Aror was made over to him in jāgir tenure, and the title of Rāhbardar Khan conferred on him. A service was at the same time imposed on him which explains the title. He was required to escort the annual tribute of Bengal to Delhi.

"*Rāja Ghatam Deo*.—His youngest son succeeded him, and was the last younger son who did so. In the next generation Ghatam Deo, the eldest of six sons, became rāja. A younger brother, Mursi Singh, is untimely as having been the husband of five wives and father of fifteen sons—all of whom are still traceable in various villages.

"*Rāja Sangrām Sāh and Rām Chand*.—Sangrām Sāh, the next rāja, is noticeable for transferring the family residence from Hindaur to Awār in the Pirthiganj Ilāqa. Rāja Rām Chand succeeded his father Sangrām Sāh, and was succeeded by Lachhmi Narāin, who was followed by Tej Singh, noticeable for a second transfer of his residence to Tejgarh, now in the Dandikachh Ilāqa.

"*Rāja Partāb Singh (change of name from Aror to Partabgarh)*.—He had one son, Partāb Singh, who fixing his residence at a place till then known as Rāmapur, built a great fort, and giving it his own name changed the

name of the pargana from Aror to that of Partabgarh; he was murdered by the subahdar of Allahabad.

"*Rāja Jai Singh*.—Jai Singh succeeded Partāb Singh his father. He had a 'chela,' Bakht Bali Singh, who was deputed to represent him at the court of Delhi. There he was fortunate enough to defeat and capture a Bundela rebel, Chatūr Sāl, and the emperor conferred on his master the privilege of wearing a 'topi' in darbār (in lieu of the usual 'pagri'), which brought the title of 'Kulāhnares' to the Partabgarh rāja. A more substantial reward was the grant of the parganas Mungra and Garwar† in Jaunpur. He proceeded to Benares to confer the title of rāja on the Gantam lord of that city.

"*Rāja Chhatardhari Singh*.—Jai Singh reigned for seventy-five years and added much to the fort of Partabgarh. His son, Chhatardhari, succeeded him, and his sons may be traced in various villages. One, Medni Singh, is identified with the large bazar of Ratra Medni Singh close by Partabgarh. In Chhatardhari's time, the parganas which, it would appear, had been immediately under the Allahabad authorities, were transferred to the Oudh Government, and the new ruler wrested from him the parganas of Nahrui, Kiwā, Mungra, and Garwara, leaving Partabgarh, Sorson, and Sikandra.

"*Rāja Pirthipat*.—Pirthipat, second son of Chhatardhari, was the next rāja. He cruelly murdered the son of a Mānikpur banker, who refused (probably with good reason) to send him money. The banker had influence enough with the Delhi Court to get an order issued to Mansūr Ali Khan, Subahdar of Oudh (otherwise known as Saifdar Janj and successor of Saadat Khan, Burhān-ul-Mulk, the founder of the Oudh dynasty), to punish the murderer. This was accomplished by treachery near Gutsi on the Ganges in this district, the rāja being assassinated in darbār. The vast estates were then confiscated, and revenue engagements were made with the villagers. Duniāpat, son of Pirthipat, recovered the Partabgarh pargana, but Sorson and Sikandra have never since been in the hands of this family. He proved intractable, and two Government officials, Ismā'īl Beg Khan and Taqī Beg Khan, were deputed to chastise him. They drove him from his estate, and pursuing him hotly killed him at Badwal in the Sikandra pargana. This was the end of the Partabgarh rāj as co-extensive with the pargana; and the history which has hitherto been confined to the fortunes of one leading family will, if pursued, be found to embrace those of several families who are now the taluqdars of the pargana.

* "From 'kulāh' cap (in Persian) and 'nares' a king (in Sanskrit). A similar distinction, but of a far inferior degree in consequence of the rank of the donor, was conferred by the king of Oudh on the rāja of Aunthi. The rāj of Partabgarh is still known in the pargana as the Kalāra Rāja, and it is said that the identical cap (kulāh) is or was in the possession of Rāja Chhatardhari Singh, of Nārpur, who is the true descendant of the old Partabgarh rāj."—

† "The story is told that the Rāja of Garwar opposing the transfer of his property to a stranger fought the Partabgarh Rāja and was beaten. To express contempt for his foe the victor got a jackal, named it Shindia, and put it on the gadāl, and kept the unfortunate animal there for twelve years, when I suppose the beast died."

* *The Estate of Bahádurpur*.—Duniápat left no issue, but he had two illegitimate brothers, Bahádur Singh and Mohkam Singh. His widow, Kunal Kunwar, survived him. Bahádur Singh ingratulated himself with the nazim and got something allowed for his maintenance. In 1205 fash, he got the village of Bahádurpur, and, having a nucleus, he aggregated other villages. He had no issue, and covenanted with Kunal Kunwar that she should adopt some suitable person. Shituran Singh of Karoin and Tarwal was selected, and Bahádur Singh wrote a deed of agreement to bequeath the estate to Shituran. Shortly after Bahádur Singh fell ill, and while he was in a state of collapse, his wife, Ságund Kunwar, adopted her sister's son, Shamsher Bahádur Singh, of the Sarie Audeo family, descended from Morai Singh; Bahádur Singh disapproved of his wife's act. Kunal Kunwar adopted Shituran in all due form and got him acknowledged a rāja, and a cash allowance sanctioned for his maintenance; nevertheless Shamsher Bahádur succeeded to Bahádur Singh's estate. Dhír Singh, son of Shituran Singh, got the cash allowance of his father converted into a grant of twenty villages, now known as the Núrpur ilāqa. These are settled with his grandson, Chitpál Singh, in whom the British Government has admitted the right to assume the hereditary title of rāja.

* *The Sawdasa estate*.—To complete the annals of the Partabgarh, or rather of the Bahádurpur family, as it had now become, it may be as well to relate that Pirihápat had a younger brother, Hindúpat, who after Duniápat's death became a convert to Muhammadanism, and took the name of Sarfaraz Ali Khan. Before this he had begotten an illegitimate son, Udit Singh, who was father of Ilmdoon Bahádur and Sítal, and they are still to be found in the Sawdasa estate, in the Patti tahsil. This estate, which had been acquired by the Partabgarh family from the Dalippur family by marriage, was conferred by the authorities on Hindúpat as the reward of his apostacy from the Hindu faith.

* *Revenue of pargana Partabgarh*.—In 1262 fash, or just before annexation, the pargana of Partabgarh included 983½ villages, eight chaks, and two 'mazras' (hamlets), and 1,263 bighas, which were not included in any village on the rent-roll. I have not been able to find out the revenue demand of this pargana in the day of Todar Mal, but report fixes the amount at one lac of rupees. It was formerly included in the Alahabad Subah, but when that province passed into British hands in 1806, Partabgarh became a part of Oudh as chakla Partabgarh, and was subsequently included in the nizamat of Sultanpur. It was heavily assessed in the following years :—

			Rs.	s.	d.
1210 fash	1793 A.D.		2,66,458	0	0
1220 "	1818 "		2,77,000	0	0
1228 "	1846 "		3,16,426	0	0
1240 "	1823 "		3,17,035	0	0
1250 "	1844 "		3,92,722	0	0
1259 "	1846 "		2,11,355	0	0
1265 "	1847 "		3,04,487	4	0
It is now assessed at					
At annexation it was assessed at			1,72,944	0	0

* There used to be a revenue of nearly Rs. 40,000 realised from salt works.

Other landed castes.—There are very few Musalman landowners; some of these are circumcised Kāyaths, who in the days of Alangir embraced the Moslem faith. They are now known as Shekhā. There are a few Pathān families, as in Bahloipur and Purni Mustafa Khan. They acquired their properties in service either of the Sombansis or the Government. The Brahman zamindars owe their land to grants from the Chhatris. The Bikharia Chhatris beaten out of Patti are still to be found in Partabgarh. Ten villages paying a revenue of Rs. 6,970 form the two estates of the Rāja of Umri and the Rābū of Antū.

Chakladar's Camp.—The Chakladar's camp used to be pitched at Hindaur and Nawabganj on the north of the Sai (on the Allahabad and Fyzabad road), at Sandwa Chandika, and a kind of standing camp was at Partabgarh, in the fort of which place 1,000 men, two guns, and some cavalry were the usual garrison."

Places of note.—Of places of antiquarian interest in this pargana I proceed to notice Partabgarh, Hindaur, and the old shrine of "Pānchosāhī," which is situated within the limits of mauza Banbirkāchhi.

Partabgarh.—To begin with the town of Partabgarh. It is said that in or about the year 1617 A.D. Rāja Partāb Singh, when at the zenith of his power, founded the town and gave it his own name. During the rule of his son, Rāja Jai Singh (A.D. 1682 to 1718), and after the establishment of a permanent fort, the Governor Piru, of the Allahabad Subah, arrived in the neighbourhood, and encamping on the land of mauza Mahkini, laid siege to the fort. Though details are wanting in this respect, there can be little doubt but that this was one of those frequent raids made by Government officials against the taluqdars of Oudh, which were prompted by the growing wealth, power, and independence of the latter. Customless behaviour in not paying up the Government revenue demand was the ordinary and plausible pretext for these not unfrequently wanton attacks on the part of the local Government. To return to our tale, the siege is asserted to have dragged on its weary length for no less a period than twelve years, and still the rāja and his gallant band held out. His patience becoming exhausted, the Governor commenced to run an underground gallery from his camp to the fort as a means of effecting his object. These operations were discovered by the besieged, and no time was lost in countermining. A shaft was sunk on the north side of the besiegers' gallery, and in it were deposited several cases of gunpowder. Just as the attacking force arrived at this spot the match was applied. The results may be imagined. Disappointed in this his last hope, the governor raised the siege and removed his camp to the neighbouring village of Teoga. Here the rāja flushed with his late success determined to give the enemy battle, and fortune still befriending him in the engagement which ensued, his opponent was killed and his forces dispersed. Vestiges of the gallery above alluded to are still to be seen.

Decay of the town.—From the time of the defeat and death of Rāja Duniāpat described above, the town of Partabgarh lost its former prestige and gradually became less populous; and soon afterwards Nawab Mansūr Ali Khan *alias* Saifdar Jung commanded an "Ahalkār" to take possession of the fort in his name. Two years afterwards, Sikandar Sāh, brother of Rāja Pirthipat, came down with a considerable force and wrested the fort from the Nawab's troops. He only occupied it however for six months, as in a second engagement he was defeated and driven out of the pargana. After the lapse of another five years, Rāja Balbhaddar Singh, son of Rāja Pirthipat, who had taken up his residence in Rewah, came down and recovered the fort after a severe contest. Subsequently he took part with Lāl Balwant Singh, Taluqdar of Rāmpur, in a dispute between the latter and the nāzim, at which the nāzim was so incensed that he marched against Partabgarh and overthrew the rāja in battle. The fort fell into the nāzim's hands, and from that time up to 1263 fasli (1856 A.D.) it remained in possession of the Government officials. Chakladars were permitted to reside in it.

Hindaur.—Hindaur is fifteen miles from the civil station on the Rae Bareilly road. The name of this place is popularly ascribed to a "Rāchchhas" or demon named Handavi, who is believed to have founded the old gaith in this pre-historic period. The legend, as currently believed and narrated, is that Bhīm Sen, one of the sons of the marvellous Rāja Pāndu,* once came to Hindaur and fought with Handavi. The latter was defeated, and thereupon bestowed his daughter in marriage on the conqueror. The issue of this union is asserted to be that section of the Sonbansī clan known as "Chawāns," a remnant of which tribe is still to be seen in mauza Kusphāra, a "mufrad" village some fourteen or fifteen miles to the east of Hindaur. They are mere cultivators, however, without any rights in the soil. Hindaur is remarkable as having been the battle-field of the Kunhparias under Sūrat Singh, and the Sonbansīs under Partāb Singh, when the former were defeated; and as the alleged residence of Lakhan Sen, the conqueror of the Dhars and Raikwāns (A.D. 1258). Hindaur was a large and populous place until about a century ago when it began to fall into decay. The main cause of its decline appears to have been the removal of its trade to Phulpur in the Allahabad district, occasioned by the excessive exactions in the way of imposts levied under the later rulers.

* From the "Khatā-i-tawārikh," a Persian translation of the "Mahābhārat," I find the following account of Rāja Pāndu. There was once upon a time a certain Rāja Mahip of Hastinapur (one of the lunar race of Pāndu). He had two sons—Bhidu, who was blind and the offspring of a share girl, and Pāndu. The latter succeeded his father as ruler. One day he went out shooting and saw a buck and doe antelope together. He put an arrow in his bow and shot the buck, which on closer examination was found to be not a deer but a tiger! The latter in dying cursed the rāja, and warned him that he would meet with a violent death, if found under similar circumstances. Alarmed beyond measure, the rāja left his dominions and fled with his four wives to the hills, and there took up his residence. Remembering the tiger's curse he lived to old age without children. He then directed his wives to go forth and raise up seed to him, as otherwise he would die without issue, and thus perish existentially. They refused to do as he wished, so he then shut each up separately in a certain chamber or "kothā," and prayed heaven to assist him. The first wife who went in, named Kuntī, came out pregnant, and bore three sons, named Bhīm, Arjun, and Yudhishthir. A second named, Madhri, was likewise favoured and bore two sons, named Sāh Dev and Sakul. Yudhishthir married Duryodhan, daughter of Rāja Hāshā, of Rintu celebrity, and Bhīm defeated the Rāchchhas Handavi, and married his daughter as described above.

of the Partabgarh rāj. It is now but a village with an average population; nevertheless the remains still extant sufficiently attest its former greatness. The ruins of the old fort (said to have been built by the Rāchchha Hāndavi) are still traceable. Hāndaur was one of the regular encamping grounds of the vāhans.

Pāchoiddh.—This shrine is situated at the junction of the waters of the Sakarni and Sai about a mile and a half from the town of Partabgarh. It has attained its celebrity from the following fabulous narrative. Many years ago five Sombansis, of different villages, used to meet and perform their devotions at this spot. One day they agreed to cut off their heads (how the last man managed to decapitate himself and arrange all the heads is not stated, and perhaps it would not be wise to enquire), and piling them together to offer them to Durga Debi. No sooner said than done. The heads in course of time turned to stone, and these stones were to be seen until four years ago when they suddenly disappeared. The place was named "Pāchoiddh" or the "vow of the five fulfilled." Every Tuesday the shrine is visited by a few persons from the neighbourhood; a goat is usually sacrificed, and offerings made of cakes, grain, pice, &c. There is also a celebrated shrine in the village of Sandwa Chandika, known as Chandika Debi.

Detailed account of the death of Rāja Pirthīpat.—I cannot pass on without noting an error (though a popular one), by which Mr. King has been misled, in connection with the death of Rāja Pirthīpat of Partabgarh. According to the "Tawārīkh Zabūr Qutabi," Vol. II., the following is, I believe, the correct and historical account of the occurrence. It appears that in A.D. 1750-51, during the Rohilla invasion, Ahmad Khan, Bangash,* of Farukhabad, in revenge for the seizure of his brother's property by Nawab Safdar Jang, the Wazir, directed Kālā Khan, whom he had nominated as Naib Subahdar of Allahabad, to proceed at once with an army and attack Muhammad Quli Khan, the Wazir's nephew, who was in charge of the fort at Allahabad. Accordingly Kālā Khan, and Usman Khan, his nephew, proceeded to invest the fort of Allahabad. Rāja Pirthīpat, whose disposition towards Safdar Jang was anything but friendly, went and allied his forces to those of the Nawab of Farukhabad. Kālā Khan succeeded in securing a footing in the city, but failed to obtain possession of the fort. Meanwhile the forces of the Wazir and of Ahmad Khan Bangash had come into collision at Farukhabad, on which occasion the latter had sustained a signal defeat. Hearing this Rāja Pirthīpat withdrew with his men from Allahabad and returned to Partabgarh.

Nawab Safdar Jang, greatly enraged at this overt act of hostility on the part of his subject, resolved to be revenged. Accordingly when encamped at Guntai on the banks of the Ganges, he sent word to Rāja Pirthīpat to come and visit him. Suspecting the Nawab's designs, Pirthīpat refused to obey. Thereupon Safdar Jang wrote and declared on oath, that he intended the rāja no evil, and at the same time promised, in the event of compliance, to give him the Faqīdarship of Mānikpur, a post which

* The Bangash are an Afghan tribe.

had been long coveted by Pirthipat. Deluded with these specious promises, and by the more substantial bait held out to him, Rāja Pirthipat, accompanied by 1,000 sabres, started for Gutni. Nawab Safdar Jung received him with every appearance of cordiality, presented him with a sanad for the coveted post, and directing a "khilat" to be given him, requested him to go into an adjoining tent and robe himself. At the same time he secretly directed Ali Beg Khan, Chār-chin, to follow and assassinate him. Accordingly Ali Beg Khan followed the rāja into the tent, and on pretence of congratulating him on his good fortune, sprang upon him and endeavoured to throw him down. Pirthipat was the more powerful man of the two, and in the struggle which ensued fell uppermost, whereupon Ali Beg Khan, quick as thought, snatched a dagger from the rāja's girdle and stabbed him with it mortally. The Rāja, after inflicting a severe wound in his adversary's face with his teeth, fell back a corpse.

The annals of the clan are remarkable and instructive. They have always disregarded two maxims supposed to be of primary force, purity of blood and indivisibility of estate. It is mentioned in the family annals as an exceptional incident that the line of Mallapur is of pure descent; its scions being all the sons of wives. It does not appear, however, that any division took place in the way of partition of the inheritance. The younger brothers were provided with a village or two, which small patrimonies they proceeded to enlarge by every means in their power, and specially by picking up stray villages after their rāja was murdered. Thus the Sujākhār lord commencing with 24 villages in 1778, added twelve more, and from 1828 to 1855 forty more, finally acquiring an estate of 110 villages, and losing half of it for concealing cannon in 1859. The Sombans have 360 taluqdari, 154 zamindari, and 85 sub-tenures. No other clan can boast such a fair distribution of property, and such a good basis for future prosperity. Most of its chiefs are kind and liberal men.

PARTABGARH—*Pargana PARTABGARH*—*Tahsil PARTABGARH*—*District PARTABGARH*.—Partabgarh lies in latitude 25°53' north, and longitude 81°59' east. It was founded in 1618 A.D. by Rāja Partāb Singh; it is on the metalled road to Allahabad, 96 miles distant, 56 from Rao Bareilly, and 24 from Sultanpur. The general history of the town is given under that of the pargana. There is a fine old fort here built by the rāja, but seized 90 years ago by the Government. The British Government has now sold it to Rāja Ajit Singh, a relative of the ancient owner. It was of considerable size, but its outer wall and flanking works were knocked down after the mutiny; an inner keep and little walled garden still remain. It is a favourable specimen of Hindu architecture. The population is 3,743. There are six mosques, and four temples to Mahādeo, which in addition to the fort are the only masonry buildings. The annual sales in the bazar are about Rs. 5,000; very good sugar is made here. This place gives its name to the district, tahsil, and pargana, and is four miles from Bela, the civil station. There is a Government high school, the registry, and other usual district offices.

PASGAWAN *Pargana* *—*Tahsil* MUHAMDI—*District* KHERI.—The modern pargana Pasgawan was formed in 1869 A.D. by the amalgamation of the two older parganas, Pasgawan and Barwār. It is bounded on the north by the Muhamdi pargana, on the east by the river Gumti, on the south by the Hardoi district, and is separated from the Shāhjahānpur district on the west by the Sukheta nadi. Besides the last mentioned channel and the Gumti river, which is here a well conducted stream, with an undulating sandy margin, Pasgawan is drained by two high banked water courses, each of which bears the name of Chūha, and by a string of hills, whose waste waters, commingled during the rains, flow from the north-west corner through the pargana into the Hardoi district.

The soil is generally of the better kind; yet much uncleared jungle remains, specially in the south-west; and of a total area of 118 square miles, only 35,479 acres were found cultivated at survey (1866 A.D.).

The population is 40,741, a rate of 336 to the square mile. Chamārs, Pāns, Ahīrs, and Brāhmins, whose occupation is chiefly agricultural or pastoral, contributed the largest numbers to the census. There are no large towns or important bazars. The local trade is on a petty scale, yet the military road affords facilities for such traffic as there is with Sitapur and Shāhjahānpur.

After the dissolution of the great Barwār estate, settlement was made with independent zamindari bodies, who escaping the fate of the small proprietors of the neighbouring pargana, Atwa Piparia, have for the most part retained their villages. Thus the number of demarcated mauzas being 163, the small proprietors hold 142, while 21 are taluqdārī.

The present revenue demand is Rs. 60,523.

PASGAWAN—*Pargana* PASGAWAN—*Tahsil* MUHAMDI—*District* KHERI.—This village is situated on a level plain of fine soil, having its sides studded with groves, tanks, and Hindu temples. It lies in latitude 27°50' north, longitude 80°15' east. There are four temples, one mosque, one mud-built fort, and a sarāi. The fort and sarāi were built by Hakim Mohndi Ali during his chaklādarship of Muhamdi (1799—1829). They are now in ruins. It has a sugar manufactory and a market (on Wednesdays and Saturdays). The average annual sales amount to Rs. 1,625. Population, 1,125,—

Hindus	...	344	Muhammideans	...	179
Males	...	331	Males	...	164
Females	...	415	Females	...	79

PĀTAN *Pargana*—*Tahsil* PURWA—*District* UNAO.—This pargana is bounded on the north by Magrāyar, Purwa, and Panhau, on the east by Panhau and Bihār, on the west by Magrāyar, and on the south by Bhagwantnagar. Its area is 11 square miles or 6,916 acres divided into 15 mauzas (villages). In shape it is a parallelogram, 4 miles in breadth from east to west, and 3 in length from north to south. The soil is principally loam. The river Gurdhoi, a tributary of the Ganges, passing through

* By Mr. T. R. Redfern, C.S., Assistant Commissioner.

villages Birba, Sātanpur, and Rālipar, and other villages of this pargana, of Bhagwantanagar and Dandia Khara, falls into the river Ganges at a spot in village Dureli Khara in pargana Dandia Khara. The irrigation is, as a rule, effected from wells; the water is found at an average depth of 50 feet. The climate of the pargana is salubrious and suited to the constitutions of the residents who are generally healthy. In the village of Pātan a market is held on Saturdays and Wednesdays. An unmetalled road from Bihār to Cawnpore passes through this pargana and through that of Magrāyar. The Government revenue is Rs. 16,252; the rate per acre being Rs. 2-5-8. The tenure is as follows:—

Talukdari	...	...	...	...	11 villages.
Zamindari	...	...	...	...	5 "
					<hr/> 15 "

The population consists of almost all castes, but Brahmans and Bais of the higher, and Kurmis of the lower caste, are the chief proprietary body, and form the most numerous class. Of Muhammadans there are very few.

The total population is 5,842, comprising 5,671 Hindus and 171 Muhammadans, composed as follows:—

Brahmans	...	...	...	...	...	2,004
Chhatris	...	...	...	...	...	883
Kayasths	...	...	...	...	...	164
Bahāns	...	...	...	...	...	79
Abirs	...	...	...	...	...	814
Other castes	...	...	...	...	...	2,897
				Total	...	<hr/> 5,671
Muslimans	...	...	...	...	...	171
				Grand Total	...	<hr/> 5,842

Two fairs are held annually; one is held in the month of Pāt (December-January) and the other in Jath (May-June) on the first Thursday of the month in honour of and near the tomb of Muhabbat Shah. This dervish lived in the time of Shujā-ud-daula, and died in that of Kāif-ud-daula. He is said to have come to this place on pilgrimage. It is related that Muhabbat Shah had a disciple or "Murid" known as Niāmat Shah, whom he was very partial to. Niāmat Shah died and was buried in this "takia" (grave-yard), and therefore, in commemoration of his name, Muhabbat ordered a fair to be held over his tomb, which is still kept up. The majority of the people, whether Hindus or Muhammadans, have faith in him; and the cause of Niāmat's death is related by the neighbours as follows:—One day a Kurmi on his way home from the fields fell accidentally into a dry well, called out Muhabbat's name for help to take him out of the well, as he had faith in him and considered him present everywhere, but without any result; he then called Niāmat, who instantly appeared, took him by the hand, and drew him out of the well. The next day the

* The fair is well known in the vicinity, and is generally called "Takia-Ka-mela."

some Kurni attended the darvash's lodging, but saluted Nisimat Shah only, and on being asked why, he related the matter in full; then Muhabbat getting enraged with his disciple, Nisimat, ordered him to die which command he directly fulfilled.

The second fair or mela in (May-June) was established by Muhabbat's disciple, Shafiat Shah, in honour of his religious master.

This pargana was, prior to its being held by the Bais Chhattria, in the possession of Bhars, though it was considered as forming part of the Kanauj kingdom. In the Nawabi the site of the tahsil was on the western side of this town, where a tahildar resided, who had also the charge of the thana or police station. It was formed into a pargana by Akbar Shah, deriving its name from the town Patan.

PATAN—Pargana PATAN—Tahsil PURWA—District UNAO.—The principal village of pargana Patan, district Unao. The river Lon flows past the little town which has a population of 2,373, a temple dedicated to Mahadeo, and a school attended by forty-two pupils. The tomb of a faqir, Muhabbat Shah, whose spirit is supposed to exercise those into whom Satan has entered, attracts two annual fairs. One a little one in March, at which about 3,000 people congregate, the other is held in September, and sometimes 70,000 persons assemble including many taluqdars. The mums are tied in hundreds to trees opposite the tomb, left all night, and it is said benefit thereby.

PATTI—Pargana PATTI—Tahsil PATTI—District PARTABGARH.—This village, which is also the seat of a tahsil, is on the road from Bela to Chanda, in the district of Sultanpur. The place is called so from the division which took place between the Bachgotia. It is thirteen miles from Partabgarh and thirty-six from Allahabad. The population amounts to 1,584. There are two mosques and one school. There are a thana and tahsil.

PATTI DALIPPUR Pargana—Tahsil PATTI—District PARTABGARH.—This large pargana at the south-eastern extremity of Oudh, bordering on the Jaunpur district, is coextensive with the tahsil of the same name; it was originally called Jalilpur Bilkhar. It covers 468 square miles, of which 217 are cultivated; its population is 223,173 or 477 to the square mile; of these 36,517 are Brahmans, 16,237 are Chhattria, 29,222 are Ahirs, 26,390 are Chamars, 25,380 are Kurnis. Of these Chhattria 6,605 are Bachgotia, but a very large number of them are alleged to be of impure blood, and have no share in the property of the clan.

There are ten Bachgoti taluqdars having among them 683 villages, and a numerous body of shareholders, with thirty-five villages and only 14 copyholds among them.

There are 906 Bilkharis, but all the eight villages belong to one man.

There are 406 Dirghamis, but the fourteen Dirghami villages belong to one small taluqdar; the rest of the Chhattria have no proprietary rights.

The following extracts are taken from the settlement report :—

Mangal Chhattre are the original zamindars of Patti Dalippur, a family still exists in Adharganj.

Landed estates.—Pargana Patti Dalippur, as it now exists, includes 816 villages. I give the detail of ownership according to castes :—

			Taluqdar.	Mofrad.	Total.
Bachgoti ...	...	...	683	34	717
Dighensi...	...	...	15	0	15
Somlani...	...	...	0	6	6
Brabhan...	...	...	0	54	54
Kayath ...	...	...	0	4	4
Goshain ...	...	...	0	1	1
Halwar...	...	...	0	2	2
Rajkumar...	...	...	0	2	2
Dach ...	...	...	0	1	1
Bhut ...	...	...	0	1	1
Bilkharia ...	...	...	0	8	8
Shekh ...	...	...	0	1	1
Pathan ...	...	...	0	2	2
Total	...	...	898	117	1015
Government village	...	...			1
Grand Total	...	...	9	0	1016

The 683 Bachgoti taluqdari villages constitute the following estates :—

Patti Saifabad ...	...	share	11
Patti Saifabad ...	...	share	20
Patti Saifabad ...	...	share	20
Adharganj.			Darapur.
Dapur Bichkan.			Darapur.
Mahapur.			Ichapur.
Urayath.			Algan.

The remaining fifteen taluqdari villages compose the Dirghani estate of Parhat on the Jaunpur border. There are less Muhammadans in this tahsil than in any one of the other three tahsils of the district.

The Bilkharis.—At the time of the Rajput colonization, after the fall of Kanauj, and the dispersal of the Dikhit colony of Samoni, Gharbar Sah,* fourth son of Jaswant, and great grandson of Balbhadar Dikhit, migrated into Oudh, took possession of the fort known as "Ket Bilkhar" in mauza Bilkhar (now included within the limits of mauza Ayyapur on the left bank of the Sai), and settled there. His descendants came to be known as *Bilkharis*. Whether this name was assumed from the place itself or from a famous Mahadeo (still to be seen at the spot), called "Bilkharath," which was enshrined therein, must for ever remain doubtful. At this point I shall allow Mr. King to take up the history of the pargana.

The Bachgotis.—Imperial hostility, which caused the destruction of the Bhara, indirectly led to the next scene of the drama. Ala-ud-din

* Mr. C. A. Elliott, in his chronicles of Oodh, gives the name as Ahyer, but this I believe to be incorrect.

Khilji's wrath was kindled against the Chauhān Chhattis of Manipuri, and he vowed their destruction. These Chauhāns were formerly known as 'Bachgotis' a name derived from a saint named 'Bata,' the founder of their race. To this old name the devoted clan resorted to conceal their proscribed name of Chauhān; and hence came a clan of Chhattis now known as 'Bachgotis.' Two members of this clan migrated eastward; and native history records that in the month of Śāwan 1252 Samvat (about 1200 A.D.) Bariār Singh, Bachgoti, came with his brother Kānh Singh from Delhi, two adventurers apparently, in search of service or of plunder. Kānh Singh proceeded to Bengal, and I am not aware whether his fortunes can be traced; but Bariār Singh entered the service of Rāja Rāmdas, the Bilkharin lord of not only Patti but much other land in the neighbourhood. Bariār Singh rose to be the chief military officer under his master; and his ambition was encouraged by his marriage to Rāja Rāmdas's daughter. It is said that the rāja, on the approach of death, advised his son, Dalpat Sāh, to rid himself of so formidable a subject; but the letter containing this advice fell into Bariār Singh's hand, and he anticipated the treacherous counsel by putting Dalpat Sāh to death, and seizing the estate for himself. Another account is that he was peaceably married to Rāmdas's daughter and heiress, and thus succeeded his father-in-law. This story sounds tame in comparison with the other, which should in the interests of history be preferred.

"Bariār Singh and his descendants.—Bariār Singh being thus master of the vast estates of the Bilkharin, becomes the starting point in our history, which will be occupied in following the fortunes of one part of his descendants. Before however doing this, I will give a brief account of his immediate issue with their present positions. Bariār Singh had four sons.

"First.—Aal Singh, from whom is named a pargana in Sultanpur.

"Second.—Gajrāj, or Gūgu, whose descendants are called Rajwārs, and live in the Chānda pargana of Sultanpur, in taluqa Rāmpur and Garupur, &c.

"Third.—Ghātam Rāo, whose few descendants can now only be found in the Kanipur, Sikri, and Baris villages of Dalippur, and Mahrūpur of pargana Patti.

"Fourth.—Rāj Singh, who inherited such portions of the estate as were not disposed of among the above. Though the youngest, he succeeded to the title.

"Rāj Singh and his descendants.—The descendants of Rāj Singh deserve a passing notice, as they are now to be identified as the taluqdars of some important estates.

"First.—Chakrapati, the youngest, succeeded his father in Patti, &c.

"Second.—Rūp Singh, whose descendants are now taluqdars of Hasanpur in Sultanpur, and having become Musalmans are known as Khān-

chhatra. * The story of their conversion to Moslem faith is variously told, and I will not trespass on a domain of fable which strictly belongs to my contemporary, the Settlement Officer of Sultanpur.

* *Third*.—Asuch Singh, whose descendants, under the name of Rāj-kumar, are in the estates of Dera and Meerpur in Fyzabad. The younger son, having succeeded to his father's estate becomes a fresh starting point. Chakrpati had two sons; Bahubār, whose descendants are to be found in the Ateksan ilāqa of twelve villages, which however has not maintained its independence, part having been absorbed into an estate in the Sultanpur district, and part having been re-united to the Patti Saifabad estates by mortgage some sixty years ago.

* *Goshāin Singh*.—Chakrpati Singh's second son was Goshāin Singh, who had four sons.

* *First*.—Harbans Rāo, the youngest, succeeded to the title and estates.

* *Second*.—Hamir Deo or Haram Deo Singh, whose descendants are in an independent village called Sirai, and in Sarīe Jamwāri in the ilāqa of Madhopur.

* *Third*.—Karan Pāl Singh, whose descendants are in Ujla and Malali of pargana Dalippur.

* *Fourth*.—Lakhan Sen Rāo, whose posterity are in Sheoat and Phonhān; the former an independent village, and the latter in the Adhārganj estate. Harbans Rāo, the younger son, had two sons, Dīngur Singh and Nāhar Singh. Up to this time the estate had gone by the name of Jalālpur Bilkhar; but on the death of their father the brothers divided the estate, and it is observable that if the chronicles are true, which say that up to this time the youngest son had been the usual successor of his father, they may be credited here in the reverse, and henceforth we shall find that the course of nature was followed, and the elder son succeeded to his father's estate and title. Dīngur, elder son of Harbans, got 11-20thas in the division of the paternal estate, and Nāhar Singh got 9-20thas. The former estate was called Dalippur, the latter Patti, and from the division the two parganas so named begin a separate existence.

* *Chilbila*.—Dalippur has been lessened by the transfer of an estate called Chilbila to the estates and pargana of the Sorabnāi Chhatris in Partabgarh.

* *Sonpura (Bais)*.—Patti was increased by the annexation of thirty-six villages known as Muhāl Sonpura on the extreme east of the district. This was effected by Diwān Sumer Singh in 1222 *faul*; about fifteen other villages of Baijālpur were acquired by him from Bais Chhatris, and the estates of Saifabad, fifty-two villages, were wrested from the Malik (a Mulammadan family) by the same taluqdar. Both Patti and

* The Rāja of Kaurā is the present Hindu representative of Rāj Singh.

Dalippur have been divided into several estates now held by their several owners.

* A few details will be given of the eldest branch of the family, which demands the first notice.

* *Pargana Dalippur.*—Fifth in descent from Dingur Râe, taluqdar of the pargana of Dalippur, was Sujân Râe, who was succeeded by his son Gaj Singh. This taluqdar had two sons who survived him, Râe Buddh Singh and Râe Bahâdur. The latter procured a division of the paternal estate, and was the founder of the Dariâpur ilâqa, the second in importance in this pargana.

* *History of the Adhârganj family.*—The history of the Dalippur (or as it is now called the Adhârganj) family presents a succession of violent deaths.

"Sujân Râe and his son, Gaj Singh, were killed by a Shekh family of the Machhlisahar pargana in Jauapur, which borders on the Dalippur pargana. Râe Buddh Singh (the chief of this house, who received the title of Râe from the Hasanpur Râja of Sultanpur) joined Nawab Shujâ-ud-daula in his war with the British, which ended with his defeat at Buxar in 1764 A.D. Adhering to the fortunes of the Nawab, he is said to have been killed at the subsequent battle of Mahoka.

"*Râe Meherbân Singh.*—He was succeeded by Râe Bhawâni Singh, who was followed by his son, Râe Meherbân Singh, who was the last of the family who held the pargana of Dalippur by a single revenue engagement. About 1780 A.D., this taluqdar fell into arrears, and adopting the usual policy fled beyond the Oudh border to Bindlachal, south of the Ganges, in the Mirzapur district. He died very shortly after this, leaving three sons.

1. Râe Bindeshari Bakhsh.
2. " Chauhârja Bakhsh.
3. " Silla Bakhsh.

"*The three sons of Meherbân Singh.*—True to their instinct, these brothers kept up such a reign of terror and disturbance, by plundering and murdering those who submitted to the officers of Government and made terms for the payment of the revenue, that they were soon permitted to return to their homes, and by degrees to acquire some considerable portions of their ancestral estate. Râe Bindeshari Bakhsh acquired the following sections of the estate,—

Adhârganj, containing 56 villages.			
Harali,	ditto	12	do.
Kharbâr,	ditto	22	do.
Wârî,	ditto	21	do.
		—	
		55	

"He died about 1824 A.D., being killed by the Taluqdar of Fatti Saifabad of 9-20ths; and, being childless, was succeeded by his brother Chauhârja Bakhsh, who recovered sixteen villages of the pargana, which

had been since Rāo Meherbān Singh's flight settled with the villagers. He died in 1844 and left no issue, save an illegitimate son and daughter by two women. The son, Bisheshwar, is provided for in the village of Meldeori. The younger son of Rāo Meherbān then succeeded to the estate and died in 1852, but not before he had added four more villages to the estate by revenue engagement for them. He also got the village of Phenban by fighting the Mādhopur taluqdar for it. He was succeeded by his son, Kālka, who died, as some say, by an accidental discharge of a pistol, but, as others say, by his own hand, in consequence of discovering his mother in an intrigue with a servant. He was followed in 1858 by his brother, the present taluqdar, Rāo Mādho Parshād. The residence of the taluqdar is in the village of Dalippur, some six miles from the headquarters station, in a south-east direction.*

"*The Bachgoti clans.*—It will not be necessary here to recount the family annals of each of the houses of the Bachgoti clan. They would be found more fully in a history of the landed families of the district. My object in the above sketch has been to give a clue connecting the chief house of the clan with the days of old, and to show how the other families have sprung from the parent stock.

"*Kishna Pānda.*—I will devote a short space to the history of the Patti families in matters which, being of comparatively recent occurrence, may be of value to those whose duties require a knowledge of such annals. Sumar Singh, eighth in descent from Nāhar Singh (whence Patti as a separate property dates) was a minor when his father, Dhīr Singh, died. His factotum was one Kishna Pānda, whose family fortress is still to be found in Pāni Shāu Parshād, in the village of Kohnān in the Dasmahpur estate. He proved faithless. Instead of paying the revenue he embarrassed it, and then got the engagement in his own hand, and ejected the hereditary master, who fled to Rewah. For twelve years Kishna reigned; but Sumar Singh, grown up, allied himself with the powerful Rājā of Parbatgarh, and overthrew and slew the treacherous Brahmin, whose posterity have acquired an under-proprietory title in Pāni Shāu Parshād from our settlement courts.

"*The Dirghbani.*—The pargana of Patti, as constituted till its recent consolidation with Dalippur, was a most remarkable instance of the contemporaneity of the property of a clan with the limits of a pargana. There was not a single village in Patti which did not belong to a Bachgoti ilāqa till recent arrangements included the Parbat estate of Rājā Mahesh Narāin Dirghbani* (fifteen villages) in the pargana. Neither was there one independent village. In Dalippur there are zamindars not Bachgotis, nor even Rajputs.

"The old Bilkharīa clan has a few specimens still in Patti, chiefly in the northern portion in and about the now extinct Aurangabad taluqa, where they hold eight villages. The only two Bilkharīa taluqas, those of the Rājā of Umri and the Bābu of Antā, are and have been for many years included in the Parbatgarh pargana, of which we shall speak presently.

* "The Dirghbani is said to be really an offshoot of the Bilkharīa clan, descended from Dargāhī, second son of Rājā Hāmdas, abovementioned."

* *Brahman zamindars, Gurds of Bachgotia.*—There are some Brahman zamindars in fifty-four villages, who, however, owe their lands to grants from the Bachgotia. They are Sarwarie Brahmans. The Pando family is the hereditary Gurd family of the Bachgotia. The Patti family Gurds will be found in Asogpur. Those of Dalippur are in Padiapur, now part of the village of Batannai.

"Three villages belong to Musalmans, who acquired them by service rendered to the Dalippur family."

* *Position of Patti Dalippur under native rule.*—The tahsil of Patti was subordinate to the Nâzim of Sultanpur. A chakladar used to be posted to the three parganas of Patti Dalippur and Partabgarh. His headquarters were at Partabgarh, and his usual camping grounds on his tours were in Bibipur close to Patti, Tarda, Sardaspur, Wari, and Jogipur. It is not worth while to give details of each nâzim; I will notice only those whose administration or mal-administration produced results which are worth knowing.

* *Battle of Jaisingpur.*—Râja Huls Râo (from 1201 to 1203 fash) endeavoured to arrest Diwân Zabar Singh of Patti taluqa in 1203 fash, and an encounter took place in Jaisingpur, where the chieftain's fort was. Zabar Singh fled, and a Pando Brahman, named Deoman of Asapur, engaged for the payment of the revenues of the whole pargana for 1204-5 fash. In 1206, Zabar Singh recovered his position. Râja Bhawâni Parshâd, who was nâzim for one year (1204 fash), proceeded to cover the Bais villages of Sonpura, and seized Ishri Bakhsh and Pargash Singh (both now alive) as a material guarantee. The Bais rose as one man, and attacking the nâzim, effected the release of their leaders before they were taken far. They then withdrew across the border into the Jannpur district, but the removal of the nâzim from office enabled them to return to their homes very shortly.

* *Battle of Dildpur.*—Mîr Ghulam Husen (nâzim from 1226 to 1250 fash), to punish Râo Pirâhipâl Singh, Taluqdar of Râspur Bichhaur* for the murder of one Babâdur Lâl, a gâoûngo (father of present gâoûngo Sital Parshâd), invested the fort of Dildpur, and for nineteen days the battle raged. On the 20th, Pirâhipâl Singh fled, and for three years the estate was held 'khâm.' Then the taluqdar's elder son, Jagmohan Singh, took the engagement for the estate for two years. In 1232 fash, Pirâhipâl Singh recovered it. Jagmohan is still alive; but from that time he has been an imbecile.

* *Battle of Lohâr Târa.*—In Taj-ud-dîn Husen Khan's (nâzim from 1231 to 1234 fash) term of office, a notable fight took place between Râo Bindeshuri Bakhsh of Dalippur and Diwân Pirâhipâl Singh of Uraypâth and Jantâli, for the possession of some border land in Lohâr Târa. The Dalippur taluqdar was killed, and his tomb is to be seen in Lohâr Târa. Hence there is 'hâr' (grudge or feud) betwixt the present Dalippur taluqdar, Râo Mâlho Parshâd, nephew of Bindeshuri, and some of the Patti families,

* Died in 1865.

who are closely connected with the Urayyādhī taluqdar, and they neither eat nor drink, nor halt in each other's villages.

"*Darshan Singh (nāzim).*—In 1235 faslī, Rāja Darshan Singh (a Saugaldīpi Brahman of no high caste), invested the fort of Chauhārja Baklah, taluqdar of Dalīppur (successor to the slain Bindeshari). The taluqdar as usual escaped, and shortly afterwards reinstated himself in official favour. Darshan Singh was twice nāzim—once from 1233 to 1241, and again in 1245-46 faslī.

"*Mān Singh (nāzim).*—This man, who has achieved notoriety since, was nāzim from 1252 to 1274 faslī. His term of office was not remarkable. In 1255 faslī, Wajid Ali Khan, for some private grudge (people say concerning an elephant, which Rāo Pirthīpal Singh of Dāūdpur had refused to give him), allied himself with that taluqdar's two sons, Dighījai Singh and Randhīr Singh (the latter had by adoption acquired an independent estate now known as the hīsa half or 9-20ths of Patti Saifabad), and invested the fort of Dāūdpur. After eighteen days fighting, the taluqdar was obliged to evacuate the place, and escape into British territory. The son, Dighījai Singh, obtained the estate, but matters were accommodated in two months, and the father returned to power.

"*The zamindars of Phenhān and Horīpur.*—As an instance of taluq-dars tenure and method, it may be worth while to recount how the zamindar of Phenhān and Horīpur, which villages are and were in the Dalīppur estate, took on himself to mortgage his lands to Dabī Singh of Mādhopur. Sīla Baklah of Dalīppur at once resented the liberty, and the bānās were mustered on each side. They met in Phenhān. The fight was determined by the capture of a Mādhopur cannon by Sīla Baklah's men, and the villages remained as they were. Another illustration of taluqdari manners is the story of Randhīr Singh (late husband of Thakurīn Ajī Kunwar of 9-20th Patti taluqa, and son as aforesaid of Rāo Pirthīpal of Rācpur) and Mangal Parshād. The former, bearing ancient hostility to the latter, seized him one day in Kishimganj in the Sultanpur district when off his guard, and tortured him to extort money. After a month of this work he let him go. Mangal Parshād applied to the nāzim, Āghā Ali Khan, for redress, which Randhīr Singh did not wait to see administered; but fled the country and remained under the guise of a merchant for many months travelling from place to place. At last spies tracked him to Kanoua in Allahabad, where the magistrate of the district arrested him. He was made over to the nāzim who went to Allahabad to take him. He was very properly kept in painful confinement at Lucknow, and was released only when the British Government was established in Oudh."

Places of note.—I now propose to record a few notes in connection with the old fort of Bilkhar, the temple of Chauhārja at Parasrāmpur, the villages of Dāūdpur, Patti, and Dalīppur, which, are the only places of any archaeological interest in pargana Patti Dalīppur.

"*Kot Bilkhar.*—With regard to the old fort of Bilkhar, the qānīngō gives the following account, which is currently believed in these parts. Many hundreds of years ago Ghaibār Sāh, ancestor of Rāja Rāmdas Bilkhar,

kharia, came from headquarters with Asajit, ancestor of the Patti gantinges, armed with instructions to exterminate the Bhars, and provided with a title deed bestowing on him the samindari of the entire pargana. Having successfully performed the former part of his mission, Ghaibar Sah took possession of the broad lands of the pargana, and, establishing himself in *tasuza Bilkhar*, built therein the famous fort known as 'Kot Bilkhar,' the ruins of which remain to this day. This fort may be said to have been the historical rallying point of the Bilkharias. A Mahadeo or representation of the deity, which is still to be seen within the ruins, is, and has been from time immemorial, known as *Bilkhar-nath*. A fair is annually held here on this account, which takes place on the 13th of the month of Phāgun (February-March), and attracts about 2,500 people from the more immediate neighbourhood. If procurable, Ganges water is poured on the idol, otherwise water from the Sai; while offerings of flowers, fruit, and piea complete the ceremony. The fort of Bilkhar was successively occupied by the descendants of Ghaibar Sah down to Rāja Rāmdoo Singh, with whose rule the supremacy of the Bilkharias terminated. It is further asserted that some 600 years or more ago, Bariār Singh, ancestor of the Bachgotis, slew Rāja Rāmdoo, and took possession of the fort, and his descendants to the time of Harbars Rāo occupied it. When the paternal arms were divided between Dīngur and Nāhar Singh, the two sons of Harbars Rāo, 'Kot Bilkhar' fell to the lot of the former, who is ancestor in a direct line of the present Tahsildar of Dalippur, Rāo Mādho Parahād Singh. Dīngur Singh and his heirs continued to occupy the fort down to the year 1180 fasli (A. D. 1773), when the last owner, Rāo Meherbāt Singh, came into collision with the nāzim, who razed the fort and left it in ruins. The spot is on the left bank of the Sai, some seven miles from the headquarters of the district. The ruins of the old fort may be seen on an elevated plateau surrounded on three sides by ravines and broken ground covered with scrub jungle, and on the fourth side by the river. The fosse is clearly distinguishable all round."

The temple of Chauhārja.—Concerning the temple of Chauhārja, my predecessor has placed the following on record:—

"In the village of Parazāmpur, in the Dariāpur ilāqa, is situated a noted lane of the goddess Debi, who is worshipped under the name of Chauhārja. It is said to be of superlative antiquity, and, in proof of it, the priests assert that the hero Alha, whose praises and deeds form the subject of minstrels' songs to this day, and whose tomb is shown at Chindār, worshipped Debi here, and made a well at this place, which is still visible. Indeed, Alha is said to have continued his visits to the shrine long after he disappeared from mortal life; and stories of his apparitions are told, but I need not relate them."

Two fairs take place here annually: one on the 8th Kuār (September-October), and the other on the 9th Chait (March-April). On each occasion some 5,000 people, within a radius of about 20 miles or so, collect at the spot. In addition to the observances recorded above with reference to Bilkhar-nath, extensive sacrificial offerings of goats and sucking pigs are made at this shrine of Chauhārja.

Dādūpur.—Dādūpur—in the Rāzpur Bichhaur taluqa, hūma 9-20th—was formerly a place of some note. It is traditionally asserted that the founder of the town and fort, Dādū Khan, was in the first instance a Bhar, but that alarmed for his safety at the Muhammadan invasion, he embraced the faith of Islām, and returned as an adherent with the conquering Alā-ud-dīn Khilji to the Sultān's court. He was then rewarded with a grant of twelve villages in this part of the country and dubbed a Kummēdā within the Subah of Allahabad. His two brothers, Ibrāhīm Khan and Saif Khan, founded about the same time the two adjacent villages of Ibrāhīm-pur and Saif Saif. After a lapse of some time, the property of Dādū Khan and his posterity passed into the hands of a family of Bīrāha Chhat-tis* (an offshoot of the Bachgoti clan), and was by them held until 1182 faslī (A.D. 1795), when it became incorporated in the taluqa of Patti Saifabad. On partition of the latter estate in 1217 faslī (A.D. 1800), Dādūpur went into the taluqa of Rāzpur Bichhaur. The two sieges, which have rendered the fort of Dādūpur famous, have already been narrated in Mr. King's account of the pargana. It was only levelled in A.D. 1858, when orders were issued to destroy all native standing forts. Dādūpur itself has now dwindled down into a small and insignificant village.

The Bachgoti clan deserves a more general notice; it numbers, including the Rāj Kumārs, above 40,000 in Oudh besides many in Jaunpur; it extends over three districts—Partabgarh, Sultanpur, and Fyzabad—having started originally from Tappa Asl in Sultanpur, to which one of its early actors gave its name. It was exceptionally fortunate during the mutinies; none of its chiefs lost even a portion of their estates through persistence in rebellion, or concealment of cannon; none of their estates are of unwieldy size, the largest, that generally known as Nissā-ignra, covering only 60,000 acres. Several of its leading men are of considerable intelligence and education.

The clan originally possessed a very perfect feudal organization; its rājā of Hāmāpur turned Musalman, and since then its titular terminology has become confused. It has several rājās, several dīwāns, several bāhūs, and several rāos. For a further history of the Rāj Kumār branch, see pargana Akleman.

It only remains to be added that the pargana is a fertile and well watered one. There are numerous jhils, and water is found at about 24 feet from the surface.

PIHĀNĪ†—Pargana PIHĀNĪ PINDAKWA—Tahsil SHAHARAB—District HARDOL.—(Latitude 27°38' north, longitude 80°14' east.) A town of 7,582 inhabitants on the unmetalled road between Sitapur and Shāh-jānpur; 3,088 of the residents are Muhammadans, and 4,494 are Hindus. They are lodged in 327 brick and 1,493 mud houses. Its public buildings are a police station and a Government school. Its chief interest lies in its association with Akbar's celebrated chancellor, Saif Juhān.

* These Bīrāhas were a degraded offshoot of the Bachgotis, owing, it is said, to a misalliance. The term is derived from "Bhāt," a Sanskrit word, signifying seed which has been borrowed in advance from a Mahājān in contradistinction to saved seed, and to seed to denote impurity, or rather what is improper.

† By Mr. A. H. Harrington, C.S., Assistant Commissioner.

Two accounts are given of the founding of Pihāni. The Hindus trace it to a settlement of Dubé Brahmans invited from Kanauj by Rāja Lakhan Sen, the Gaur conqueror of the Thathara fort at Simanagarh. The Muhammadan history, as collected by Mr. McMin, is this :—

"At the date of the battle of Bilgram (A.D. 1540), Abdul Ghafūr, Sayyad, was qāzi of Kanauj. He had a younger brother, Abilul Muqtadi. After Humāyūn was expelled by Sher Shāh, and took refuge with Shah Tahmāsp of Persia, it is alleged that the latter called on Sher Shāh to state why he usurped the throne which belonged properly to the Mughal. Sher Shāh in return collected various statements from nobles of India, proving that Humāyūn was not a true believer. Abdul Ghafūr was required to send a similar statement. He refused to do so, and to escape Sher Shāh's vengeance, he left Kanauj, and concealed himself in the jungle on the opposite side of the Ganges where Pihāni now stands.

"In 1556 Humāyūn returned, and Abdul Ghafūr from his hiding place sent a letter of congratulation. Humāyūn gave him five villages rent-free in parganas Pasgawan and Pindarwa; also five thousand bighas of the jungle in which he had found shelter. This spot was therefore called Pihāni; Pihāni meaning concealment, and a town founded in the forest-clearing.

"Ghafūr Alam was the son of Abdul Muqtadi. He was sent to the Qāzi-ul-Qazāt at Delhi as a pupil. He made great progress, and was brought before the Emperor Akbar, who made him tutor to Jahāngir; and was so pleased with the latter's success in his studies, that he entitled his preceptor Nawāb Sadr Jahān, and made him *sadr* or chief mufti of the empire. It is possible, however, that this promotion was due to Sadr Jahān's conversion to the new religion of which Akbar was the high priest, and into which Sadr Jahān led his two sons. The *sadr* was the fourth officer in the empire. He was the highest law officer. He was administrator general and inquisitor into religious opinion. Sadr Jahān continued to serve under Jahāngir—a proof, if any was needed, that the latter emperor shared the free-thinking views of his father, or he would never have allowed the official guardianship of the purity of the faith to be held by a pervert..... Sadr Jahān's tomb is at Pihāni. It was completed in 1068 Hijri (A.D. 1657). His descendants held high office under the Mughal emperors. Like his masters, Akbar and Jahāngir, he had married Hindu wives, by one of whom, a Brahmani, Pārhāt, he had Murtaza Khan and Irtiza Khan. Murtaza Khan was Panjdār of Gopamun, and Irtiza Khan held the more important charge of the Rautanahaur fort. Badr Jahān, another son, held both Barwār and Khuri in rent-free tenure."

Mr. Blochmann gives some further particulars about Sadr Jahān and his descendants:—

"Mirān Sadr Jahān was born at Pihāni, a village near Kanauj. Through the influence of Sheikh Abd-un-nabi he was made *mufti*. When Abdul-lah, Khān Uzbek, King of Turān, wrote to Akbar regarding his apostacy

from Islam, Mirán Sadr and Hakīm Humān were selected as ambassadors. The answer which they took to Abdullāh contained a few Arabic verses which Abdullāh could construe into a denial of the alleged apostasy—'Of God, people have said that he had a son; of the prophet, some have said that he was a sorcerer. Neither God nor the prophet has escaped the slunder of men. Then how should I?' Mirán returned in the 34th year and was made *Sadr*. Up to the 40th year he had risen to the dignity of a commander of 700; but later he was made an amil, and got a mansab of 2,000. During the reign of Jahāngīr, who was very fond of him, he was promoted to a command of 4,000, and received Kanauj as *tuyul*. As Sadr under Jahāngīr he is said to have given away more lands in five years than under Akbar in fifty. He died in 1020 at this age, it is believed, of 120 years. His faculties remained unimpaired to the last. There is no doubt that he temporized, and few people got more for it than he. He also composed poems, though in the end of his life, like Bulacān, he repented and gave up poetry, as against the spirit of the Muhammadan law. He had two sons:—

"(1.) Mir Badr-i-Alam. He lived a retired life. (2.) Sayyid Nizām Murtaza Khan. His mother was a Brahman woman, of whom his father had been so enamoured that he married her; hence Nizām was his favourite son. He was early introduced at court, and at the death of his father was made a commander of 2,500, 2,000 horse. In the first year of Shah Jahān's reign he was promoted to a command of 3,000, and received on the death of Murtaza Khan Sujā the title of Murtaza Khan. He served a long time in the Dakhīn. His *tuyul* was the pargana of Dalmau, where he on several occasions successfully quelled disturbances. He was also Faujdar of Lucknow. In the 24th year of Shah Jahān's reign he was pensioned off, and received twenty lacs of damru per annum out of the revenue of Pihāni, which was one kror. He enjoyed his pension for a long time. His sons died before him. On his death his grandsons, Abdul Muqtadi and Abdullāh, were appointed to mansabs, and received as *tuyul* the remaining portion of the revenue of Pihāni. Abdul Muqtadi rose to a command of 1,000, 800 horse, and was Faujdar of Kharābad." (Translation of *Khā-i-Akbari*, Vol. I, Farri V., p. 463.)

In the Khari history will be found a detailed account (by Mr. McMin) of the steps by which, in the beginning of the eighteenth century, the Sambhar pervert rājā, Ibādulla Khān, possessed himself of the jāgir of these Pihāni Sayyads.

The decay of Pihāni is attributed to Ibādulla Khān's encroachment, to the resumption of the jāgir by Saadat Ali Khān, and the loss of service since annexation.

The oldest portion of the town is called Bari Pihāni; dirt and decay abound in it. Its chief ward or mohalla is Mir-ki-Sarāi. The oldest building in it is the tomb of Abdul Ulāfūr. The date stone has been removed from it. It stands close to the Khari or deserted site, which marks the residence of the early founders of this Pihāni, the Dubas from Kanauj, and the first Sayyad settlement during the reign of Akbar. The

Sayyad seem to have obliterated all traces of the earlier occupants. No ruined shrine is to be seen, only the remains of a huge masonry wall. Bari Pihāni was deserted when Nizām Martāza Khān founded the nearer adjacent town of Nizāmpur, or Chhoti Pihāni. Chhoti Pihāni presents an agreeable contrast to the older town. It is altogether cleaner, brighter, more populous; viewed from the outside it seems to be buried in trees. The soil is good; the water near the surface. The western gateway, with its huge shafts of red sandstone, the bastions of the high enclosing wall, brick-faced, with blocks of kankar. The remains of Martāza Khān's fort show many a scene of picturesque ruin. But the gem of the whole place is the grand old mosque and tomb of Saif Jahān and Badr Jahān in Bari Pihāni.

It is a building of much beauty. A double dome, poised on red sandstone pillars, rises from a pavement of brick, cased with carved slabs of stone, and shaded by tamarinds of enormous girth. Lightness, symmetry, and green, delicate colour, and rich but not florid ornamentation are its characteristics.

In the nawabi, Pihāni was the Damascus of Oudh, noted for the temper of its sword blades. But these and its woven turbans (dastār) are things of the past.

PIHANI PINDARWA Pargana—Taluk SHAHABAD—District HARDOI—

This pargana is bounded on the north by the district of Khari, on the east by Kheri and Sitapur, on the west by pargana Alumnagar and Munarnagar, and on the south by Gopman and Munarnagar. Its area is 45,544 acres, or 71 square miles, divided as follows:—

Cultivated	...	...	...	37,393	acres.
Irrigated	...	...	...	2,365	"
Unirrigated	...	...	...	12,028	"
Culturable ..	...	...	...	12,741	"
Unculturable	...	...	...	5,404	"
Total			...	45,544	"

The soil is loamy; the river Gomti passes through the pargana. There are four roads, viz. :—

From Pihāni to Shahabad, from Pihāni to Kullābā Ghat, from Pihāni to Hardoi, and from Pihāni to Aurangabad.

Pihāni and Pindarwa are the principal villages. The Government revenue is Rs. 40,881. The population amounts to 26,972, and the number of houses is 3,897. There are 12 schools within the pargana; the town of Pihāni has post and registry offices, and a police station.

Formerly Pihāni was not a pargana, but was merely known by the name of "Jāgir of Sāhā." Since the Sayyads of Pihāni lost their jagirs, the land revenue of Pihāni itself was collected along with that of pargana Pindarwa. In the time of Hakim Mohesi Chakrabarti of Munarnahi (1819-1829), some of the villages of Pindarwa pargana were amalgamated

with Pihāni; since then Pihāni was selected as the headquarters of the *zildar*, and consequently Pihāni was converted into a *pargana*. Some 100 years ago a combat took place at village Zamūr between the Sayyads of Pihāni and the Gaura. The *zamindars* of Pihāni are of various castes—Rajputs, Brahmans, Kāyaths, and Muhammadans.

PIRNAGAR Pargana*—Tahsil SITAPUR—District SITAPUR.—Pargana Pīrnagar is bounded on the north and north-east by *pargana* Bīswān, on the north-west by *pargana* Khairabad, on the west by *pargana* Machh-rehta, on the east by *pargana* Bāri, and on the south by *pargana* Gundlaman. It is separated from Machhrehtha and Gundlaman by the river Sarāyan and from Khairabad by the Gon, which flows into the Sarāyan at the town of Pīrnagar, the Sarāyan flowing into the Gumti at Himlaura Obā.

The Sarāyan is a very winding river, and the lands on either side of it are high and barren and cut up by ravines. The jungle here is considerable; there is a deal of *usār* land; water is found, where found at all, at a great depth, 40 feet from the surface; wells cannot be dug at all in the neighbourhood of the ravines.

But in the centre of the district the character of the soil is quite different; there wells are dug with ease. The productive powers of the soil are good; the land is level. There are no hills or forests.

The *pargana* is a small one being only 44 square miles in extent, of which 28 are cultivated. The detail is as follows:—

Acres	17,770	cultivated.
"	4,224	culturable.
"	21,994	assessed.
"	15	rent-free.
"	5,947	barren.
"	5,962	
Total	27,915	

The population numbers 15,295, and is distributed thus:—

Hindos agricultural	...	5,841	Muslimans agricultural	...	570
" non-agricultural	...	5,372	" non-agricultural	...	705
		14,210			1,275

These live in 2,935 houses, each of which thus is occupied by 5.2 individuals. The Muslims are 7 per cent. of the whole population; and to each head of the entire agricultural population there are 1.9 acres of cultivated land, and 2.4 of *mālguzāri*.

This proportion agrees with what obtains in *parganas* Khairabad and Sitapur. The incidence of the revised *jama* is as follows:—

On cultivated area	...	1	3	8	per acre.
On <i>mālguzāri</i>	...	0	15	4	" "
On total area	...	0	12	1	" "

* By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

The principal castes of the Hindus are—Brahmans 2,374, Rajputs 1,139, Ahirs 1,422, Pásis 2,034, Chamárs 2,394.

The pargana contains 54 demarcated villages, which are thus distributed,—15 taluqdari, 39 zemindari. Bais Chhattis own 48, Brahmans 3, Káyáhs own 2, Musalmans own 1; these Musalmans being descendants of a converted Rajput, a Purána or ancient Bais, to distinguish the caste from the modern Tilokchand Bais, who now possess the greater part of the pargana.

These villages are all small, none of them having a population exceeding 1,000. Pírnagar itself boasts of but 790. There is not a single masonry house in the pargana, the people having a superstition against using burnt bricks or tiles for their residences. This superstition is not peculiar to Pírnagar, but exists in many other parts of the district (*vide* *Towns Scots and Tambaur*).

The fairs are six in number as follows:—

Nome of fair.	Village.	Date.	Average attendance.
Banásbat	Jairámpur	Agáhan	12,000
Hatila Pír-ka	Bhithpur	Jeth	500
Mahatba Hádi	Mahothepur near Bahá- pur	Chait	3,000
Hosania Dñh	Mulámmadpur alias Mahothepur.	Jeth	5,000
Kathi	Phálpur	Kárik	1,000
Dhanuk Jagg	Bhitauli	Agáhan	3,000

and at these a good trade is carried on by the dealers in the ordinary necessities of life.

The Jairámpur fair was founded by Banásbat, a follower of the great Rám Chaudar, in honour of whose espousals with Síta the mela is held.

The fair called Hatila Pír-ka-mela is a Musalman festival, and commemorates the death of Hatila Pír, a martyr to Islám, who fell fighting for his faith, in the ranks of his maternal uncle, Mawáúd of Ghazni, the Sayyad Sálár, who invaded Oudja, and whose tomb is at Bakraich.

The Mahothepur fair is a local Bais festival, held in honour of Queen Mahatba, an ancient princess of that clan, whose life was pure and noble, and who on her consort's death became a sati.

The Bhitauli feast is to commemorate the breaking of the bow (dhanuk) by Ráma before his marriage with Síta.

Hosania Dñh is an unimportant local gathering requiring no particular notice.

Besides the metalled road between Lucknow and Sitapur which divides the pargana, there are no other roads in it, and the only water communi-

cation is afforded by the Sarāyan, which bears country boats down to the Gunti at Hindaura Ghāt, and thence to Lucknow.

The only sarāi in the whole pargana is at Kamālpur. There are five shiwālas or Hindu temples, the most famous being that in honour of *Dādā Nāth* in Pīrnagar. This town also possesses a mosque built by a Hindu, Rāo Gansūr Dās; masonry tanks are unknown throughout the pargana, and the masonry wells, which are only 15 in number, are not used for irrigation, but for domestic purposes. The absence of all which things is to be accounted for by the impoorniosity of the zamindars.

The only public (Government) structures in the pargana are the metalled road and caravan-serai already mentioned, a masonry bridge at Pīrnagar over the Sarāyan, and an Engineer's bungalow on the high road at Dāulpur, close to Pīrnagar.

The pargana is not at all historically famous; no great heroes lived here; no great battles were fought; no Hindu hero or Delhi Bādshāh or Lucknow Nawab ever tarried in it for the pleasures of the chase, or in exile, as has happened in some of the other parganas. In fact, its history may be given in a few words, and runs thus:—

In the beginning, the country, now known as the pargana, was held by Bais Chhattis, not by Tilokchandi Bais whose origin dates from only 400 years back, but by ancient Bais, and was part of their dominions, which went under the name of Chapāngarh. They gradually became extinct, and were succeeded by *Kachawas* and *Gujars*, and *Jats* also, according to the *qāsiṅgos*, who held sway under king Akbar's time, or 300 years ago, when Bhikhdas, a Tilokchandi Bais, and Thān Singh, were granted the lands by that monarch, as a reward for having saved the life of the Rāni of Baundi (in Bahraich), who on her way to bathe in the sacred water of Prāg (the modern Allahabad) had been seized by certain Moolhān ravishters. So Tilok Chand Bais got the lands, which had just then been formed into a pargana by Todar Mal, and their descendants hold the greater part or nine-tenths of it to the present day; one village only out of the 54 is held by a descendant of the ancient Bais, and he is a Musalman, as already mentioned.

The pargana was known at first as Bahraich, which name it retained until Jahāngir's reign, when it was changed to Pīrnagar, from the name of the town. The founder of this latter was Rāo Gansūr Dās, the Dīdār of Pīr Muhammad, then Subahdar of Oudh, and he named it after his master, and built the mosque abovementioned to calm the indignation which the subahdar felt on being informed that in the town founded in his honour a Hindu temple had been erected.

The place is not mentioned in any of the older epics or histories of India, and the only remains of antiquity to be met with are 9 of those nameless barrows, called by the country folk *dihā*. These are mounds of earth varying in area from 20 to 50 acres, and raised from the surface of the ground by from 20 to 100 feet. They are covered with the remains

of broken tiles and bricks, and are apparently the sites of old towns or strongholds, built before the memory of man. The villages can tell nothing of their origin. At Unasia (see *pargana* Khairabad), at Manwār (vide town history), at Rāmkoī, at Hargūm, &c., the dih is connected with the name of some mythical or historical character. They are met with all over the province of Oudh, and they bear evidence that the people who erected them had advanced to a higher degree of civilization than the present inhabitants of the country. It is strange that up to the present time nothing in the way of inscriptions has been discovered in any of these dihs. They were probably, as stated above, strongholds; they were certainly not tombs, so that perhaps they should not have been called above nameless barrows.

PITÁRI—Pargana SIKANDARPUR—Tahsil UNAO—District UNAO.—A village about four miles north-west of the sadr station. No river flows near it, or road passes through it. It is an old village dating from the time of Rāja Unwant Singh, the reputed founder of Unao. Kunwar Singh, the grandfather of Gadrāj Singh, the present lambaridar, was a man of local celebrity. The people are mostly Hindus. The average annual sales at bazar amount to Re. 3,000. The population is 3,589, as follows:—

Brahmans	...	...	...	...	...	523
Chhattari	...	...	...	...	...	334
Muslimans	...	...	...	...	...	179
Hind	...	...	...	...	...	129
Ahir	...	...	...	...	...	300
Others	...	...	...	...	...	833
Total						3,589

PUKHRA—Pargana HAIDARGARH—Tahsil HAIDARGARH—District BARRI.—This village is situated on the Barri Bareli and Haidargarh road, five miles east of the Gunāi. The country around is fairly wooded and fertile. The population is 3,353, of whom 1,005 are Brahmans. There is a very fine temple in honour of Mahādeo, and a tank, with masonry bathing ghāts, erected by Beni Dube, late Suba in a native state, at a cost of Re. 50,000. This temple is much larger than the ordinary ones. There is also a Thākrai-wāra, but nothing else of note in the town.

This place is the headquarters of the estate of Pukhra Anandri of the chief Anothia Chhattaris, one of which clan Rāja Sahayram Bakshi was a notorious insurgent in the nawabi.

PURWA—Pargana—Tahsil PURWA—District UNAO.—This *pargana* is bounded on the north by Gorinda Parmambur, on the east by Manwār, on the south by Panhan, Pātan, and Magrāyar, and on the west by Haulia. Its area is 111 square miles or 71,032 acres, comprising 123 villages. It is twelve miles long by ten broad. The soil is chiefly loam and clay, and the principal crops are wheat, bajra, and sugarcane. The Len river winds its way through a portion of the lands of this *pargana* during the rainy and cold seasons, but dries up in the hot weather. Water is found at from 52 in the south to 15 feet in the east. There are six bazars.

The Government revenue is Rs. 84,367, and the assessment falls at Rs. 1-3-0 per acre. The tenure is as follows:—

Tahsildari ..	...	...	...	...	15,994 acres
Zamindari ..	...	...	...	...	29,640 "
Pattidari ..	...	...	...	...	18,411 "

The population amounts to 64,758. There is an old temple in Purwa to Billeswar Mahādeo.

The pargana was formed in Akbar's time; for a history of the name see town article. This was the most westerly portion of the Bais dominions. It was ruled by Achul Singh, thus referred to by Elliot:—

"There is nothing to notice in the history of the family till we come to Oogursen. His younger son, Dhara, was in the service of Rāja Achul Singh of Poorwah, and was the chief of his armed retainers. His valour is conspicuously mentioned in the ballad which details the fight between Achul and Dewanbux, who headed the houses of the combined families of Symbussia and Nyhusta. In that fight a pair of kettle-drums were taken from Dewanbux and were kept by the head of Achul's family at Doonea Khara. The disgrace was keenly felt by the other party, and quite lately Rana Rughonath Singh sent to Rao Rambux to offer terms on which he might get the drums back, a message to which the Rao politely answered that he would be most happy if Rughonath could recover them in the same way in which Achul Singh had taken them. Oogursen stood security for a friend who defaulted, and he was unable to pay up the default. Achul Singh, unmindful of the services of his son, seized and bound him, and had one of his sons, named Dheer Singh, murdered before his eyes. Next morning Oogursen was found dead at the bottom of a well, and it was darkly whispered that it was not grief or despair which brought him to that end. Dhara at once threw up the rāja's service, and took to plundering his estates, and lived the life of an outlaw. In order to keep him in check, the tahsil and fort were removed from Asoha to Kantha, and the forces allotted to the pargana were stationed in that town. In 1184 fulli Achul Singh was succeeded in the Nizamut by Bhowani Singh, and soon after took poison and died, on which Dhara Singh came back to his home, and became a peaceable subject again." (pp. 48-49, "Elliot's Chronicles of Oonao.")

PURWA—*Pargana* PURWA—*Tahsil* PURWA—*District* UNAO.—The town of Purwa lies in latitude 26°32' north, longitude 80°52' east, and is situated twenty miles south-east of Unao. There is a lake called Basha close to this town on the north. Four unmetalled roads lead to it—one from Unao to Rae Bareilly, another from Purwa to Cawnepore, a third from Purwa to Lucknow, and a fourth from Purwa to Bihār, Bakkar, and Rae Bareilly. The town is locally noted for good shoe-makers. Two bazārs are held weekly, attended by about 1,000 visitors. There are three large fairs here during the year. Two are held in honour of Sri Billeswar Mahādeo, about one mile east of the town, one on the day of Shivrātri, and the other on the 1st and 2nd days of Aghau, about November; each of these fairs is

attended by about seven or eight thousand people. The annual amount of sales at these fairs and the bazars is about Rs. 31,000. The population amounts to 10,880, the Hindus number 8,353, and Moslems 2,525, of the Hindus, Brahmans (2,267), Baniāns (2,000), and Kāyasths (1,000) predominate. There is a tahsil, a thikān, and a school where more than a hundred boys are taught. Purwa was formerly the headquarters of the chakladar of the Harām Purwa, chakla or collectorate of the nawab. At annihilation also the headquarters of the district were at Purwa. A tahsildar only resides there now.

The town is said to have been founded about 500 years ago. Primarily one Rāja Newān, a Raghuhansī resident of Ajothya, came and settled at a place four miles west of this town, which is now known as Newāyan. After some time the river Lou washed that village away. Rāja Ranbir Singh, a descendant of the abovesaided rāja, who ruled Newāran at that time laid the foundation of this town, which stands on the bank of the villages Bhawānīpur, Seldīpur, and Keliānpur. It was then called Ranbirpur. Now the word "Ranjit" is put (erroneously) instead of Ranbir, and the town is called "Ranjitpurwa" or "Purwa."

Rāja Achal Singh Bais, a resident and tahsildar of Daundia Khora, was chakladar, as also the fief lord of the town of Purwa, and had taken up his residence at this place from 1123 faali (A.D. 1710) to 1183 faali (A.D. 1776). The other Thākars of Baiswān and of the Bais tribe, who had a great dislike to the rule of the chakladar, waged war against Achal Singh, in which they were totally defeated. Rāja Achal Singh then had a garden laid out on the very plain where the battle was fought which is still there. Rāja Achal Singh, Rāja Sital Parshād, Tirbedi, Nazim, and Fatch Ali, a favourite slave of Almas Ali, Khwāja Sarā, have been remarkable persons in the history of this town. Rāja Achal Singh is said to have been the founder of Achalganj in the pargana Harām, district Unao, Achal Khora, &c., in pargana and tahsil Purwa, as also of the following villages in this district,—Purwa, Unchgon, Naigām, Banthar, Jhalotor.

Rāja Sital Parshād founded Sitalganj in this place, embellishing it with a temple and a tank. Another place of this name was founded by the same nazim in Razmabad.

Fatch Ali was the founder of Fatchganj which lies near Purwa, and he planted the road from Purwa to Basha, and from Jalahabad to the entrance gate of the city of Lucknow, with trees for the convenience and comfort of travellers. He also had laid out and planted a garden, with a masonry tank, in the city of Lucknow. Buildings of former times now remaining are the temple of Billewar Mahādeo and the tomb of one Mīna Sahib—both regarded as sacred by Hindus and Muhammadans respectively; a shrine of Nisamat Shah, and a burial-place of one Hira Shah, both famous hermits, are also worthy of note here.

QUTUBNAGAR*—*Pargana MISHRA—Tahsil MISHRA—District SITAPUR*.—Is 18 miles west from Sitapur on the high road to Hardi.

* By Mr. M. L. Petrus, C.S., Assistant Commissioner.

Three miles to the south-west runs the Qutub, which is navigable at all times of the year, and within two miles to the north-west runs a small stream called the Kathna which is not navigable.

The population numbers 2,256 of all castes; at the school attend 70 boys; the bazar is held on Tuesdays and Fridays; but the sales are inconsiderable, not exceeding Rs. 5,000 in the year. The climate is good. The only masonry house in the place is the residence of the taluqdar, and is built on some rising ground, the site of an old dill called "Kunj Dillip-par," which had been owned by a community of Ingirs. Within the enclosure is an ancient Hindu well called "Biswa Mitra," and the remains of what once is said to have been a masonry tank called "Jambū Dip." There are 121 mud-built houses.

Hard by in Dargāns is a mud tank, which is visited in phāgun by the Nimbhār pilgrims when going on their "paikarma."

The taluqdar of Qutubnagar belongs to the same family as the taluqdar of Aurangabad, both being descended from that Bahādur Beg who 200 years ago, in the reign of Alamgir, got a jāgir of this part of the country.

Another account has it that it was in Shah Jahan's reign the present taluqdar's ancestor, Mirza Muhammad Atā, acquired the property.

There are no manufactures of any sort in Qutubnagar, and the place is altogether devoid of any interest, historical or otherwise.

RAE BARELI DIVISION.—Rae Bareli is a division of British territory in Oudh comprising three districts, whose names, areas, and population are given in the accompanying table:—

Area and population.

District.	District.	Number of villages.	Area in square British square miles.		Hindus.	Musulmans.	Europeans, Eurasians.	Malas.	Females.	Total.	Average to square mile.
			Total.	Cultivated.							
Rae Bareli.	Rae Bareli.	1,760	1,747	857	609,320	68,700	47 36	191,320	495,680	300,000	112
	Saltanpur.	3,320	1,706	800	911,441	84,400	43 40	505,614	430,923	598,526	164
	Parrābgarh.	2,260	1,445	680	719,319	43,133	18 38	308,576	374,103	522,801	232
	Total ..	6,494	4,898	2,442	2,240,080	216,233	106 98	1,005,510	1,300,706	1,421,327	188

* The areas in the above statement are obtained from settlement returns. The population from the census reports.

RAE BAREIL DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATION. V.—HISTORY.

CHAPTER I.

NATURAL FEATURES.

General description—Change of territory—Superficial configuration—General aspect—Rivers—Natural products—Wild cattle—Fauna—Rainfall—Medical aspects—Fairs.

General description.—The district of Rae Bareil has undergone many alterations of boundaries and extent. At present it lies between 23°49' and 26°35' north latitude, and 80°45' and 81°40' east longitude. Its area is 1,739⁷/₈ square miles, and its population 959,008⁺. It now consists of four tahsils—Rae Bareil, Digbaisganj, Lalgunj, and Salon. These are subdivided into the following parganas—

Rae Bareil.
Dahra.
Sawal.
Khiron.
Salon.
Parshadpur.
Wakha Jala.

Jahsina.
Simrasta.
Mehesganj.
Kuchhukan.
Dechhawan.
Bardai.

Boundaries.—The present district has no natural boundaries except the Ganges to the south-west and south; on the east it is bounded by tahsil Bihâr (Kunda) of Partabgarh, on the north-east by Bam Banki, on the north-west by Lucknow district, and on the west by Unao. The general shape of the country is a rough truncated ovoid, with its base to the south-west on the Ganges, and its extremity reaching to within seven miles of the Guntl. This segment of the Gangetic plain is divided into two nearly equal portions by the river Sai. It is flat, with no mountains; its elevation varies from about 395 feet above the sea on the north-west to 255 the level of the Ganges when it leaves the district. The slope is good therefore; it is from north-west to south-east; and all the rivers take that course. Particular points are recorded in the revenue survey map as attaining a higher elevation, but these are on artificial elevations selected or erected by the surveyors themselves. Such are the present territorial limits of the Rae Bareil district.

* By Settlement Returns, 1,745 square miles.

† This is the total of the pargana population as given in the census report, and it differs somewhat from later calculations which make the population of the district 1,087,119.

Change of territory.—But the administrative arrangement has only been arrived at after several steps. There were at first four tahsils—Bihār, Dalman, Bareli, and Haidargarh. These were reduced to three—Bihār, Bareli, and Haidargarh. Then the Bihār tahsil containing seven parganas—Daundia Khata, Ghātampur, Bliagwanthnagar, Bihār, Panhan, Pātan, and Magrāyar—was transferred to the Unao district; Haidargarh at the extreme north was placed in Bara Banki; while Simrauta, Mohanganj, Inhauna, Rokha Jāis have been transferred to Rae Bareli from Sultanpur; Salon and Parshādepur from Partabgarh.

The area, population, and administrative divisions of the district are given in Chapter III. Those of the old district were as follows:—Area 1,350 square miles, number of villages 1,482, population 782,874.

Rae Bareli has been more changed by the re-distribution of 1869 than any other district. In fact, it received so to speak a fresh tahsil to the south-east: its parganas were transferred to Unao and Bara Banki; and it was compensated by additions from Partabgarh and Sultanpur to the east. Still the map of the old district remains incorporated, and forms the chief portion of the new. The former is thus described by the settlement officer. It must be remembered that the north-east extremity towards the Gumti, the shank of the shoulder of mutton afterwards mentioned, has been cut off and transferred to Bara Banki.

Superficial configuration.—The district of Rae Bareli may be said to resemble in shape a shoulder of mutton, with the shank broken and bent backwards. The shank forms the tahsil of Haidargarh; the remainder forms the three tahsils, which last year from motives of economy were doubled up into two.

The river Ganges forms the south-west boundary of the district. On the north-east, at the extremity of the Haidargarh tahsil, the Gumti is the boundary. Between them the Sai runs through the very centre of the district, and between the Sai and the Ganges, the Loni nālā coming out of the Unao district, and running generally parallel to the course of the river, falls into the Ganges near Dalman. About midway between the rivers is a kind of elevated hollow in which there is a string of jhils which on the map follow the course of the rivers, and are a striking feature of the country. From these jhils lateral nālās lead into the rivers, and carry off the superfluous water. This conformation is to be found between the Gumti and the Sai, the Sai and the Loni, and the Sai and the Ganges, after the confluence of the Loni with the Ganges, while it also is to be found in a limited degree between the Loni and the Ganges. But the high bank of the Ganges and the Loni approach so near to each other at the western extremity of the district, that the space left for the jhils is very small, and they become almost nothing.

The effect of this is to make the country topographically lie in belts or zones. Beginning with the Ganges, we have the villages on the high bank of the river much broken and sandy, with the water a good distance from the surface. These villages are generally among the poorest in the

district. Within this belt lies a strip of villages, which, taken all in all, are perhaps the finest in the district, as they are wholly cultivated, and are irrigated nearly altogether from wells, though they get assistance from small ponds. Within these again come the villages among the large jhills, showing many of them the finest land of all, but intermixed with large waste tracts of which it is some times very hard to say whether they are barren or cultivable. These villages are irrigated mainly from the jhills, whence the water is thrown up upon the fields by manual labour. Proceeding still in a north-easterly direction, we come again to the belt of five villages irrigated from wells, and further on to the sandy, poorer, and broken villages on the banks of the Sai, where irrigation is less resorted to. The like description will suffice for the surface of the country, still pursuing a north-east line, up to the Gumti.

General aspect.—The general aspect of the district is undulating in a slight degree, which, as the country is beautifully wooded, chiefly with mango and mahua groves gives it a variety which is not often to be observed in the valley of the Ganges. The fertility of the soil is remarkable, and the cultivation being of a high class, the beauty of the country is not to be surpassed by any part of the real plain of Hindustan. Scattered here and there, all over the district and more especially towards the Ganges, are noble trees, generally banyan or pipal. Trees are not however grown for timber. The babul is not plentiful, and the bamboo is very scarce, while the shisham and the tîn, both of which thrive well, and would be a certain revenue from the lands which are too broken for cultivation, are not to be found in the district, save where planted as ornamental trees since our occupation of the country.

The general appearance of the Rae Bareilly district conveys the impression of its being a highly favoured and richly productive tract of country, and as a rule the crops, where there has been careful cultivation, are heavy and probably up to the average of production in the province, but the absence in any quantity of the heavy black, loamy, hog-like soil, found in large quantities in the south-eastern portion of Oudh, is a remarkable feature of this district. Not that this want affects the general fertility of the country, and the reason is obvious, the agricultural implements in local use are few in number, light, quickly worn out, and easily broken, the lighter therefore the material to be worked upon, the less is the expenditure; nor are the returns less in light than on heavy soils, the successful cultivation of which requires the possession of capital. The chief growth on the heavy clay soils of the south-eastern part of Oudh is of rice which is first sown thickly in small beds, and after it has attained a height of about a foot, the tops of the plants are cut off, and they are planted out in fields which are surrounded by mud walls to retain the water, with which they are flooded soon after the rains commence till long after they have ceased, but efforts are seldom made to cultivate these lands for the spring crops; because the clay on them, after a short exposure to even a November sun, becomes as hard as a rock and as dry as a bone, and it is only when thoroughly saturated with water, as during the rainy season, that they

can be even roughly worked. The chief advantages of clays over light soils are that they require but little manure, as they contain large quantities of the substances required by plants, and that they retain these substances which in lighter soils would be washed down by heavy rain into the substratum; and the disadvantages of light soils are that water washes out the valuable portions of manures before the roots of plants have had time to take them up, and that consequently they have to be frequently manured.

In a country blessed, as this portion of British India is for the greater part of the year, with the nearly vertical rays of an almost tropical sun, and still raised sufficiently above the water level to escape remaining a perpetual swamp, the advantages above described as appertaining to clay soils are nullified, whilst their disadvantages are intensified. No amount of clay in a soil will do away with the necessity for irrigation, except during the rainy season, when the more valuable kinds of crops cannot be grown, and when the lightest description of soil becomes fertile, owing to the water level over the whole country remaining for some months high; on the other hand, light soils are adapted to the means at the disposal of and the mode of agriculture familiar to the people.

The rivers.—The principal rivers are the Ganges and the Sai. The Ganges skirts the district for 54 miles separating it from Ferozepur; the Sai runs through it for 55 miles. The former is everywhere navigable for boats of 1,200 maunds or 40 tons; the latter is navigated during the rains only; it is about two feet deep in the dry weather, and might be used by barges. The banks of both are high and generally precipitous, and the level of the water is seventy or eighty feet below the surface of the country. They are not therefore of much value for irrigation except for the alluvial bottoms in the immediate neighbourhood. The bottoms are sandy. There are no large towns on their banks, and no centres of trade or commerce. Very little fishing is carried on except in the jhils. These rivers both flow from the north-west to south-east as do the smaller streams afterwards mentioned. The Sai is spanned by a fine bridge at Rae Bareilly, erected since annexation in 1864 by the taluqdar; the ferries are so numerous and so changeable that it is not worth while to detail them here. The extreme flood discharge of the Sai is about 6,000 cubic feet per second; the average discharge during the five rainy months is about 1,000 cubic feet per second; the minimum discharge in the dry weather is about 25 feet per second. The Loui stream issues from a marsh known as the Moti jhil in the Unao district entering this district at a village named Utwal, pargana Magrayer, and leaving it at village Khujjargāon, pargana Dahmau, where it falls into the Ganges. It runs a course of about thirty miles in this district, and dries up in the hot weather.

The Gurdhol.—The Gurdhol is a water-course dry in the hot weather, and fed from the Ganges during the rains.

The Basha.—The Basha is also a water-course dry during the hot weather, but a rather formidable stream during heavy rains. It enters this

district from Unao and after traversing the Khirah, and a portion of the Bareilly parganas, it falls into the Sai river, a few miles west of Rau Bareilly. It is apparently to the discharge of water from this stream that the heavy floods in the river Sai about and below Bareilly are attributable.

Mung Tal.—Is a shallow lake occupying the greater portion of a village in pargana Simratta about 1,500 acres in extent, to which it gives its name. Its margin only is usually cultivated, but when its contents are not exhausted by irrigation (for which purpose it is extensively used by the villages in its proximity), it bears a crop of summer rice. The piscary is valuable. It is famous also for its wild fowl; and this was the consideration, perhaps, which induced Nasir-ud-din Haider to build a house upon its banks, but scandal, with its busy tongue, asserts that some fair Rostamood was the game of which he came in quest. The village long since ceased to be a royal residence, and nothing but the ruins of Nasir-ud-din's house now exist to show that it formerly enjoyed that honour.

The Naiya.—The Naiya is also a water-course dry during the hot weather. It enters this from the Lucknow district, and flows in three channels during the rains; two streams running into the Sultanpur district, and one finding its way into the river Sai near village Undohar.

The Sur.—A water-course dry during the hot weather, named the Sar, brings the surplus waters of a tank in the Unao district into the river Sai at a village named Bardar during the rains.

Drainage and irrigation.—Besides the above there are a great number of marshes and water-courses, which are all dry during the hot weather, and which all contribute towards causing floods during heavy rainy seasons. It is more than probable that by utilizing the natural advantages presented by these escapes and reservoirs, agreeable to some sensible and comprehensive system of drainage, heavy floods might be avoided throughout the district at a small expense, and that in deficient rainy seasons the water now wasted might be economically stored. As it is, the people never have one-tenth of the water they could utilize in the dry weather, and in occasional rainy seasons like the one just past (1871 A.D.) they are homeless and homeless wanderers owing to heavy floods. Here and there occasionally a dam is to be seen across some very small stream, and once or twice since annexation a dam has been made across the river Sai by private enterprise, but any combined or general efforts in this direction cannot be expected from the people.

The following notes on the natural products of the district are taken from Major Ouseley's settlement report:—

Indigenous products of the district.—Tun (*Cedrela toona*),* a magnificent tree, with beautiful foliage, and a rather fine-grained wood, which takes a very good polish. The furniture made of it is much esteemed. The flowers are used for dyeing a yellow colour which the natives say is fast.

* The botanical names have been taken from Shakespear's Hindustani dictionary.

Shikam (*Dalbergia nassoo*), a magnificent tree, with beautiful foliage, and a very fine-grained wood, which takes a very good dark polish. It is rather heavy for furniture, but is used extensively in gun and other carriage manufacture.

Didd (*Butea frondosa*), a tree much used for firewood, and with the roots the natives make rope.

Babul (*Acacia arabica*), a tree of fast growth, with graceful foliage, and a very hard wood, universally used in the manufacture of country carts, agricultural implements, tent pegs, and mallets.

Grazing grasses.—The most esteemed species being "*Jub*" (*Agrostis linearis*). It does not burn up so fast as other kinds in the hot weather.

Tia (*Andropogon muricatum*), a grass in universal use for thatching purposes, the reeds being made into brooms. The roots of it supply the '*khak*' with which our hot weather rattles are made. It grows on the banks of rivers and marshes, and is generally strictly preserved, as it takes time to spread. Proprietors are averse to its being dug up for the *khak*.

Paldar or carpet.—(*Saccharum munja*, *saccharum procerum*, *saccharum ara*.) With the upper part of the stem are made "*sirkh*," a kind of mat which keeps off rain. The upper leaves are used for thatching. With the coarser leaves below these a string called "*munj*" is made, and the natives use the stalks or strong reeds which they call "*sentha*" for the groundwork of their thatches.

Kora (*Saccharum spontaneum*) is used for thatching and making a kind of string called "*bun*."

Kua.—A kind of grass used for thatching, and of which blacksmiths make charcoal for their forges.

Pasikhi.—A kind of rice which grows in many tanks and marshes.

Likh.—The product* of an insect "*coccens lacca*," which is found on the branches of different trees. From it is produced, after it has been steeped in water to carry off the colouring matter, the "*chhapra*," or shell lac of commerce, the manufacture of which is carried on at Cawnpore, where the colouring matter is made into cakes of a deep red colour. The raw produce is sold to *Pasis*, *Khatika*, and other low caste tribes, who break off the twigs on which it is deposited in the months of May and June.

In this state it is known as "*stick lac*." After separating the deposit from the twigs, when it is known as seed lac, they sell it to *Mauhiars*, who make it into "*churis*" or bangles.

Silkworm.—*Kuswari*. The cocoon of a silkworm, "*Phalœna nupha*," which spins on the *bâri*, a kind of yellow plum tree. The thread is like

* Drury's Useful Plants of India, Page 3.

very fine tamar silk. The cocoon when cut spirally into a thin long strip was used during the native rule by matchlock-men to fasten the barrel to the stock of their matchlocks, and was esteemed by them better for that purpose than iron. The thread is used sometimes now for the end of the line employed in fishing.

Whether certain trees are indigenous or not.—Exception may perhaps be taken to the tun tree being enumerated as among the indigenous products of the district. It is very seldom seen, and is never cultivated as the mango, the mahua, and other trees are, so it is but natural to suppose that those which exist were self-sown. It never attains in this district the same size or height which it reaches in the forests of Oudh, and the same may be said of the shisham tree; but for this there are probably very good reasons independent of the prevalent idea that forest trees will not grow outside certain tracts of country. It will be generally admitted that these trees are essentially forest trees, and it would be well worth the while of Government to have plantations of them made on true forest principles, to see whether, when grown close together and subsequently thinned, they would not attain the same height and growth as their fellows of the forest. No tree will attain the same height when grown far from other trees that it will when closely surrounded, and it is natural to suppose that, owing to the clearance consequent on increasing population, the shisham and tun trees in this district grow gradually smaller till the species has deteriorated to the size of the specimens now extant, and probably in a few years if left to themselves they will become extinct. The same reasoning applies most probably to most so called forest trees, but there was a special reason for the extinction of the *sāl*, "*Shorea robusta*," which is called by the natives the "*sākhu*" tree. *Sāl* trees are to be found to the south of the Dudhi, pargana Singrauli, south Mirzapur, probably not more than one hundred miles from Benares, but though covering vast tracts of waste land, it is seldom that a full-grown tree can be found, because the saplings are tapped by the lessees or contractors before they are eight years old for a juice which is then called "*dhdūp*," and for which they get a ready sale in the bazars. The process kills the saplings in a month or two when the villagers cut down, stack, and just before the rains, set fire to them windward of a patch of ground which they want to break up; the people declaring all the time that although the seed of the *sāl* tree germinates the tree cannot attain to any age or size in those parts. No clearer proof could be produced that it is the increase of population that destroys the indigenous products of districts, and that it is not the climate, nor the soil, but the destructive element in man that disagrees with these giants of the forest.

The seed of the sāl tree germinates in this district.—Bābu Ajit Singh, a taluqdar in the Partabgarh district, and other Europeans and natives, have made efforts to raise the *sāl* tree by seed in that and other districts, but till this year, hitherto without any recorded success; up to the time of Nasir-ud-din Haider there were *sāl* trees near Chār Bāgh in

Lucknow; and some ground near goes by the name of *Sākhu-ka-Bāgh* to this day. There are now in this station over one hundred young plants raised from sāl seed sown last June. Many of which will doubtless attain to maturity if not forcibly uprooted or villainously tapped, or subjected to some other destructive treatment. A small plantation of *tan* and *shisham* trees was made at Government expense in this district in the rainy season of 1808, and several of the trees had attained to a height of over twenty feet within three years, and the general result has made it evident that it rests with us to show why the next generation should not have better timber growing at their doors than we get now from the forest.

Wild cattle.—Herds of wild cattle are to be found in the parganas of *Dauridia Khora** near the river Ganges, also in *Solon* near the *Sai*. They are generally very poor small animals, but occasionally a fine bull is to be seen among them. The natives catch the male calves, and they grow into tolerable bullocks. There is no difficulty in domesticating the cattle if caught young, but the females give little, almost no milk beyond what is necessary for rearing their offspring. The herds devastate the crops by night and think nothing of clearing the low walls and small ditches by which the cultivators endeavour to check their depredations.

The fauna.—The *Fera* nature is the same in *Rae Bareilly* as in other parts of *Oudh*, but black buck are not found, except a very few near *Bachh-rāwān*; they are entirely absent from the southern portions of the district, although they have recently become numerous in *Fatehpur* across the river Ganges.

Nil-gae are common near the Ganges; wolves are occasionally met with in the jungles. There are no tigers, leopards, spotted deer, goat (swamp deer), but with the exception of the above, which are confined to the *Himalayan Tardi* in *Oudh*, the fauna is the same as that described under *Kheri*.

Climate and rainfall.—These are treated under their medical aspects a little further on. In this general sketch it may be remarked that the rainfall has averaged 37 inches during the last eleven years. There is a considerable difference in the returns of the *tahsils*.

The following are the returns for 1874:—

<i>Rae Bareilly</i>	...	...	...	...	37.7
<i>Solon</i>	...	...	...	...	47.6
<i>Dighi (Jaunp.)</i>	...	...	...	...	32.8
<i>Lalgan</i>	...	...	...	...	37.7

The two former *tahsils* both adjoin the river *Sai*, the other two lie north and south of them. Whatever the reason, the central *tahsils* have steadily exhibited a fair rainfall, and the other two a scanty one. Any rainfall less than 34 inches as a rule results in very inferior crops.

* Now in the *Unao* district.

Average fall of rain in Rae Baroli district —

Years.				Inches.
1865	...	...	...	27.0
1866	...	...	...	26.0
1867	...	...	...	60.3
1868	...	...	...	12.1
1869	...	...	...	38.0
1870	...	...	...	47.4
1871	...	...	...	49.5
1872	...	...	...	51.6
1873	...	...	...	41.0
1874	...	...	...	38.0
1875	...	...	...	38.0
Average for eleven years				37.7

The rainfall is however very capricious, and caprice is the ruin of agriculture. A table is subjoined showing the rainfalls of that portion of agricultural years, viz., from June to February (during which alone rain falls) for the last two droughts, those of 1868 and 1873. These years, although differing much in the amount of rainfall, agree in that the rain was deficient in the critical month when the kharif is sown, viz., June: and stopped almost entirely during the five months, October, November, December, January, February, when the cold-weather crops are springing up and ripening. During this latter period in 1868 not a tenth of an inch fell, and in 1873 only one-third of an inch. But in 1873, there was a further misfortune, the rains did not commence till July 6th, consequently the ploughs, which cannot be worked till the ground is moistened, were idle, the ground was not broken up, and much of the land was left uncultivated owing to the pressure and hurry at last.

If favourable, the rains commence about June 5th; the fall in that month is about five inches; about nine inches fall in each of the next three months; there are four inches in October, ending about October 16th, and two inches in January or February; such a combination has not occurred since annexation.

Rae Baroli

		1868.	1873.
TOTAL RAINFALL—			
Rainfall from June 1st to October 1st	...	38.43	47.2
From October 1st to December 31st.	...	0.0	0.0
In June	...	3.4	0.0
In September	...	11.1	18.9
In October	...	0.0	0.0
Date of rain commencing	...	June 16th.	July 6th.
Of rain ending	...	September 21st.	September 16th.
Rain in January-February of ensuing year.	...	0.0	0.0

The following memorandum has been furnished by the civil surgeon :—

MEDICAL ASPECTS.

Statistics of births were only taken in 1868 and 1869, and yielded insufficient averages. The birth-rate per thousand of population for the former period was only 25.01, and for the latter period 29.20.

Statistics of deaths have been obtained through the agency of village chaukidars since 1868. The mortality of the last six years is exhibited in the following table :—

Year.	Population.	Mortality from all causes.	Rate per thousand of population.
1868	7,53,046	12,346	16.27
1869	7,23,874	27,914	38.43
1870	7,22,874	22,862	31.62
1871	7,23,004	32,365	44.75
1872	7,40,000	18,406	24.87
1873	7,39,000	17,655	23.88

Epidemic diseases.—The epidemic diseases of the district are cholera, small-pox, and malarial fever.

Cholera.—The following table gives the annual mortality from cholera of the last six years :—

Year.	Number of deaths from cholera.	Rate per thousand of population.
1868	163	2.1
1869	4,772	6.4
1870	619	0.8
1871	2,578	3.5
1872	1,583	2.1
1873	1,927	2.6

Cholera in sporadic or epidemic form has only been absent from parts of the Rae Bareilly district for short periods since 1868. Seasons of summer heat have been marked by increased prevalence of the disease. Every quarter of the district has within the last three years been visited by the malady in epidemic form. After commencing and remaining (from two to five weeks) in one or two villages, the disease has usually spread by

successive implication of other localities in their immediate or more remote neighbourhood. The cause of cholera has not been determined. Endeavours to connect outbreaks in particular places, with concurrent and exceptional insanitary influences in the surroundings and mode of life of affected communities, have resulted in failure. I am impressed with the belief that cases of the disease were greatly multiplied by the close association of the healthy with the sick in ill-ventilated and overcrowded dwellings.

Small-pox.—The deaths from small-pox of the last six years are given in the following table :—

Year.	Number of deaths from small-pox.	Rate per thousand of population.
1868	420	0.64
1869	3,018	2.96
1870	2,472	2.13
1871	497	0.70
1872	311	0.31
1873	783	0.71

Except when epidemic in 1869 and 1870 this disease has not been extraordinarily destructive. Vaccination is being gradually extended outwards from the sadar station, and a notable decrease in the prevalence of small-pox within protected areas must ensue. This result will bring conviction of the efficiency of vaccination to the minds of the people; and the number who annually consent to the operation may increase in consequence.

Fever.—The deaths reported in the last six years as due to fevers are included in the following table :—

Year.	Number of reported deaths from fevers.	Rate per thousand of population.
1868	8,837	8.47
1869	10,390	12.62
1870	14,230	12.20
1871	10,856	10.97
1872	14,970	15.12
1873	14,716	14.07

As it is a well known fact that natives of this country ascribe all deaths from primary ailments of special organs to fever (vernacular "bukhrā"),

the malarious character of the country, included in the Rao Bareilly district, is not established by the large figures of mortality exhibited under this heading.

The nature of the soil of the district (which is sand and alluvium on kankar beds) does not favour the production of malaria by retention of moisture, and there exist only small and isolated patches of jungle lands which have not yet been cleared and brought under cultivation.

The elevation of the district above the sea is about 430 feet, and surface drainage is effected by channels leading to the river Ganges and to the Sai, Nalya, and Loni rivers. Water-bearing strata are reached at an average depth of about 30 feet below the ground level in hot and dry seasons, and at about 12 or 14 feet after wet seasons.

Temporary and abundant sources of malaria are in existence annually while rice swamps in the district are drying after the rains, when periodic fevers prevail very generally for two or three months, and prove speedily fatal when of remittent type. During other periods of the year the suffering from such ailments is comparatively inconsiderable. Organic and constitutional derangements, resulting from recurring attacks of fever, come frequently under observation at the dispensary, and often prove intractable.

Cattle epizootics.—I learn from the people that extraordinary mortality from disease has now and then within some years back occurred amongst herds of cattle in particular parganas of the Rao Bareilly district. Agriculturists are familiar with the symptoms of foot and mouth disease which they designate "khanj," "kharha," and "ghurkha." They also speak of another and more formidable contagious ailment of very fatal character to which cattle have at times been subject. This latter disease is known by the names "hulka," "dhumra," "hijab," "bura-azār," and is most probably identical in nature with rinderpest. It does not appear that cattle in the district have yet suffered from the extension of cultivation at the expense of the pasture lands.

Fairs and religious gatherings.—Bathing fairs at Dalman and Gokuna, both places with ghāts on the banks of the Ganges, are held at every full moon. Usually three or four thousand people collect together on such occasions, but in November when the "Kāruk kā nahān mela" is celebrated, about one hundred and fifty thousand people assemble at each of the two ghāts. No commercial object is fulfilled by these gatherings. The stream of the Ganges is held sacred, and bathing therein with religious ceremonials the only object of the multitudes. No connection has yet been traced between these assemblages and epidemic attacks in the district.

Native system of medical treatment.—The physicians of the country are ignorant of surgery. Their practice is founded on obsolete humoral doctrines of pathology. In the treatment of disease they employ remedies which produce effects that are opposite in nature to the symptoms.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Agriculture—Rents—Agricultural statistics from the settlement report—Irrigation—Advances and land improvements—Grains and families—Food of the people—Fish—Manufactures and trades—Means of communication—Extracts from the rent book—Weights and measures.

Agriculture—The principal occupation of the people is agriculture. It is not necessary here to detail the different processes and crops which are much the same as in the adjoining district of Partabgarh and are there described. The rotation of crops, the crops sown, the implements, the out-turn, are much the same. Irrigation depends not so much upon the agriculturist's habits, which are monotonous and uniform as upon natural features which differ in each district. The following remarks are from the settlement report, and other sources severally indicated. It may be presumed that speaking generally the agricultural features of Rae Bareilly are— a great deal of rice, wheat, arhar, gram, opium, and comparatively little maize, sugarcane, and tobacco. The accompanying table shows the opium acre and outturn; it will appear that the produce is much greater than that of the two adjoining districts, Sultanpur and Partabgarh taken together:—

Districts.		Area.		Outturn.				Average of both years.
		1873-74.	1874-75.	1873-74.		1874-75.		
		Acrea.	Acrea.	Mauks.	Ser.	Mauks.	Ser.	
Rae Bareilly	...	7,622	7,816	1,175	8	1,768	84	
Sultanpur	...	4,162	3,843	476	4	759	33	
Partabgarh	...	1,638	2,079	367	8	974	9	
		13,422	13,737	2,018	20	3,701	121	
Average produce per acre,		...	...	...	0.03	...	0.03	7.42

Rents—Rents in Rae Bareilly are much above the average of the province. This is owing to the density of the population, and to the irrigation facilities afforded by numerous numerous wells. The following are those prevalent according to the most recent official returns.

Rent of land suitable for	Rs.	S.	P.	per acre.
Rice	4	4	0	—
Wheat	8	8	0	—
Inferior grain	4	4	0	—
Opium	6	0	0	—
Oil seeds	4	0	0	—
Sugar	0	6	0	—
Tobacco	11	4	0	—
Cotton	9	2	0	—

The highest rents are for opium lands in the vicinity of the towns, such pay up to Ra. 13 the bigha, or Ra. 20-12-0 per acre. Ordinary wheat lands irrigated by the tenants' own wells, let up to Ra. 7 the bigha, or Ra. 11-3-0 per acre, and unirrigated lands, in which nothing can be grown but gram, barley, and arhar, let at Ra. 5 the bigha, or Ra. 8 the acre, if the soil is not very sandy.

When the land is very sandy, and very remote from the village site, so that it is impossible to manure it except at a prohibitive cost, rents fall as low as one rupee an acre. The above figures are not meant to embrace the cases of tenures granted on favourable terms to tenants of high caste or recently settled. The rents have been much raised of late years.

The following is from the settlement report:—

"*Culture*.—The following are approximate statistics. One man with one pair of bullocks can cultivate fairly about four acres per annum, from which he may calculate on an average annual yield of twelve maunds of grain per acre, or forty-eight maunds of grain per annum. The present average value of this, together with the straw, is about ninety-six rupees, and taking the landlord's share at one-third, the rental of the holding should be about Ra. 32, or Ra. 8 per acre.

"*Seed per acre*.—The amount of seeds for a crop of wheat averages about a maund and a half per acre.

"*Hired labour*.—Labourers are paid chiefly in grain, and so are village servants.

"*Village servants*.—Under this denomination come—

Watchers.	Hardmen.
Astrologers.	Barbers.
Blacksmiths.	Washermen.
Carpenters.	Kahars (palki-bearers).
Prinats.	Potters.
Phoghtmen.	

"Some of these get sometimes grants of lands. The Kahars are employed to draw water and for other purposes. Besides the above many Brahmans and mendicants are entitled to what is called "anjari," or both hands filled with grain before its removal from the threshing floor.

"*Agricultural seasons*.—The agricultural operations are conducted according to certain astronomical divisions of time into which the rainy season is divided.

"Thus in 1871—

Mirgals commenced on the	6th June.
Kadra ditto	20th "
Panachas ditto	4th July.
Pokkh ditto	18th "
Ashlekha ditto	1st August.
Magha ditto	15th "
Purna ditto	29th "
Utara ditto	12th September.
Hari ditto	26th "
Chitra ditto	9th October.

"The dates on which these divisions commence are ascertained from pandits, and the different kinds of seeds are sown accordingly. For instance, early sowings of rice commence in Anira, and the latest can be made in Pulakh; jwar, makai, (Indian corn), arhar can be sown at the same time; mung, moth, and are sown later till Magha. Reaping of the rain crops commences from Uttar, or about the middle of September, and continues for two months or more.

"*Festivals and superstitions*.—On the occasion of the Guria festival, which takes place on 5th Sâwan Sadi, 23rd July, 1871, no one ploughs or weeds. On 6th Bhadon Badi, 6th August, 1871, occurs "Harekhat, a fast day in this district for women, on which no ploughing or weeding is done here. On the last day of Ashlekh and the 1st Magha it is in some places considered unlucky to plough or weed.

"*Lessened fertility of the land*.—People say that the land is not as fertile as it used to be twenty years ago. Doubtless since annexation it has had less rest than it used to have during the native rule.

"*Local methods of irrigation from wells*.—Everybody is familiar with the sight of the long rope passed over a pulley, to the former of which are attached a leathern bag at one end and a pair of bullocks at the other. The bags used in this district are small because the bullocks are small; they contain about twenty gallons of water, and if worked well are capable of bringing between 600 and 700 gallons to the surface per hour. Some of this falls back into the well in the effort to haul the bag, and much of it is lost by soakage and evaporation before it reaches the crop. Hence it often takes as many as eight days to irrigate an acre in this way.

"*Cost of irrigation from wells*.—A man and a pair of bullocks can be hired in the station of Rae Bareilly for five annas per diem, which makes the cost of irrigating one acre come Rs. 2-8-0, or from Rs. 15 to Rs. 20 per season; but this is hired labour, and the cost to cultivators, who have their own bullocks, cannot be calculated at this rate.

"*From mairahas and ponds*.—The 'hari' or 'dugla' is a basket with strings fastened to each end; it is worked by two men standing on either side of a narrow cut open towards the water supply and dammed at the other end. By a succession of easy and graceful movements one side of the basket is swept just below the surface of the water in the cut; it is lifted brimful over the level of the dam, there upset by a dexterous action of the wrist, and returned to its original position in very much less time than it takes to describe the process. Two baskets are frequently worked at one cut, the men being relieved regularly at intervals of from ten to twenty minutes. The labour is really hard, and generally persevered in from early dawn to sunset, with the intermission of about one hour at noon. The water has often to be taken far and lifted high. In November, 1868, fifty-one men were employed irrigating some fields near Katghar in the Dalman pargana in the above manner; supposing that there were with relief eight men at each lift, and giving a raise of three feet and a half for each, the water must have been raised about twenty feet.

" Cost of irrigation from ponds and marals.—This gang managed to irrigate $2\frac{1}{2}$ acres per diem, and calculating their wages at one anna and a half per man per diem, the cost of irrigation was about Rs. 2-0-0 per acre. About seven gallons of water are raised about three feet and a half at each delivery of a common sized basket, and the process can be repeated by men working easily at least six hundred times, which gives over four thousand gallons in the hour.

" Artificial reservoirs.—Rights in wells are clear, and are seldom, if ever, called in question. With regard to artificial reservoirs, two classes may be said to exist—(1) those in the case of which the excavator or his heir is living and in possession, and (2) those in which all rights have lapsed. In the former case, after taking as much water as his purpose requires, the owner usually allows the privilege of irrigation to such cultivators of the village or neighbouring villages as he pleases. In the latter case, however, it is usual for the lord of the manor to first irrigate his *dar* lands, afterwards those cultivators, whose lands are situated within reach of the water, appoint a committee to estimate the contents of the reservoir, and the amount of land which it is proposed to irrigate. The amount of water to which each man is entitled is then apportioned in '*dauria*.' The *dauri* contains about five gallons, and the '*dugla*' rather more than twice as much.

" Depth of water.—The maximum depth of water in this district is 78 feet, and to be found in village Bigahpur Kalān, pargana Magráyar, the minimum is eight feet in village Pāra Khān, pargana Hurdol. During the heavy rains of 1868, the river Sai rose to within twelve feet of the general ground level of the station, whilst the water in wells not far from the banks, remained at their normal level of about twenty feet from the surface. On the 21st September, 1871, the river rose to within twelve feet of the ground level of a compound three hundred yards distant, in which is a well, the water in which on the same date was twenty-five feet below the same level.

" Pakka wells.—The assessment returns show 11,560 *kachcha* to 10,501 *pakka* wells; *pakka* wells are properly those of which the chambers are made of kiln-burnt bricks and mortar; but wells of which the chambers are made of kiln-burnt bricks, joined with clay, are also so called. The cost of construction of *pakka* wells varies from Rs. 50 to Rs. 200.

" Kachcha wells.—*Kachcha* wells are properly those which have no interior supporting walls or chambers below the water level, but wells are also called *kachcha* in which there are such chambers made of potters bricks, wood, or twig fascines. The cost of making a *kachcha* well varies from two or three to thirty rupees and over. Potter's bricks differ from common bricks, only in being of such a shape that a certain number put together will form a circle; some are made in wooden frames, but the larger ones are made by drawing concentric circles on prepared earth when it becomes consistent, and then cutting the bricks of an uniform size and burning them in a kiln. It is said that these bricks are generally made by '*kumhāra*' or potters, hence their name.

* Distribution of water by the 'bach' system extensively prevails in this district, and, being regulated by a sort of standing panchāyat, tends to reconcile malcontents who would otherwise come into court. The panchāyat is ordinarily *ex-officio* member of the panchāyat, the remaining three or four members being either zamindars, muquddams, or other respectable residents. It has come to my knowledge that a practice has begun to prevail in some parts of levying irrigation dues, or in other words of selling water. Pāshikāst (non-resident) cultivators requiring the commodity are made to pay 8 annas per diem for each 'rik,' or raising station, which they work.

* Wells lately made in this district.—One hundred and four pakka wells, at a total cost of Rs. 19,760, were constructed in this district during the year ending 30th September, 1870. The details are as follows:—

			Wells.	Cost.
By Chhatris	...	...	27	8,205
" Brahmins	...	...	21	4,400
" Bhattas	...	...	2	500
" Mahasanas	...	...	10	2,140
" Kuramis	...	...	3	275
" Nagaji	...	...	3	300
" Lodhis	...	...	4	1,000
" Kevathas	...	...	19	2,880
" Aikis	...	...	2	450
" Patis	...	...	6	855
" Murkos	...	...	1	100
" Barhis	...	...	1	120
" Telis	...	...	1	100
" Europeans (Captain Gunbury)	...	...	1	100
Total	—	—	104	19,760

This return has been obtained from the district records which do not show how many of these men are proprietors."

The following memorandum on irrigation in Rae Bareilly has been contributed by Mr. P. Gardan, a resident of the district:—

"As regards wells in my part of Oudh, that is, in the tahsil of Salon in the Rae Bareilly district, circumstances change from village to village. In some places water is met at 40 feet, at others at 24 and 30 feet, and at others at 12 and 15 feet below the surface. The spring is found now at 65 or 70 feet, now at 45 feet, and now at 30 feet below the surface. Wells are often sunk below 65 feet from surface, without a spring being met with. I have myself constructed wells under the foregoing circumstances, and have seen many such constructed by neighbouring zamindars (faw) and *raias*. Success in sinking a well does not depend so much on the depth to which the wooden foundation has to be sunk as on the quality of soil through which it has to go. Where pure sand is met above the water level it is walled up from the firm clay, and the actual well is sunk inside of this circular wall; but where the sand is met below the water level, it is next to impossible to succeed in constructing a well fit for irrigation, except by improved scientific means which do not always succeed, and which owing to expense are beyond the reach of zamindars or *raias*. I have tried Bull's patent dredger with sand, through which I managed to

sink a pakka chūna cylinder about 18 feet below water level, without reaching clay, and owing to the sand bursting through the sides of the cylinder, I failed in procuring a successful sinking. The seami with his limited means is helpless where sand is to be found under water level.

* I cannot say how long pakka wells will last, but I would say, that if properly built, and of good bricks, no well should give way before 60 or 70 years. In speaking of pakka wells, I mean wells built of pakka (burnt) bricks with mud mortar, not lime; for wells built with lime mortar are too expensive for the cultivator. Wells built with small bricks are stronger, and last better than wells built with block bricks or with phanna-shaped bricks.

* Block bricks are not now used, but the phanna-shaped bricks are general; a well can be constructed much cheaper with the latter than with small brick. Rs. 300 would on an average be a fair price for a well, of ordinary size on which eight pūrs could be worked; but such wells, under ordinary circumstances, can be built by seamis for sums varying from Rs. 80 to Rs. 150 each according to depth of well and quality of soil. Zamindars and seamis for their brick-kiln get their timber free, their manure free, their kauda free, for the well itself the bamboos are seldom paid for, the necessary timber is free, no new pūrs or well ropes are made for the sinking operations, and the labourers are paid cheaply and have much work got out of them. Where land is of first quality, a well, such as described by Mr. Chapman for irrigating 80 bighas, would enable the landlord to enhance the rent by one rupee per bigha without oppressing the tenant, and, where the land was formerly not irrigated, should enable him to put on a greater enhancement, especially where brackish water is obtainable, when the rent can be doubled and trebled.

* Wells do very often give way after a few years, but it is generally owing to faulty construction, such as insufficient filling in behind the wall, or leaving the wooden foundation on unsafe clay, or digging a kachcha well inside, which after a time falls in and brings the pakka superstructure down with it. Trees such as fig, gūlar, pākār, bargad, or pipal growing in the interstices of the bricks do much damage to pakka wells. No repairs ought to be necessary to a well within ten years of its construction, and if an unfailing spring has been reached, there will be no necessity of ever clearing out the well. A well on which the full complement of pūrs is worked is less liable to deteriorate than a well which is seldom used. Generally speaking the natives execute no repairs to their pakka wells, but allow them to crumble to ruins when a slight expenditure on repairs would save them.

* Except in known localities there is no certainty of reaching an unfailing spring, and of late years, owing to excessive rains, the water level has risen, and the filtration of the subsoil has become so abundant, that it has been very difficult to sink the cylinder far enough to reach the genuine spring. The ordinary filtration of the subsoil would not suffice to irrigate 80 bighas of spring crops, though it may suffice to keep a couple of pūrs at work all day. The fact of the water getting low in a well could not put a stop to irrigation, so long as there is sufficient water in the well for the pūr to sink in. Many wells, pakka and kachcha, are exhausted before noon

with only one pur working. No *nâmas* would rely on such a well for irrigation though he might reserve alongside such a well a *biswa* or two for carrots and perhaps ten *biswas* or so for wheat, barley, or peas. The conditions of soil are seldom so favourable as to allow *kachcha* wells being dug with any certainty of permanence, but where practicable they are dug and sometimes last for many years; generally speaking only one pur is worked on a *kachcha* well owing to its limited diameter. The fact of a *kachcha* well being in a given locality not feasible is no reason why the construction of a *pakka* well in the same locality should be expensive.

* Under no circumstances could one pair of bullocks or six men working a pur irrigate a *pakka bigha* per day. Under favourable circumstances, with water at 12 to 15 feet below the surface, and land not sandy, three to four purs would water a *bigha* in a day; where water is far from the surface, and land sandy, six to eight purs would water a *bigha* per day; a second watering can be done in less time.

* With a *dhenkli* or a *gham* a *pakka bigha* can be watered in from six to nine days. In this part of the country bullock labour only is used to work purs for irrigation. The cost of irrigation from wells, including labourers, bullocks and gear, varies from Rs. 1 to Rs. 2-4-0 per *bigha*. The ordinary cultivator having gear, &c., at his disposal merely pays in grain his hired labourers.

* Generally several *nâmas* work their purs in common, each man's holding being watered by turn, thus effecting a saving; the pur, not the land irrigated, forms the basis of their calculations.

* *Wages.*—Wages are not paid in cash but in grain, which varies in quantity according to kind of grain; *dhân*, barley, peas, *chana*, or *mudra*; the latter would not be accepted alone; the quantity also varies according to the work to be executed. The weeder and ploughman generally get from 1½ to 2 *seer*, while the labourer at the lift in *shil* irrigation gets as much as 3 *seer* per day, if at work before dawn. When cash wages are given, I believe four pice and five pice per day are given for ordinary work. For other than ordinary work slightly higher wages are given. Men digging inside a well sometimes get two *annas* per day. I pay women and boys as weeders, earth carriers, irrigation coolies, or threshing-floor coolies at the rate of one *anna* per day; able-bodied coolies from one *anna* eight pice to two *annas* each per day. At these rates labourers are procurable in any numbers all the year round. Carpenters, blacksmiths, masons, &c., get from three to four *annas* each per day.

* With reference to the interest which capital expended on wells will pay, I refrain from giving any opinion, for the land under my charge is peculiarly unfavourable for experiments in this line. Our land is either the uneven *nâlas* bordering the Ganges and the Sai, or *shir* lands in which *dhân* is sown, with but patches here and there of good soil fit for winter crops. However, the many wells which we have constructed have not only enabled us to keep up the rents of lands once rich but now exhausted, but have also allowed our enhancing the former rent where the land was of first quality. There is an indirect as well as direct profit from con-

struction of wells; in a village with wells watering say one-third of the cultivated area, you are always able to let out the other two-thirds at fair rents to the cultivators of the farmer.

"My part of the district is, as you are probably aware, densely populated, and there is a steady competition for land in most villages. A pakka well, in which the water supply is insufficient to keep at work the full complement of *purs*, would scarcely pay any interest on the capital expended. In speaking of pakka wells, I consider an ordinary well ought to be about $7\frac{1}{2}$ or 8 feet in diameter, and on such a well eight *purs* could be worked. In 1869 I built a pakka well $13\frac{1}{2}$ feet in diameter, and on this well, in the November of same year, I worked 18 *purs* daily for three days consecutively without being able to exhaust the water supply, the depth of water each evening varying from 9 to 10 feet. This well is sixty-six feet deep, the water levels being 36 feet from surface. Except on specified cases, it would be difficult to give you any precise details about wells, for circumstances so change the aspects of the subject, that what is common in one locality is impossible in another. Again, the water found in some wells possesses peculiar properties. Brackish water, suitable for tobacco, poppy, *sauwán*, &c., is invaluable, and enables the cultivator to pay excessively high rents for the land irrigated therewith."

Additional note by Mr. Gortlan.—"As I mentioned in my former letter on the subject, *purs* are not worked in my neighbourhood with coolies at the pull, when water is drawn for irrigation purposes. Men are only used to work the *pur* or baskets when a well cylinder is being sunk. The pakka *bigha* to which I refer equals 3,025 square yards, and the *purs* worked in my part of the country contain from 10 to 12 gallons of water. The *pur* which I use, and which is extensively used, contains when new about 3,400 cubic inches of water.

"I think, however, that a *pur* worked by men will water one and a half times as much land as a *pur* worked by bullocks will do in the same time. You calculate that a *pur* worked by six men will cost nine annas, your calculation strikes me as moderate. The cost per *pur* worked by bullocks is something varying from five to six annas per day. As an *asami* has not to pay ready cash in his irrigation operations, he does not realize to himself what the irrigation per *bigha* has cost him.

"Were canal water to have no evil effects on the soil, we should certainly be glad to get the water as often as required during the season at the small cost of Re. 2 per acre per annum. A permanent water rate would be disliked, the cultivator preferring of course to pay only for the water he might take; for in many seasons one watering is all that the crop requires.

"In my former letter, when I stated that irrigation cost from Re. 1 to Re. 2-4-0 per *bigha*, I meant that each irrigation cost about those amounts, and that consequently three irrigations for wheat would cost Re. 3 per *bigha* at the least. I consider this latter estimate moderate. At the present day, one well rope and one *pur* cost Re. 3, and they only last one year; no other cash expenditure is incurred in well irrigation by the *asami* who employs no hired labour, and has not to dig his own well. Irrigation

from jhills costs about the same thing as well irrigation; here again, the quality of soil, the number of lifts, and the distance of the fields cause the cost per bigha to vary. Crops watered with well water thrive better than crops watered with jhill water."

The following note describes the cost of irrigation in northern Rae Bareilly, as the preceding account is of the southern part of the district:—

"Near Rae Bareilly itself water is 21 feet from the surface when nearest and 27 feet in some places, but the springs are met with at 45 to 60 feet. A well for three or four pairs cost 400 if of a strong and permanent character. Here a system of half-reliefs is adopted for the bullocks, two pairs are employed, and a third pair as a relief every second hour, each pair thus works six hours, and two pairs are constantly at work during a nine-hour day. The three pairs water ten biswas a day if the field is at an average distance, but more if it is close at hand. The leather bags are of different sizes—from seven to twelve spans round the mouth is the popular mode of estimation.

"The diameter of the water skin ranges from $5\frac{1}{2}$ to $7\frac{1}{2}$ bālāit. The village people reckon one bālāit as equal to a ghara of water of the ordinary size, and the ghara they consider capable of holding six sers of water. A skin of the average size ($6\frac{1}{2}$ bālāits) will be found to hold about 40 sers or a mound of water."*

In the portion of Rae Bareilly which lies between the Sai and the Gumti the facilities and modes of irrigation resemble those already described under Lucknow, except that the features of irrigation common to eastern Oudh, show themselves markedly, viz., masonry wells are very numerous, and the labour is generally that of cattle.

Through the centre of the tract water is near the surface, being met with sometimes at 15 feet; the spring, however, is not reached till a depth of 30 feet has been attained. A cylinder of bricks without mortar for such a depth will cost Rs. 60 if broad enough for only one bucket, if for two Rs. 90; the addition of mortar will make the cost about Rs. 90 and Rs. 130 respectively. From these wells the crops will be irrigated at the rate of ten biswas a day with the aid of two pairs of bullocks, changed at noon, and three men who work all day—one driving the cattle, one emptying the bucket, one distributing the water in the field.

Allowing one anna for each bullock, and two annas for each man, the cost will be ten annas per day, Rs. 1-4-0 for a bigha, and Rs. 2 for an acre, for one watering. Interest on Rs. 60, the cost of a single bucket well, at Rs. 1-8-0 per cent. per month, the ordinary rate will be Rs. 10 per annum. The area which such a well will supply with water during the year is 10 acres, the cost then of irrigating an acre twice will be Rs. 4 for labour and Rs. 1 for interest. But this must be taken as below the average cost of well irrigation; water is more often about nineteen feet distant, and the quantity of land irrigated in a day is only seven biswas. Then the cost will be Rs. 2-13-0 for one watering, Rs. 5-11-0 for two, besides Rs. 1 per acre for interest. These figures certainly are

* Huleok's Statistics of Faizpur, page 19.

rather striking at first sight; not only does the cost of irrigation appear extravagant, double and treble what canal water costs, but it seems impossible that it would pay to irrigate wheat or barley three times as is commonly the case in this district.

It is impossible to value either the human or cattle labour at a lower rate than is here estimated. Mr. Halsey, of Cawnpore, values bullock labour in a similar calculation at three annas a head, and one anna per day is rather less than the sum which will feed a bullock, pay the interest on its value, and the required quota to a sinking fund to replace it when dead or decrepid. Two annas is the rate actually paid to men who work at the wells all day; those who only labour half the day get $1\frac{1}{2}$. The labour rates then seem unimpeachable; it seems impossible that it can pay to give three waterings. Wheat watered once will give 900 lbs to the acre, watered three times it will not exceed 1,250 lbs—a difference of 350 lbs., worth on the average Rs 8 for an increased expenditure of Rs. 6-11-9. This would pay, but in many fields the crop is never more than 1,000 lbs., even after three waterings; its value then will be about Rs. 25 for grain and Rs. 5 for straw. Rent will be Rs. 5, ploughing Rs. 8, seed Rs. 2, weeding Rs. 2, manure Rs. 3, reaping and thrashing Rs. 2—in all Rs. 25. It is apparent then that watering even twice will not pay.

The people of Rae Bareilly are industrious, and apparently would rather work in their own fields even when they might obtain more by hiring themselves out. Further, when as is generally the case the cattle are their own, it is better to employ them even if the result will only pay half their keep than that they should be idle. The people, however, quite understand that watering is very expensive, and they abstain in this tract from the cultivation of sugarcane, tobacco, and other crops requiring much water. If canal water were introduced, the cattle thus partially deprived of employ would be profitably used in growing sugarcane, carting fuel and manure, ploughing more land. At present hardly any sugarcane and little tobacco are grown in the district, the main reason being apparently the scarcity of water.

No permanent embankments of the rivers have been made, and the tanks made by the Bhars are not so numerous as in Partabgarh. The estates of the different land owners are a good deal intermixed, and the more intelligent of them give this as a reason for their inactivity. The Sai and Naiya rivers have high steep banks, and in many places might be embanked with great advantage to the surrounding crops. The Oudh Government in 1858 issued a circular containing advice and instructions on the subject.

Some very interesting statistics on the subject of wells are given by Major Orr of Rae Bareilly. Since annexation he had constructed 20 wells for irrigation purposes up till September, 1873; their average width was $8\frac{1}{2}$ feet, the average depth to which they were sunk 44 feet, of which 19 $\frac{1}{2}$ feet were filled with water; the average cost was Rs. 277, and six leather buckets could be used at once from each well. Of these wells seven were not sunk to the spring, and would not probably irrigate more than six acres of ground each, the other 13 would irrigate 15 acres each—in all 237 acres, or say 200 acres. The rent

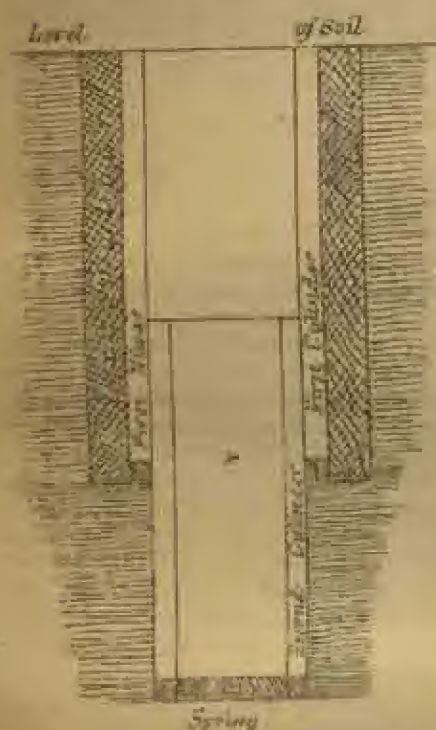
of this land might in the course of some years be raised from Rs. 5 to Rs. 8 per acre in consideration of the supply of water, the receipts then would be Rs. 600 per annum or 11 per cent.; but making allowance for the proportion of failures of wells which fall in, and for the accumulation of interest before the rents are raised, the landlord would consider himself fortunate if he got 7 per cent. These wells are made without start, and at least 2 per cent. would have to be deducted from this sum for repairs and replacing fallen wells by new ones. On the other hand, this deduction should be more than counterbalanced by the increased security from bad debts which the landlord attains. A masonry well saves the crop from drought, and the rents are paid up even in dry seasons. On the whole, a prudent and careful investor in irrigation wells should expect 7 per cent. for his money, and as he can get 10 or 16 per cent. by loans to agriculturists, we need not wonder at more capitalists not being tempted into this speculation. Other points of interest may be noted. In no less than six of these wells water was reached at an average depth of 14 feet. The greatest depth at which water was met was 42 feet, the greatest depth to which the well was sunk before reaching the spring was 67 feet. The average cost of a six pur well would appear to be Rs. 9 per cubit of masonry, being cheaper than in Lucknow.

Construction of masonry wells.—A site having been chosen, a circular excavation or 'dabai' is commenced of a diameter considerably larger (for convenience of working) than that of the intended well. This excavation is carried on until the moist nature of the earth reached, shows signs of water being near. The 'niwâr' or circular rim of wood of the proper size is then lowered down and placed on the ground and on this as a foundation is commenced the brick-work or 'girga' of the well which in the first instance is only raised to a certain height, so as to weight the niwâr and cause it to descend as afterwards explained. The excavation is then proceeded with, but now within the cylinder or girga just constructed, and the niwâr, with the brickwork resting on it having no longer a support, sinks to the extent of the depth excavated; at the same time the water, which generally at this stage of the work oozes out plentifully, has to be constantly drawn away. The excavation continues and again the niwâr sinks, and thus the operation is repeated until at last the spring or mûla is reached, when it only remains to complete the brickwork resting on the niwâr, raising it to the level of the upper soil.

From the above description, it will I hope, be easily seen how much the cost of construction of wells depends on the nature of the soil to be traversed before reaching the spring. We will suppose that two wells of equal dimensions have been built, either in the same village or in different localities. We will also suppose that the spring in each was found at an equal depth, and that the bricks employed in the construction of these two wells were of the same dimensions and cemented with mud. Still under conditions so similar the cost of construction may widely differ. In the one instance the soil excavated may have been of clay nearly throughout, and the brick cylinder may have been made to sink without any difficulty; in the other instance, the soil may have been excavated under very great difficulties for sand, or sand partaking more or less of the nature of quick-

and may have been encountered, thus rendering the sinking of the brick-work a difficult and, in many cases, a dangerous operation, necessitating great precautions and of course additional expense. In one of my villages, 'Jahana Sherki,' in a well under construction, the girgas had been lowered to a considerable depth, when suddenly it sank into quicksand, and was thrown so much out of the perpendicular that it was damaged beyond remedy, and the work could not be continued. Again, in another village, 'Uani,' a large well was being constructed, the girgas had nearly reached the spring when its further progress was arrested by the *niwar* resting on one side on a projection of *kankar* rock. Fortunately in this case, the brick cylinder remained in a vertical position, but it was with the utmost difficulty that this obstacle was removed, and the work brought to a successful termination, but of course under great additional cost.

In some cases it happens when sand prevails to a great extent, that before the spring is reached, and consequently before the brick cylinder has been completed to the surface of the upper soil, that the earth above the cylinder shows large cracks, indicating a tendency to fall inwards; to avert this danger, all attempts to sink the girgas down to the spring are abandoned, and the brick-work to the upper level of the ground is completed with all despatch. This done, a second '*niwar*' is laid down, smaller of course than the one first employed, and on it another girgas is erected and sunk, as before explained, to the spring; such a well is styled a 'do-band' or double-walled one. Here the cost is nearly double to what it would have been had there been only a single cylinder, whilst at the same time the capacity of the well for yielding water in a given time is lessened from the fact of its diameter being decreased through a great portion of its depth, for of course fewer puns can be employed.



Besides the above there are other though minor circumstances which affect the cost of wells. For instance, the mud suitable for making bricks may be at a greater or less distance from the site of the well, necessitating a greater or less amount of cart in the transit of the bricks; the same may be said of the wood for feeding the brick-kiln; it may be obtainable at a

distance from the latter as in its immediate vicinity. Finally the costs will differ according to the bricks employed; *ceteris paribus*, a well constructed with the common thin brick, will cost more than one built with the thick or 'firohi' brick. One point it seems to me, it is most important to consider in the valuation of wells, and that is whether they have been sunk down to the spring or 'infield' or not. For it is evident, that whatever may have been the respective costs of (say) two wells of equal dimensions, the one fed by a spring will be more valuable than the other, which only holds water by filtration; for the latter will be quickly exhausted when worked for purposes of irrigation, so that the actual cost of construction of a well does not always represent its real agricultural value."

Taqavi advances and local improvements.—Taqavi advances are made by Government at a low rate of interest, 6 per cent., to defray the cost of agricultural improvements. During the seven years (1868-74), 127 wells and 10 embankments were constructed at a cost of Rs. 20,250, an average expenditure of Rs. 4,170 per annum, and an increase to the irrigating facilities of the district of 18 wells. In addition to these, however, 65 wells at a cost of Rs. 11,825 were made during the years 1873-74 at the private expense of the owners.

We may say, then, that 50 wells per annum are made, watering perhaps 600 acres, and at a cost of Rs. 10,000. The rent-roll of the district amounts to about Rs. 27,00,000; it does not seem sufficient that the people only invest $\frac{1}{10}$ of the incomes drawn from the land upon its permanent improvement.

Prices and farming prices.—The general subject of prices need hardly be touched upon. They have risen, but there are no exact statistics exhibiting to what extent. The return of prices called for by the Secretary of State from 1861 to 1870 is subjoined. It is however very inaccurate. Paddy is entered at 31½ sers in Sultanpur for the ten years, it cannot therefore have averaged 31½ sers per rupee in Rae Bareilly, the adjoining district. Wheat is entered at 17½ sers per rupee, and in Sultanpur at 21½, the latter seems correct. On further testing the return by individual years, there seems still more reason to doubt its accuracy. In 1868, the year of scarcity, the average price of wheat is entered at 10½ sers per rupee; but on taking the monthly returns from the official Gazette, the average from July to November, the season of highest prices, comes to 11½ sers per rupee, and the year's average would be nearly 13 sers. Another and more trustworthy table prepared for the settlement department gives the price of wheat for the seven years (1855-1862) as averaging 26 sers per rupee, gram 20½, rice 23½. According to this return arhar, peas, and barley—being 25, 26, and 22 sers per rupee respectively—are the cheapest grains; the maines are not as abundant or so cheap as in northern India. Annual averages are however very deceptive. In 1873 for instance, the average price of ahar was 20½ sers for the rupee, but during the last four months of the year it was about 15 sers, and there was considerable scarcity.

This return does not include the cheapest grains—koda, munda, and sirwan,—the latter of which at any rate is very extensively grown in the district. The earliest fields of sirwan ripen about the 5th April, and from

Famines.—This subject is treated at length under other district headings, particularly that of Kheri, Bahraich, Lucknow. There is nothing noteworthy about Rae Bareilly in this respect. Its communications are not so good as those of some other districts, having no railway and only 56 miles of water communication along its outer border. On the other hand, its masonry walls afford it a greater insurance against famine, its drainage is superior to that of other districts, it suffers comparatively less from floods, and its area of artificial irrigation, being it is alleged so much as three-fourths of the whole, absolute famine ought to be almost unknown. Great scarcity from a deficiency of rainfall in October for the rice, and in January for the spring crops, is common enough. On the average in five years out of ten the rains in October and January are so scanty as to be of no practical value. The average rainfall is as we have seen 35 inches, about the same as Lucknow; the rains were specially deficient in 1864, 1868, and 1873. In those years the rainfall was respectively 22, 19, and 41 inches, but the distribution was bad, the September-October rains were deficient, and the consequence was that in 1865, 1869, and 1874 there was very considerable scarcity, approaching to famine, in 1869. No special measures were called for, and the people were employed on the district roads. A brief abstract of the Rae Bareilly famine and scarcities viewed historically is given compiled from official records:—

All agree that there was a very severe drought and famine in 1784-85 A.D. In Partabgarh coarse grain sold at seven annas for the rupee; it lasted for nine months. Dr. Young says that this famine is often alluded to as the "akāl chūlās" in allusion to its recurring every forty years. None of the reports show that any scarcity occurred in 1824, and so it can only be considered an odd coincidence that the saying is countenanced by the scarcity of 1864-65, when wheat flour sold in Partabgarh for eight, seven, and six annas for the rupee. There seem to have been seasons of scarcity in other years, as for instance in 1770 A.D. and in 1810 A.D., but no actual famine occurred comparable with that of 1784. In 1767 and 1816 frost greatly injured the crops. The rains were average in 1837, when famine attacked the North-Western Provinces. The Rae Bareilly report states that there was a severe drought and famine in 1769-1770. The Sultanpur authorities mentioned the following prices as ruling in 1784, differing from those quoted above in Partabgarh.

Wheat	...	...	...	12	Sers.
Gram	...	...	...	10	"
Rice	...	...	...	12	"

The following have been the prices current in annas for rupees:—

Articles.	Year.							
	1856.	1857.	1858.	1859.	1860.	1861.	1862.	Average.
Wheat	28	34	20	25	29	34½	28	26
Gram	26	29	21	30½	30½	30	23	29½
Rice	20	23	23½	23	26	24	31	23½

It appears from the above that the famine of 1861 did not affect Rae Bareilly.

Food.—The food of the people is the same as that consumed throughout the rest of Oudh. Moth, or peas pottingo, and barley bread, or cakes made of barley and gram mixed, form the ordinary bill of fare. There are generally two meals in the day, at noon and at sunset; but if the people are very poor, they content themselves with one meal at sunset and a little of what is left served up cold the next morning and called *basi*. *Sanwān* and *kodo* are largely consumed in the rainy season. Rice and the milnees are less used than in northern and western Oudh. Three quarters of a *ser* is reckoned a meagre allowance, and *arhāl pāo* or ten *chhatāks* a famous allowance of the grains above alluded to. This subject is dwelt upon at length in the *Sitapur* and *Kheri* articles.

The following are the average prices of food grains in Fatahpur, the adjoining district from 1830 to 1850, a period of 21 years:—

Wheat	...	...	...	22	seers per rupee
Gram	...	...	...	22	" "
Barley	...	...	...	20	" "
Peas	...	...	...	22	" "

In 1837, the year of famine, the average price of barley was 24 seers.*

Fisheries.—"The Collector of Rae Bareilly considers the destruction of all sorts of fish as considerable, the principal seasons for fishing being in the hot weather and during the rains. In the former the big fish are mostly trapped; during the latter the smaller fish are more extensively caught than at other seasons of the year. The smallest size of the mesh of nets employed is from a quarter to two-third of an inch. The difficulties in regulating the size of the mesh of nets consists in the natural dislike and prejudice of the rustic population against any innovation whatever in the implements for carrying on their craft, so he deprecates such and gives no opinion as to what size he considers advisable. The fry of fish, he observes, are not sold separately from the fish in this district, and therefore the prohibition of the sale of the fry would be superfluous. Large fish are sold at from three-fourths to one anna, small ones at one quarter to half an anna per *ser*."—Para. 253, *Francis Day's Fresh Water Fish and Fisheries of India and Burma*.

The following is from the settlement report:—

Manufacture.—Some years ago the idea that salt manufacture in Oudh could compete with the imported article prevailed sufficiently to induce the Imperial Government to sanction the experiment of opening legalized local works. The following statistics show how erroneous was the idea, how complete has been the failure. The manufacture of salt was commenced in this district in pargana Panhau† in March, 1870, and

* "Kitchin's Statistics of District Fatahpur."

† Now in Unao.

continued to the end of the rainy season. The total quantity manufactured was mauls 24,982, of which were sold 23,666, destroyed by inundation 1,317. The sale of this salt took no less than sixteen months i.e. from April, 1870, to July, 1871, and it sold for very much less than its cost,—in fact, a large quantity could only be cleared by letting it go on payment of the Government dues only, which here are Rs. 3-2-0 per maul, viz. :—

Duty	...	...	...	Rs.	3	0	0
Cesses for cost of estate	...	...	...	"	0	1	0
Landlord's royalty	...	...	...	"	0	1	0
					3	2	0
Total Government dues per maul					3	2	0

" *Its cost.*—Salt cannot be manufactured in this district at less than 12 annas per maul. In some part of the Delhi division superior salt can be produced for from two to three annas per maul; the cost of carriage and other incidental charges to Cawnpore being nine annas per maul. In the Rae Bareilly bazars the following are at present the prevailing retail prices of salt per maul :—

					Rs.	a.	p.
Kala (black)	...	...	...	...	12	0	4
Sindhur	...	...	...	...	3	14	3
Lāharī	...	...	...	...	2	0	0
Katla	...	...	...	...	2	2	5
Nāh (salimbā)	...	...	...	...	5	0	0
Gorāl from 8 to	...	...	...	...	0	11	5

—The fact that the local product did not fetch on the spot what its manufacture cost, over and above Rs. 3-2-0, and in some cases only Rs. 3-2-0 per maul, with such prices for the imported article prevailing in the bazars, shows how mistaken was the idea that occasioned this profitless endeavour; but it is to be hoped that this failure will put an end to lamentations about the destruction of a flourishing manufacture and the serious loss entailed thereby on landed proprietors.

" *Trade.*—Of trade there is not much, of manufactures there are none, with the exception of the making of brass and copper utensils at Bhagwanpurgar.*

Weaving for local consumption is also carried on. A statement is given of the amount of the sales at the different bazars and fairs in the district, and further on a return of the amounts of salt and saltpetre said to have been manufactured during the native sale. Both these returns, however, must be received with caution, as they have been compiled from the statements of chaudhris and patwāris, and not from any systematically prepared returns."

* Coarse globular glass bottles used for holding Ganges water are made near Irāma.

The value of exports and imports in the year 1873 in district Rao Bareli is exhibited as follows :—

Exports.			Imports.		
Article.	Quantity.	Value.	Article.	Quantity.	Value.
		Rs.			Rs.
Gur ...	17,515	22,922	Cotton cleaned ...	95,971	2,34,803
Tobacco prepared ...	9,044	8,520	Edible grains ...	...	2,843
Do. in leaf ...	561,520	54,134	Salt ...	1,164,510	20,967
Wheat ...	17,384	42,540	Horned cattle ...	4,822	29,210
Edible grains ...	25,075	40,883	Country silk pieces ...	...	30,423
Opium ...	119,435	1,95,000			
Oil-seeds ...	9,575	9,054			
Horned cattle ...	3,255	23,266			
Hides ...	...	3,745			
Ghi ...	...	7,190			
Metals and hardware, Native miscellaneous goods. ...	...	5,608			
		34,074			
Total ...	...	4,46,171	Total ...	...	5,02,720

Detail of Roads.

Number.	From.	To.	Metalled or unmetalled	Length in miles.
				Miles.
1	Rao Bareli and Dalmian	Patchpur	Metalled	17
	Ditto	Unao	Unmetalled	24
	Ditto	Alahabad	Ditto	14
	Ditto	Partabgarh	Ditto	10
5	Ditto	Sahasgarh	Ditto	3
	Ditto	Fyzabad	Ditto	23
	Ditto	Lucknow	Ditto	21
	Ditto	Haidargarh	Ditto	28
	Ditto	Halepur	Ditto	22
10	Lalganj and Hathrasganj	Haidargarh	Ditto	40
	Dalmian	Itahar	Ditto	18
	Dighajiganj, via Bachhrawan	Parwa	Ditto	16
	Itahar	Parwa	Ditto	8
	Ditto	Bakoor	Ditto	12
13	Chandaulker	Unao	Ditto	24
	Ditto	Sahau	Ditto	10
17	Lucknow and Haidargarh	Sahasgarh	Ditto	13
			Total miles.	339

The following is an extract from the official route-book —
ROADS.

- A.—*Road from Futehpur on East Indian Railway, to Fyzabad.*—The part of this road lying within the Rae Bareilly district is from Rālpur on left bank of the Ganges to Haidargarh, district Para Banki, by Lalgunj and Bachhrāwān—all in Rae Bareilly district. This part of the principal road above named is 45 miles in length, and the stages are Lalgunj, 12 miles from Rālpur, Gurbakhsinganj 10 miles further, and Bachhrāwān 14 miles. The rivers are Matra and Sai, both unbridged. There are four nālas on this road.
- B.—*Bachimpur station, East Indian Railway, to Fyzabad.*—The part of this road lying within the Rae Bareilly district is from Naubasta Ghāt, left bank of the Ganges to Haidargarh, district Para Banki, by Salon, Jān, and Inbauna—all in Rae Bareilly district. Total length of this part of the road is 39 miles. The stages are Mustafabad in Partabgarh, 3 miles from Naubasta Ghāt, Umriwān 6 miles further, Salon 10 miles, Bichhwari 9 miles, Jān 11 miles, Mohanganj 9 miles, and Inbauna 11 miles. The Sai is the only river, and it is unbridged. There are five nālas.
- C.—*From Dusūti, Rae Bareilly, and Mohanganj road to Bachhrāwān by Dighijaiganj, district Rae Bareilly.*—This road is 21 miles long, and the stages are Dighijaiganj, 9 miles from Dusūti, and Bachhrāwān 12 miles further; rivers there are none, and nāla only one.
- D.—*From Allahabad to Cawnpore, North-Western Provinces, by Lalgunj, Salon, and Bihār.*—This road passes for 48 miles throughout this district, and the stages are Jagatpur, 12 miles from Allahabad, Dikwar 13 miles further, Lalgunj 5 miles, and Bihār in Partabgarh 15 miles. There is no river, but one nāla.
- E.—*From Futehpur, East Indian Railway, to Fyzabad by Dalman, Rae Bareilly, and Haidargarh, district Para Banki.*—This road passes for 30 miles throughout this district; the stages are Katgarh 9 miles from Dalman, Rae Bareilly 9 miles further, and Dighijaiganj. The rivers are the Ganges, the Sai, and Nalya,—all of which except the first are bridged. Communication is made over the first by a ferry.
- F.—*From Allahabad to Lucknow by Salon and Rae Bareilly.*—This road passes for 52 miles throughout this district; the stages are Salon, 12 miles from last stage in Partabgarh district, Newāla, Kamāl 10 miles further, Rae Bareilly 9 miles, Harshadpur 10 miles, and Bachhrāwān 10 miles. The Sai is the only river, and it is bridged. There are six nālas on this road.
- G.—*From Futehpur, East Indian Railway, to Fyzabad by Lalgunj, Rae Bareilly, and Mohanganj.*—This road passes for 38 miles throughout this district and the following are the stages—Itāra 10 miles from Lalgunj, Rae Bareilly 9 miles further, Dusūti 10 miles, and Mohanganj 9 miles. The Sai is the only river, and it is bridged. There is only one nāla.

- H.—*From Rae Bareilly to Sahaspur.*—This passes for 20 miles throughout this district, and the stages are Purnatganj 11 miles and Jhis 9 miles.
- K.—*From Allahabad to Rae Bareilly by Marnikpur, Mehatghat, and Jagatpur.*—This road passes for 34 miles throughout this district. The stages are Jagatpur, 11 miles from Mehatghat, last stage in Partalgaoh district, and Rae Bareilly 11 miles further. The river is the Sai here (bridged.)
- L.—*From Rae Bareilly to Cawnpore by Gurbakhshganj and Bihur.*—This road passes for 30 miles throughout this district, and the stage is only Gurbakhshganj, 15 miles from Rae Bareilly.

Local measures.—There is nothing worthy of note about these. The local *mauri* of five or two *seer* is current in this district. In Dahanu a local *seer* larger than the Imperial *seer* has been current for generations. This consists of sixteen *gandas*, each *ganda* being four *Madda Sâhi pîns*, each of these weighs 270 grains, and the weight of the *seer* will be consequently 17,280 grains, the Government *seer* being 14,400 grains. Since annexation, however, the *banîns* in some places have reduced the weight of the *seer* to fourteen *gandas*; this will come to 15,120 grains, or exactly one British Indian *seer* and four *tolas*. The Shahjahanpur *bigha* of 4025 square yards is everywhere used, but local *bighas* bearing no proportion to it, supposed to be based on the same unit of measurement, are also used collaterally. The measures of length and capacity are common to Oudh.

CHAPTER III.

THE PEOPLE.

The people, their castes.—Table of area and population—Religion—Sexes—Urban population—Condition of the people—Tenures—List of taluqdars—Table exhibiting tribal distribution of property—Extracts from the settlement report regarding proprietary possessions.

The people: their castes.—Rae Bareilly is essentially a rural and a Hindu district. The population is mainly agricultural; there are hardly any manufactures except a little glass at Dalmau, coarse cloth at Jais, and such matters. The culture of the earth is the main stay of the people.

The Brahmans are the most numerous caste; they number 128,575. Then come the Ahirs 115,534, the Chamars 81,853, the Chhattis 73,320. Compared to the average of Oudh districts the proportion of high caste is larger than usual. Nor is this unaccountable. Rae Bareilly has been for centuries the seat of a Hindu authority, but little controlled by the Mussalman Lord Paramount. The peculiarities of its land tenure thence arising will be afterwards considered, here it may only be remarked that Chhattis and Brahmans naturally crowded to a country practically governed by their co-religionists.

The following table shows the population and area of the district in detail:—

District Rae Bareilly, Area and Population.

Taluk.	Pargana.	No. of villages or townships.	Area in square British annas miles.		Population.					No. of persons to each square mile.	
			Total.	Cultivated.	Hindus.	Mohammedans.	Males.	Females.	Total.		
LALAHNA.	Dahmra	...	299	223	121	128,577	6,331	72,183	78,963	145,089	479
	Buwai	...	100	114	41	64,090	1,800	32,037	28,203	63,240	372
	Khiron	...	129	309	58	24,500	1,918	22,091	29,193	28,284	371
	Total	...	594	646	220	217,167	9,049	124,311	136,359	308,670	372
RAE BAREILLY.	Rae Bareilly	...	363	371	201	189,844	12,000	106,117	106,416	212,533	374
	Total	...	363	371	201	189,844	12,000	106,117	106,416	212,533	374
DHANBADGA.	Inhamra	...	77	100	44	48,841	6,678	28,362	29,337	57,699	375
	Bachirawan	...	63	94	49	48,090	2,771	22,507	25,360	50,867	341
	Kambrawan	...	28	70	35	38,473	859	19,793	18,340	39,133	369
	Haridol	...	23	54	11	14,968	742	7,898	7,808	15,706	354
	Sinwarata	...	78	97	44	56,841	1,300	29,311	29,444	58,755	366
	Mohanghat	...	75	60	23	43,950	4,341	23,473	23,894	47,367	391
	Total	...	364	465	218	200,159	16,318	124,574	124,596	249,170	375

Area and Population (concluded).

Taluk.	Pargana.	No. of manse or townships.	Area in square British statute miles.		Population.					No. of persons to each square mile	
			Total.	Cultivated.	Hindus.	Mohans-masik.	Males.	Females.	Total.		
	Salon	...	227	220	110	100,630	10,916	60,330	60,335	120,549	283
	Parshadapur	...	60	34	39	80,861	2,186	16,534	16,412	23,057	615
	Bukha Jais	...	110	154	71	70,542	14,861	42,429	42,504	84,443	349
	Total	...	437	434	400	2,11,063	26,962	119,284	119,241	238,925	548
	Grand Total	...	1,268	1,230	687	819,330	88,766	493,070	493,601	886,536	348
	Europeans	...	...	...	...	...	...	24	22	47	
	Eurasians	...	...	...	...	...	...	20	12	32	
	Prisoners and employees in jail	...	...	...	...	...	...	240	44	280	
		...	...	...	...	...	...	493,330	493,428	986,758	

NOTE.—This is taken from the census report and differs but slightly from later calculations which make the total population 996,719, and the total area 1,347 square miles.

The Hindu religion has no special developments in Rae Barail. The principal shrines of the old district were in the Bihâr tahsil transferred to Unao, at Bakser, Patan, Bihâr. A table is given showing the principal festivals and fairs—all of which have a religious origin. The number attending them are very much understated, as far more than ten per cent. of the population appear at these festivals which occur somewhere within a day's journey of every one sometime during the year.

Detail of Fairs.

Name of place.	Number of persons by whom attended.	Amount sold	Name of month in which held.	Remarks.
Balharapur (Kahoran)	10,000	2,117 0 0	July	7
Barail (Muharram)	10,000	350 0 0	Muharram	6
Ditta (Dussehra)	10,000	940 0 0	October	8
Dalman (Dussehra)	800	38 4 0	May	9
Ditta (Dussehra Jeth)	1,000	240 0 0	June	4
Ditta (Dussehra Kade)	1,000	180 0 0	October	8
Ditta (Muharram)	6,000	220 0 0	Muharram	2
Ditta (Kartik)	1,000	2,120 10 0	November	3
Tintandi (Sahat Sayad Siller)	1,000	240 0 0	May	1 night.
Hittargon (Anandi Datta)	1,000	20 0 0	Ditta	2 hours.
Hardipur Samath Choudi Lal)	2,000	10 0 0	March	2
12 fairs, Total	91,200	22,735 2 0		

The only interesting one is that of Kakori or Kakoran at Sadāundpur in the Dalmian* parāna. Kakori was it is alleged the brother of Dāl, the Bhār king of Dalmān, who incurred the wrath of the Sharqi sovereign of Jaunpur by demanding the daughter of a Musalman in marriage. It is worthy of inquiry whether this festival is a mere instance of hero worship, or whether Kakori represents some aboriginal divinity. According to the tale this Bhār prince is the only eponymous personage whose celebration attract any crowds. A clan called Bhārotia, said to be a sept of the Ahir, continues to pour oblations of milk on the tombs of the Bhār chiefs, Bāl and Dāl, at Bareilly and Dalmān, and the women of the clan, in mourning for these ancient chiefs still refuse to wear the common lac bracelets which are the usual ornaments of the sex.

Urban population.—The Urban population is very small; there are only four towns, with a population of above 5,000.

Bār Bareilly	7,000	} both adjoining each other, 17,504.
Ikhityarpur	6,000	
Dalmān	5,500	
Balmi	5,100	
Jala	11,000	
	<hr/> 34,600	

A town called Kunes entered in the census tables as having a population of 4,804 is merely a collection of separate villages thrown together in the Government revenue records. The urban population is therefore 3.5 per cent. Besides the above there are 58 large villages, with a population of from 2,000 to 5,000.

The following is from the settlement report :—

Condition of the people.—The low caste cultivators are very poorly off. They live almost entirely on the inferior grains of the kharif crop, the more valuable rabi going to pay the mahajan, for nearly the whole of this class come under advances to the village mahajan both for their food and their seed, and make over the crop to him. They enjoy only a bare subsistence, for the usual rate of interest demanded is 50 per cent. at the harvest. Last year, 1870, grain being exceptionally high at the time of rabi sowing as the year before had been one of short crop, the mahajans refused to advance seed on the usual terms, and they were arranged on the basis that the cultivator was to pay back at the harvest one and a half times as much grain as the then market price of the seed furnished would buy when the harvest was reaped.

With all this these people are as improvident as their betters, and when a plentiful harvest puts something in their pockets, they spend it at once in a marriage or something of the kind.

Since 1871 in the spring of which year the hail caused so much damage, the seasons have been most indifferent for the small cultivator who is now more or less reduced to poverty. This year's spring crops, however, have somewhat strengthened his position, and owing to the good prices realized at the harvest time have improved his condition. To the above must also be added a fair mahua crop and an abundant mango crop.

* See article Dalmān.

Besides bad seasons the cultivator has for the past five years suffered much from cattle disease, which annually visits some part or other of the district. Cattle disease is just now raging in the villages on the Sai. No precautions are taken against the disease; about a third of the cattle attacked escaped. In 1874, land which had been fallow for two or three years has been again brought under cultivation. Sugarcane and garden crops are on the increase, but wheat does not seem to be ousting barley or peas; jathun dhān is more extensively grown of late years. Poppy and jethwa sūwān are much more extensively cultivated, and the custom is spreading of transplanting the makra or mindwa crop instead of sowing it. This custom ensures a more plentiful and a much earlier crop, but it is dependent on well irrigation till the rains commence.

The rate of interest in the district is nominally 24 per cent. per annum, but the poorer cultivators pay considerably more. Mortgages of groves, air lands, and of shares in patildari villages are very common, but sales are not so. Interest I think had a tendency to fall some years ago, but the hard times have caused it to rise again.

I regret to be obliged to state that nearly every *asāmi*, who within the last six years has constructed a pakka well in my neighbourhood, has been ruined or next to ruined.

With reference to weaving, I am informed that the weaving of finer cloths, which were formerly in great demand, has almost entirely stopped, but the coarser cloths are still manufactured as generally as formerly, not only for the local markets but also for exports. This industry, however, is I think, doomed, especially now that English cloths are becoming so common and so cheap, and are being so generally used at the dye factories.

Within the last four or five years the price of plough-bullocks has risen about 75 per cent., there is however no scarcity of bullocks, for the cattle bazars continue well supplied, but owing to the high prices, the mahājāns ruinous interest, and the frequent recurrence of the cattle disease, cultivators possess very inferior draught animals, which, with hard work and insufficient fodder, are not likely to improve in their hands.

Tenures.—It is impossible to do more than to indicate the features of property in this district, for the settlement and census report, which are the main sources of information, concerned themselves solely with the old district, which differs entirely from the new one. Of the 1,380 square miles in the old district 422 have been taken away, and 711 square miles of new territory have been added. Still the main features of the tenures have not been much altered, the district remains taluqdarī, although the Kanhpuria clan owns a much larger portion of the new than of the old territory. There are altogether about 1,198 villages covering 1,279 square miles, the property of 100 large owners, and 537 villages covering 460 square miles, the property of about 11,000 small proprietors, mostly Bāis and Kanhpurias.

The proprietary rights in the district of Rae Bareilly are very interesting from a historical as well as economical point of view. Out of 1,735

villages in the present district, no less than 1,719 are owned by Tilokchandi Bais, viz., those of the Bai clan who are descended from the great chief Tilok Chand, who died shortly before Bābar ascended the throne of Delhi. As an historical and social fact it is strange to a degree. The immobility and stability of the Hindu system is remarkably proved by the fact that for hundreds of years this Bai and other Chhatti clans who number 75,000 in Rae Bareilly, men of the sword, too, have contentedly submitted to be ruled by about forty chiefs whose position was in itself a usurpation upon the throne, and against whom at any time the masses would have been aided to rebel by royal officers. The position of these chiefs was so assured that they have throughout treated their brethren with contumely, refusing to eat with them: because they could not boast of an ancestor who had once exercised regal or semi-regal authority.

The great proprietary clans now are the Bais in the west holding pergunas Dalman, Rae Bareilly, Sarni, Khiron, Hardoi and others, and the Kanhpuris to the east who hold Salon, Bokha Jais, Parshadepur, Mohan-ganj, Simwata.

Further, the proprietors are mostly taluqdars; 1,198 villages belong to taluqdars and 537 to smaller proprietors. Among the latter there is an extreme subdivision; great numbers of them, even two-thirds of the entire number possess on the average only ten acres of land each. On the other hand, eleven men have among them 350,000 acres, and 816,000 acres, or two-thirds of the district, are held in 62 great estates owned by 100 chiefs. A list of the great estates is given. The circumstances which have led to this absorption of land by one class, and to its distribution in minute portions among others, have been detailed elsewhere.

List of Taluqdars in district Rae Bareilly paying more than Rs. 5,000 revenue.

Name of Taluqdar.	Name of estate.	Number of villages.	Area in acres.	Government revenue.	Remarks
			A.	Rs.	
Raja Shupai Singh	... Murāman	104	40,879	44,364	
Raja Sarpai Singh	... Tiloi	72	83,086	66,307	
Raja Shaukar Baksh	... Thoiri	139	92,360	1,18,426	
Raja Bihelath Singh	... Kathgar	11	6,042	7,156	
Raja Jagmohan Singh	... Bafelaghpur	23	17,535	12,569	
Raja Bāupai Singh	... Kori Sidhanli	32	27,763	26,164	
Raja Jagmohan Singh, Kanhpuria.	... Chandapur	29	51,789	52,566	
Thakurkin Shimpai Kunwar widow of Jagad Nāth Baksh	... Simri	24	12,303	23,619	
Thakurkin Darido Kunwar	... Samarpna	44	28,787	27,963	
Chandrapai Singh	... Karkhar Sait-wala	31	24,193	28,412	

List of Taluqdars (concluded)

Name of Taluqdar.	Name of estate.	Number of villages.	Area in acres.		Circumstances affecting title.	Remarks.
			A.	Ra.		
Thakurdin Achal Kuwar	Gaura Kasthi	48	20,144	21,362		
Shankar Bakhsh	Pahra	6	4,004	10,166		
Bahadur Bakhsh	Hamin	25	10,416	8,044		
Bibi Sarafji Singh	Bathari	21	12,779	20,467		
Bishesh Singh, and Ajudhia Bakhsh.	Sarindrapur Charide.	20	17,967	19,290		
Sardar Singh	Ramipur Noh	24	16,822	21,416		Owing to his death the title has been transferred to his widow Uda Noh.
Bhagwan Bakhsh	Utraha	15	8,296	5,352		
Ratibaddar Singh	Bharauli	22	12,421	17,031		
Jagmohan Singh	Motipur Charide along Deogana.	13	4,297	4,251		
Anand Kuwar, widow of Sam-bhar Singh.	Uda	6	3,000	4,432		
Sahj Mangal Singh	Shahmanu	28	27,725	25,200		
Hiratan Singh	Pindhara	7	7,321	4,480		
Thakurdin Qadun Kuwar	Naradipur	21	10,418	17,162		She having died, the proprietaryship has been transferred to her widow Uda Noh.
Mahipal Singh	Rara	6	4,449	4,707		This taluqdar pays less than Rs. 3,000, but as he holds a record his name has been recorded.
Indr Pratap Singh	Siwan	16	11,967	13,117		
Mir Fakir-ul-Hameed	Bihaura	10	5,969	5,492		
Zulfikar Khan and Kuram Ali Khan Mahabat Khan and Asad Ali.	Bahriman	17	9,246	7,371		
Abdul Hakim Khan and Mohammed Zamir Khan.	Amfara	23	12,894	13,755		
Fateh Bahadar Khan	Bahwa	11	4,312	4,181		
Sulaiman Ahmad	Attabad	16	6,140	7,010		
Raja Bahadur Narayan Meharji.	Shankarpur	14	4,010	7,372		
Umrao Rao, son of Gauri Shankar.	Naradipur	9	6,742	9,272		This taluqdar having died, the proprietaryship has been transferred to his widow Jagrati Kuwar.
Fyzee Shahdeo Singh	Badri Ganeshpur.	16	8,448	9,226		
Captain Gulab Singh, Sardar Aurk Singh, Sardar Narain Singh.	Bela Bihra	22	24,251	29,476		
Major A. P. Orr	Lokurari	12	17,102	20,160		

Statement showing the number of manzars held by different castes with the area and Government demand.

Caste.				No. of manzars.	Area in acres.	Government Jama.
Chhattal	—	—	—	134	115,356	1,41,491
Musahars	—	—	—	147	87,312	39,555
Brakman	—	—	—	65	34,309	38,764
Kayath	—	—	—	98	31,378	36,637
Bhat	—	—	—	2	643	791
Bikh	—	—	—	3	1,647	1,847
Diddar	—	—	—	2	9,314	2,470
Karnal	—	—	—	11	11,785	15,106
Maria	—	—	—	1	1,000	2,234
Kalwar	—	—	—	3	3,179	3,376
Kahle	—	—	—	—	361	368
Alur	—	—	—	1	603	812
Pai	—	—	—	1	225	290
Hinda Fajira	—	—	—	9	3,312	2,144
Government	—	—	—	9	4,613	4,129
Total	—	—	—	337	210,565	3,50,461

This does not include the taluqdari villages.

The ensuing remarks and tables are borrowed from the settlement report of the old district and are not correct to the letter if applied to the present district, for which it has not been possible to prepare returns.

Number of proprietors in the district.—A consideration of the statistics given below, shows that in eight parganas of this district there are 1,152* proprietors of 5,281 acres of land, of which 3,270 only are cultivated, and 2,045 are irrigated. They pay a revenue on this land Rs. 8,289 which gives per acre,—

				Rs.	s.	p.
Total area	—	—	—	1	9	3
Cultivated	—	—	—	2	0	7
Irrigated	—	—	—	3	4	2

The statistics of the seven parganas made over to Unao could not be compiled in time for this report, but it is believed that in them the number of proprietors of very small estates is very large indeed. The above number of 1,152 are men who hold engagements direct from the State, and it does not include under-proprietors† of any shade or denomination. On the other hand, sixteen persons own between them 311,000 acres, one owns over 40,000 and another is proprietor of over 92,000 acres. In the

* These have shareholders also.
† Of whom there are 3,071.

latter estate nearly 47,000 acres are cultivated and 33,000 irrigated whilst the Government demand is Rs. 1,18,727, giving per acre—

On total area	...	...	...	Rs. a. p.
" cultivation	...	...	...	1 1 7
" irrigated area	...	...	...	2 8 8

Statement showing the number of proprietors and the area of their estates in the parganas Bareilly, Dalmiya, Khatwa, Surend, Haidarganj, Kumbhram, Buchkrisna, and Hurdol.

Proprietors of less than	Number of proprietors.	Area.	Revenue.	Rate per acre on total area.	Remarks.
Acres.			Rs. a. p.	Rs. a. p.	
10	1,157	8,881	8,239 4 8	1 9 2	
20	464	8,859	10,250 9 0	1 7 11	
30	257	8,441	8,717 3 0	1 3 8	
40	152	8,775	7,881 15 0	1 6 4	
50	101	4,554	6,767 11 0	1 5 3	
60	101	3,081	7,848 4 0	1 3 7	
70	54	3,447	4,647 12 0	1 3 7	
80	35	4,140	8,395 11 0	1 3 7	
90	20	3,448	3,637 2 0	1 0 10	
100	20	3,687	4,616 1 0	1 4 0	
150	160	22,568	27,628 9 0	1 2 7	
200	62	14,945	18,874 8 0	1 4 2	
250	28	9,787	12,038 6 0	1 4 1	
300	18	4,155	8,429 1 0	1 3 6	
400	11	6,573	8,772 1 0	1 3 0	
500	8	5,764	8,395 12 0	1 3 1	
600	12	5,781	12,904 6 8	1 5 1	
700	7	8,024	8,796 0 0	1 7 4	
800	4	9,012	6,310 0 0	1 0 9	
1,000	21	27,094	32,889 10 0	1 3 2	
2,000	9	20,812	25,762 10 0	1 4 5	
3,000	4	13,186	12,809 8 0	1 0 0	
4,000	3	8,558	15,121 0 0	1 7 2	
5,000	4	21,848	22,933 8 0	1 5 4	
7,000	3	13,227	22,444 12 0	1 6 0	
8,000	...	...	...	...
9,000	2	24,889	20,882 12 8	1 2 8	
10,000	1	8,582	8,130 0 0	2 10 8	
20,000	10	134,693	1,09,000 0 0	1 4 8	
30,000	8	121,422	1,17,486 0 0	1 3 0	
40,000	...	...	...	...
50,000	1	40,837	55,037 0 0	1 4 7	
60,000	...	...	...	...
70,000	...	...	...	...
80,000	...	...	...	...
90,000	...	...	...	...
1,00,000	1	22,345	1,18,725 14 8	1 6 7	
Total	2,787	784,192	8,12,511 14 8	1 4 4	

The following is a statement of proprietors showing their possessions according to estates :—

Name of proprietors.	Number of villages.	Area	Revenue			Remarks.
			Rs.	a.	p.	
Bais, Titoharhari	779	4,45,998	5,71,148	1	0	
Amethia	118	72,394	1,29,016	0	0	
Kachharia	11	7,350	9,586	9	0	
Brakum	109	66,125	36,830	4	0	
Moudhoo	152	79,432	22,841	0	0	
Hongall	12	5,810	8,911	0	0	
Kiyath	66	29,993	26,029	4	0	
Jurwar	37	24,516	22,418	7	0	
Khattel	39	24,347	21,544	0	0	
Sikh	45	33,994	29,389	12	0	
European	30	25,681	24,764	0	0	
Government property	6	2,427	2,802	0	0	
Parwar	2	2,200	2,904	0	0	
Bongali and Bhadar	2	2,514	2,678	0	0	
Agarwal	2	299	725	0	0	
Kath Bole	1	230	453	0	0	
Chandhu	2	1,043	1,501	0	0	
Kachhwa	4	1,377	1,848	0	0	
Karnal	19	14,060	20,870	0	0	
Kalwar	2	9,178	5,378	0	0	
Tell	2	1,078	1,331	11	0	
Pel	1	238	300	0	0	
Hima	16	6,091	7,372	0	0	
Ahis	3	1,636	2,043	0	0	
Qandala	3	1,001	1,900	0	0	
Loth	1	688	834	0	0	
Bombard	1	5,812	7,252	0	0	
Peet Bheek Shikhi	1	154	283	0	0	
Hagrabani	...	77	170	0	0	
Bhat	1	248	260	0	0	
Murdo	71	6,319	5,394	0	0	
Total	1,482	8,61,289	10,65,598	0	0	

* Proportion of entire district held by taluqdars.—Out of the total number of villages of this district amounting to 1,482, there belong to taluqdars 1,029.

* Of these latter there have been decreed in sub-settlement—

Entire villages	...	...	...	...	...	...	864
Portions of villages	...	...	...	...	...	...	9

* And there have been given on a farming tenure 12, viz :—

2 at a ten per cent. and less share of the gross assets.

3 at fourteen to twenty per cent. and less share of the gross assets.

1 at over twenty per cent. and less share of the gross assets.

"The gross assets of the estates of taluqdars have been estimated at Rs. 15,71,191, and of the portion decreed away from them as above Rs. 1,09,417.

Of which sum Government takes	...	...	...	...	55,963
The taluqdars take	...	...	...	...	56,472
The old proprietors take	...	...	...	...	17,547
Total					109,417

"Eleven hundred and forty-four persons are recorded as holding shares in these assets, which gives an average of Rs. 24 per annum for each recorded shareholder. In other words, the share of the assumed profits of their own villages absorbed by the old proprietors holding on a sub-settlement tenure and on farming leases is 56·41 per cent. to a share of 49·59 per cent. awarded to taluqdars.

"Altogether 10,623 claims to subordinate rights, excluding sub-settlement of all kinds in taluqas, have been preferred in this district, of which 4,675 related to sir and nankar.

231	"	to shankalp.
5,619	"	to all other claims.

"Of these three hundred and thirty-one claims to shankalp, 161 were decreed.

"Shankalp kushast is a pure muafi tenure given by taluqdars, and therefore liable to resumption by them at regular settlement. Grants by shankalp were probably in existence long before the word taluqdar was invented.

"*Original shankalp.*—They were originally grants of land, money or property of any kind, made to Brahmans of esteemed holiness by pious or superstitious persons. A ceremony has to be gone through which is called kushast, from the fact of grass being placed on the grantee's hand during it, and a formula was repeated from which the grant took its name of shankalp.

"*Enormity of resuming a shankalp.*—To resume a grant of shankalp is by the Hindu religion, the deadliest of sins; and is visited by transformation in a future state into a worm in the nethermost Hindu hell, the nearest approach to which state of existence is in this world, the life of a maggot in an unclean place whatever that may be like. The natives have a story of a raja who in knocking down some mud buildings, to clear a site on which to build a place, was on the point of destroying the nest of a bird, which was endeavouring to rear some young ones, and who in the agony of her despair, threatened to drop one grain from out of some grant of shankalp made by the raja into his food, to the end, that by eating it he might commit the unpardonable sin. It is to be hoped that the raja spared the nest, and escaped the punishment.

"Of the 5,619 other claims, which include claims to groves, grazing lands, jungles, waste, wells, village sites and proprietary dues, 3,466 were admitted and 2,153 were dismissed or withdrawn."

CHAPTER IV.

ADMINISTRATION.

Administration—Thanas—Police—Crimes—Accidental deaths—Revenue and expenditure—Education—Post-offices.

Administration—The administration is in the hands of a deputy commissioner, aided by one or more assistant commissioners, three or four Native or European extra assistant commissioners, four talukdars and seven honorary magistrates. The arrangements of the police stations, the strength and cost of the police are given in the following tables.—another exhibits the increase of crime and of their duties during the last five years and a third shows the accidental deaths and suicides. The number of both these in 1871 is unusually large, the season was one of heavy rain and consequent floods, many people were drowned, others crushed by falling walls.

Statement showing the population of thanas.

Name of thana						Population.
Hau Narell	...	...	...	...	...	107,178
Bakhrāwān	...	...	...	...	...	94,309
Mahāganj	...	...	...	...	...	119,674
Ingāhāganj	...	...	...	...	...	122,549
Gharāhāganj	...	...	...	...	...	81,543
Laharj	...	...	...	...	...	150,951
Man	...	...	...	...	...	89,733
Jagatpur	...	...	...	...	...	97,519
Bahān	...	...	...	...	...	120,371
Total						992,532

Statistics of the Police for 1873.

	Total cost.	No. of Europeans and European officers.	No. of Native officers.	No. of Constables.	Accompanying strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to Magistrates.	No. of complaints returned.	No. of acquittals.
Regular police	71,794	4	79	320	...	1 to 5.58	1 to 2,168	1,804	8,071	1,811	1,238	274
Village watch	95,567	—	—	3,243	...	...	...	...	...	...	...	...
Municipal police	2,528	—	5	10	...	...	...	...	...	...	...	...
Total	1,69,889	4	84	3,563	3,743	...	...	1,804	8,071	1,811	1,238	274

Crime Statistics.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	3	3	15	6	7	6	4	3	4	...	3	4
Culpable homicide ...	6	...	6	6	5	6	4	4	3	3	3	5
Insult ...	1	1	3	3	...	...	1	...	3	1	...	...
Robbery ...	8	10	14	25	21	21	5	4	5	5	3	3
Rioting and unlawful assembly,	31	17	23	44	35	10	23	13	17	30	24	9
Theft by house-breaking or												
house-trespass.	2672	3414	4283	5033	5125	7064	61	118	231	167	121	220
Theft simple ...	825	1175	1696	1359	1870	1210	148	181	270	325	340	173
Theft of cattle ...	34	53	97	103	136	243	5	17	54	16	23	47
Offences against coin and												
stamps.	4	11	5	10	11	4	...	5	2	2	4	4

Memo. of accidental deaths.

	Suicides.		By drowning.		By snake bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867 ...	...	...	94	90	33	33	...	...	30	27	25	16	304	166
1868 ...	...	...	73	30	31	31	...	2	4	7	23	18	190	143
1869 ...	...	...	110	111	12	36	3	1	6	79	35	215	190	190
1870 ...	4	22	102	102	31	31	7	2	24	16	27	17	361	314
1871 ...	34	27	86	87	25	41	...	8	93	91	63	23	341	381
1872 ...	34	65	143	137	20	38	1	1	12	8	73	21	383	343

Revenue and expenditure.—The revenue of 1872-1873 is shown in the following table; it will appear that the land revenue constitutes 89 per cent. of the whole, and the landowners pay four-fifths of the income-tax besides. The income tax is no longer collected. In 1873 it was assessed upon 306 persons and yielded Rs. 15,452; of these 163 were landowners, and paid 12,517 or above four-fifths. Eleven lawyers paid income-tax and 118 money-lenders, while nine persons paying Rs. 105 represented the wealth acquired by trade and manufactures among nearly a million of people. The expenditure does not call for comment; it amounts to Rs. 1,61,038 or 12 per

Education.—The progress of education in this district is a question of such vital interest to the people generally, and to the Government in particular, that the statistics given on the following page will not be out of place. The average of pupils to population could not well be lower than it is at present in this district.*

Return showing number of boys learning English, Hindi, Persian, and Urdu languages.

Pargana.	Number of schools.	Number learning Eng- lish.	Number learning Hindi.	Number learning Pers- ian.	Number learning Urdu.	Total.	Number of Govern- ment school- houses.				Remarks.
							Masonry.	Sanctified by Govt.	Number of school houses on rent.	Number of school houses without rent.	
Anglo-vernacular Schools.											
Rae Bareilly high school	1	103	30	25	103	103	1	—	—	—	—
Fort branch No. 1	1	23	40	—	40	40	—	—	1	—	—
Bazar branch No. 2	1	—	30	7	34	34	—	—	1	—	—
Keerpur branch No. 3	1	—	26	16	26	26	—	—	1	—	—
Total	4	126	106	108	253	253	1	—	3	—	—
Village Schools.											
Daudia Khora	3	—	51	—	40	70	—	3	—	—	—
Ghatampur	1	—	30	—	34	34	—	1	—	—	—
Bhagwantnagar	1	—	14	—	20	40	—	1	—	—	—
Bihar	—	—	—	—	—	—	—	—	—	—	—
Patan	1	—	13	—	27	50	—	—	—	—	1
Patan	1	—	17	—	20	40	—	1	—	—	—
Magrayar	2	—	34	—	37	103	—	3	—	—	—
Khirwa	4	—	53	—	151	209	—	—	3	2	—
Saraul	5	—	120	—	174	294	—	4	—	1	—
Bareilly	13	—	121	—	340	457	—	11	1	—	—
Belman	13	—	257	—	230	510	—	6	1	2	—
Haidargarh	15	45	193	—	257	370	1	3	—	10	—
Kandhawan	4	—	3	—	33	36	—	—	1	—	—
Haththawan	6	—	141	—	83	230	—	3	2	9	—
Mardol	1	—	21	—	5	21	—	—	—	1	—
Total	63	45	1,130	—	1,232	2,714	1	26	6	19	—
Grand Total	67	170	1,236	108	1,486	3,000	2	25	11	19	—
Percentage on grand total of souls.	—	0.03	0.36	0.01	0.28	0.33	—	—	—	—	—
Percentage on grand total of boys.	—	0.11	0.81	0.07	1.17	1.25	—	—	—	—	—
Grand total of souls	—	782,874	} as per statement of 1862.								
Total of boys	—	183,141									

* Settlement Report. This table and the paragraph refer to the old district.

The returns for 1874 show 97 schools attended by 3,837 boys. The population of the now enlarged district is 989,008; the percentage of children attending school is still 0·38, there has been no progress in education. In western Oudh the percentage of children reaches almost 0·7 or nearly double the percentage in Rae Bareilly, whose backward education apparently resembles what is found in all the neighbouring districts of eastern Oudh.

Post-office.—The district is well supplied, there are sixteen offices besides the central one at Rae Bareilly, the system works very well.

The following tables show the working of the district dāk for the year 1876-77:—

Statement showing the number of articles received for delivery and those returned undelivered during 1876-77.

		Letters.	Papers.	Packets.	Parcels.
Given out for delivery	...	31,376	444	76	1,416
Returned undelivered	...	2,292	20	1	53

Statement showing the working of the district dāk during 1876-77.

Number of miles of dāk line	...	...	...	99*
" of runners	...	...	...	23
Cost for the year	...	...	Rs.	3,031-9-3
Number of covers delivered	...	...		50,546
" returned undelivered	...	...		1,996
Total number of letters sent to district post office				33243

* Seven runners have worked for a part of the year.

CHAPTER V.

HISTORY.

History.—Rights during the mutiny.—Antiquities.

THE earliest glimpse of authentic history in this district is afforded by Major Orr's discovery in the neighbouring district of Sultanpur of an earthen pot containing several hundred coins of the Indo-Scythic dynasty, which reigned in Kabul before and contemporaneously with the commencement of our era. The fact that all the coins belong to the same series makes it nearly certain that the date of their consignment to the receptacle from which they have just been delivered was between 17 and 18 centuries ago. The names Kadphises and Kanerki, the title Ráo Nána Ráo, and the Mithraic words "Okro" and "Athro" are distinctly legible; there are other inscriptions which might be explained by an experienced numismatologist.

Mr. Copper discovered some very fine gold coins of the Skanda Gupta series at Baksar; and besides these the irregularly shaped bits of silver with devices stamped one over the other, and apparently at different times, which were the coin of an unknown period of antiquity, are not uncommon.

From this it may be inferred that some kind of civilization existed in this district from very early times down to at least the end of the third century A.D., and it is no wild conjecture that the desolation which we discover when its modern history commences was due to the exterminating wars which marked the revival of Brahmanism.

The first piece of local history is connected with Dalman which appears to have been a flourishing town from early times. On a hill to the north-west of the fort is still shown the tomb of a Muhammadan martyr Badi-ud-din, whose traditional date is 646 H. (1248 A.D.). From an old Hindi story-book which professes to have been copied in 1043 H., from an original composed in 779 H. (1387 A.D.), we learn that Jaiuna Shah,† the lieutenant of the Emperor Firoz, had stopped at Dalman on his way to what was to become Jampur, and had beautified the city. It is further stated that Malik Muhárák was the Governor, and that there was a considerable colony of Muhammadans, besides a settlement of Chauháns and Sonára. Malik Muhárák's name is still held in great reverence at Dalman, and his tomb is shown in the fort. The kings of Oudh used to allow a small monthly stipend for the purpose of keeping a light burning on it, and the government officials when they arrived at the town were expected to pay it a visit before they proceeded to their work. From this it may be inferred that he was the founder of the Muhammadan settlement, and that before the time of Jaiuna Shah the town had been entirely Hindu.

Towards the end of the fourteenth century the town was in danger from the neighbouring Shars, who, under the rule of four brothers, had

* The greater part of the historical portion of this chapter is from Mr. Russell's "Clans of Rase Rasail."

† Jaiuna Shah preceded Firoz on the throne of Delhi.

established something like an organized government over the Bareli and Dalman parganahs.

Dal and Bāl had forts at Dalman and Rao Bareli, while two less famous brothers, Kapūr and Bhāwan, were settled at Sudāmāpur. It is said that Dāl offered violence to the daughter of a Dalman Sayyad, and the complaints of the insulted father brought Ibrāhīm Sharqi from Jaunpur to avenge the indignity. It is at any rate certain that this king fought a great battle with the Bhars at Sudāmāpur, and drove them before him into the Dalman fort, where after a stubborn defence their whole army was destroyed. The tomb of the Bhar chieftains is still shown at Pakrauli, rather more than a mile from Dalman, and is celebrated by a fair in the autumn, at which great numbers of Ahirs collect, and offer milk to the souls of the departed heroes. The women of the Bharotia Gotra of Ahirs do not wear anklets, saying that they are still mourning for their kings.

This success at Dalman was only part of a regular Musalman conquest of the whole district. In 796 H. (1394 A.D.), Khwāja Jahān, the Subahdar of Kanauj, Oudh, Kara and Jaunpur had asserted his independence, and his successor on the throne of Jaunpur, Shams-ud-din Ibrāhīm Shah Sharqi, applied himself to consolidate his power over the subject provinces. Already he had established his rule at Saloh, Parshādepur, Jāis, Mānikpur, and other places, building, says tradition, 52 forts in one day.

Saloh is said to derive its name from Sāl Bāhan, who relieved the country from the presence of a demon called Sahar Bāhan, and founded the town.

Parshādepur is said to be called after Paras Rām, the Oudh incarnation of Vishnu, but etymologically it is much more likely that Rāja Parshād Singh, the great Kanhpuria, who subdued this neighbourhood in Tlok Chanda's time, gave his name to an older town. Near it is the village of Ranki, the traditional seat of the Government of * *Rāja Bhartari*, elder brother of Bikramajit. This unfortunate prince was cheated by his brother out of a magic fish, the digestion of which gave the knowledge of all things that occurred in the three worlds. He dissimulated his disappointment, and retired to the distant solitudes of Oudh where he founded the city of Ranki.

The present inhabitants say that Ranki is the Bhar name for a wine-seller, and that they have occasionally found in their village gold coins, chains, and articles of domestic use, which have been exposed by the rainy season; they were, however, unable or unwilling to show me any of these relics. The ruins themselves are sufficiently remarkable. A sea of bricks represents what must have once been a large town, in the midst of which high grass-grown mounds preserve the sites of lofty mansions. To the south-west of the town there is a large oblong fortress measuring about 250 yards in one direction, by 150 in the other, and surrounded by a moat some 30 yards wide.

The old name of Jāis was Ujāliknagar, and it was the seat of a Bhar kingdom. The irregular appearance of the town is attributed to the caprice of its Bhar monarch, who in constantly recurring fits of drunkenness had a

* This title is also connected with the Bhāri Lāi on the Gomti, and the tradition in the text is probably valid.

methodical madness for raising fortifications. Mankpur was named after Mānik Chaud,* the great Gahrwar raja, who reigned from that town. It is said that he fell at the hands of Shahāb-ud-din Gardazi,† the lieutenant of Ibrāhīm Shamsī. A part of the remnants of his family fled to Salou, of which town their descendants are at present part proprietors.

After his success at Dalman the Shah marched on Rae Baroli, which like the towns just mentioned was at that time a Bhar village clustered round a large fort. The traditions of the Tūr Bīr demon, and the monstrous well whose overflowing threatened to swamp the town have already been told. It is singular that traces of buffalo sacrifice, which must have descended from the Bhar times existed in connection with this fort up to annexation. When a Muhammadan rāzim came he sacrificed the buffalo; a Hindu contented himself with sitting his ear.

The next enemy met by the Muhammadans was the Bala colony in the south-west of the district, and it is necessary that I should stop to give an account of that remarkable family.

Their early history is involved in much obscurity, and for the sake of clearness I will here leave all other families than the Tilokchand Bala out of consideration. The story of the birth and life of Sal Bāhan, the son of the world serpent, and their first ancestor, has all the appearance of being a genuine tradition, in spite of the monstrous and indolent Brahmanical traditions with which it has been overlaid; and it agrees well with probable historical conjecture that this prince was one of the Takshak or Scythian dynasty, who were known as nāgas or amūks by their Arim subjects—a conjecture which is further confirmed by the fact that the serpent is the tribe deity of his descendants at the present day.

The original tradition, as far as I have been able to extract it from the various accounts which I have heard, is as follows:—A son of the great world serpent was brought up under the roof of a potter of Māngi Pāsan on the Nerbudha, and early showed by his wit and strength that he was destined to be a king. As a judge among his youthful companions, by what would now be considered a simple process of cross examination, he excited the wonder of a people unaccustomed to law courts; and deserved and received the same kind of honour as was accorded to Daniel by the Jews of the captivity after his successful investigation of the case of Susanna and the elders. His amusement was to make clay figures of elephants, horses, and men at arms, and before he had well reached manhood he led his fictitious army to do battle with the great king Hikramajit. When the hosts met, the clay of the young hero became living brass, and the weapons of his enemies fell harmless on the hard material.

* Mānik Chaud, as well as 1461 and 1462, the Bala chieftains, are constantly appearing at any time within the years 1400 and 1450 A.D., and have successfully eluded all my efforts to saddle them with a date. I think it probable that Mānik Chaud and possibly also 1461 and 1462 lived near the beginning of the thirteenth century.

† In Saikh Ahmad's history of the Sayyids of Isfahān, it is stated that Shahāb-ud-din Gardazi settled at Mankpur in the reign of Qutb-ud-dīn in Alauddin. At Mankpur they suppose two Shahāb-ud-dīns, one of the 12th century, and another, father of Shahāb-ud-dīn, Qutb-ud-dīn in Ibrāhīm Sulṭān's time. Like all the Muhammadan families of Rae Baroli and Parashgadh, they have no trustworthy pedigree.

Bikramajit fled, and took refuge in a large shivāla whither he was pursued by Sāl Bāhan. At the mere sound of the boy's voice the ponderous gates of the temple rolled back, and Bikramajit acknowledged his conqueror with appropriate homage. A reasonable arrangement was made on the spot for the partition of the royal power, and on the elder king's death, Sāl Bāhan became undisputed Rāja of India. Later in life he conquered the Punjab, and died and was buried at Siālkot.

Of the history of his descendants till the time of the invasion of Oudh by Abhai Chand nothing is positively known. The Rāj Tarangini relates that a Bais general usurped the throne of Delhi at the beginning of the seventh century, A.D.

Two different pedigrees connect Tilok Chand with Sāl Bāhan,—one giving 42 generations with Abhai Chand at the fourteenth, the other 31, with Abhai Chand at the twenty-second. Twenty names are common to both lists which are sufficiently unlike to prove separate sources, and sufficiently like to show a common historical ground-work. Both where they corroborate and where they contradict one another they are equally interesting and intelligible.

The supporters of the longer list state that in Bhagwant Rāe's time the kingdom was divided between his three sons, one of whom got Oudh. I may hazard a conjecture that this is a historical tradition on the following grounds:—The first name common to the two lists is Ghuk Kumār, who in the longer list is represented as the father of the above named Bhagwant Rāe, and below him the number of generations and the names, though in a different order, are almost identical in both lists. This is sufficient to make it very probable that Ghuk Kumār's reign was an epoch in Bais history, and the division of the kingdom in his son's reign affords an excellent explanation. It is likely that the story refers to a forced change of abode before a victorious enemy, or a *ter sacrum*, by which an overcrowded home was relieved of some of the younger and more vigorous offshoots.

The coincidence of the pedigrees makes it reasonable to suppose that this took place thirty generations before the time of Tilok Chand, in the eighth century, A.D. Between Abhai Chand and Tilok Chand the shorter list is undoubtedly in the main correct; and the extraordinary divergences between the two are amply accounted for by the violent vicissitudes of fortune which marked Bais history in the reigns of Rāe Tās and his two successors.

Twelve centuries after the death of Sāl Bāhan two gallant youths who boasted that they were of his race found themselves and their followers at a bathing place on the Ganges when an affray arose between some soldiers of the Guptam rāja of Argal and the forces of the Babahdar. The Hindus were defending the honour of their queen and her daughter from the lust of the Muhammadans, and no Rajput could turn a deaf ear to the agonized appeals for help that issued from the lady's bullock cart. So the Bais joined the losing side of their countrymen, rallied the fugitives, and beat off the Muhammadans, but left one of their princes dead on the

field. The survivor, Abhai Chand, escorted the returned queen back to Argal. It was only natural that the young princess should fall in love with the soldier who had been wounded in her defence, and the king of Argal was himself in a position which made him very glad to secure the services of such a son-in-law. In the eastern part of his dominions was a large tract of country over which he exercised only a nominal authority, and which was thinly populated by a fierce intractable people called the Bhars, who paid him neither tribute nor respect. So he gave his daughter to Abhai Chand, and with her the vice-royalty of this unprofitable province.*

Whatever may be the value of this story, there can be no doubt that at about this time there was a very general advance of Hindus into this district. The Kanhpurias† at the eastern, and the Bais at the south-western corner, as well as several old zamindari families, such as the Pândes of Shiunân, are proved by the coincidence of their pedigrees to have settled nearly contemporaneously in the seats where they are now found; and it is clear that they were portions of one wave of Hindu emigration.

The greater part of this district was then covered with extensive forest, and in the clear spaces the few brick huts and scattered hamlets of the Bhars were the only evidences of human life. The nationality and religion of this people is a favourite topic for disquisition, and my truncated investigations have just so far enlightened me as to make me refrain from forming any opinion as to who or whence they were.

A bad time was beginning for them now. Abhai Chand lost no time in proceeding to his newly gained dominions, and crossing the Ganges built a fort at Bakur as a basis of operations. His enemy was, however, too powerful for him, and he had to give up his position and retire to Abhaipur, the village he had founded in the Antarbhel, where he died. His successor, Karan Râo, prosecuted his enterprise and again occupied Bakur, but the first real success was obtained by his grandson Siddhâ Râo, who utterly routed the Bhars in a great battle, the memory of which is preserved in the name of the village Sangrâmpur, which he founded on the scene of his victory. Pushing on through the wooded ravines, and driving his enemy before him, he took possession of Murârman and Daundia Khari, since famous as the seats of the two greatest of the Bais families, and was the first to establish his clan in the new country. His descendants continued to extend their dominion, and when in the fifth generation from him, and at the time of the Jaunpur invasion, Râo Tâo succeeded to the chieftainship, he was the acknowledged ruler of the seven and a half small parganas which form the kernel of Balawâra.‡

Whether this chieftain resisted and was defeated, or yielded without striking a blow to the vastly superior forces of the Muhammadans, I have been unable to discover; but we find him with his family and retainers

* At the present day a Bai considers a marriage with a Gauria peculiarly lucky.

† It, indeed, the Kanhpurias immigrated at all.

‡ These were Unchgon, Siddhâpur, now Daundia Khari.

Bera, Kumbhi, half Bhagwantnagar, now Bhagwantnagar.

Ghâmpur, Magiyar, Panhat.

shortly afterwards at the Court of the Chauhān Rāja of Manipuri. Many stories are connected with their exile, of which perhaps the most striking is that which accounts for the assumption of the title of rāja by Rāo Tā. It is said that Sumar Sāh,* the Chauhān, ridiculed the lately established family of the Rāo, and refused their chief the honours paid to an equal. On this Rāo Tā challenged him to a pitched battle. On the morning of the fight all the Bais youths less than 20 years old, to the number of about 500, were directed to return to their homes, and in the event of the defeat of their chiefs preserve their family from extinction. With a modified obedience, and a happy compromise between prudence and valour, they withdrew to an eminence at such a distance from the engagement that they would be able to participate in the success or get a good start in case of the defeat of their relations. They watched an indecisive conflict from morning till evening, and then, taking advantage of the fatigue of both parties, swooped down on the Chauhāns and secured the victory. In consequence of this Sumar Sāh formally invested Rāo Tā with the rāja's title, and gave him his daughter in marriage. The Rāo is said to have entered the army of the Delhi emperor, and to have served with distinction, and most accounts represent that he died fighting under his standard against some rebellious chieftain.

His son, Rāja Satna, successfully invaded the territories of the Sharqi Sultan. Having re-occupied his ancestral dominions, and acquired the new territory of Khiron from the Bhāra, he pushed his conquests to the north, and taking advantage of the unsettled state of the Jaunpur empire, occupied the strong fort of Kākori after a severe contest with the Musalman colonists. His success was the signal for a general rising against the hated conquerors.

From Sahpur and Kākori to Salon and Mānīkpur, the Aris and the slaughter of kine were proscribed, and in most of the larger towns the new Muhammadan judges and tax collectors were murdered or driven away. At Salon, Sayyad Maḥd, the ancestor of the present qāzīs of that town, was cut down at his prayers by the neighbouring rāja, who was most probably an ancestor of the Kanhpuriās. His younger son was taken alive and kept in captivity by the Bhāra. After a few years' imprisonment he made his escape to the court of the Jaunpur emperor. Even at Mānīkpur, Aris-ud-dīn and Sharf-ud-dīn Gardazi,† who had been left in charge of the town, were obliged to fly to the opposite stronghold of Karra. Husen Shah on his accession to the throne immediately sent a force from Karra to retrieve these losses. He had no difficulty in restoring the qāzīs to the principal towns from which they had been ejected, but met with a stout resistance from Rāja Satna before the fortress at Kākori. It was taken at length by force or by fraud, and the rāja was killed. Some accounts say that he was bricked up in the wall alive, and others that he was decapitated, and his head buried where the Shekhan Darwāza now stands at Lucknow. The brave Rāna Bimī Mālho Bakhsh, whose estate was confiscated for mutiny, swore to recover the head of his ancestor, but his oath was unfulfilled.

* It is not however possible that Sumar Sāh was then the reigning rāja.

† The sons of Shahab-ud-dīn, the founder of the family.

The rani escaped, and on her flight to the Ganges was delivered of a son at the small village of Kothhar on the confines of the Rao Bareilly and Unao-districts. This posthumous son was afterwards famous as Tilok Chand, the eponymous hero of the greatest of the Hais clans, the father of the founder of many castes of Rajputs, and to the present day no Hais passes the place of his birth without showing his respect by dismounting from his horse and going by barefooted. His mother arrived safely at Mainpuri, and the young chieftain passed the first twenty years of his life at the refuge which had sheltered his father and grandfather. In 1478 A.D. the opportunity arrived which was to enable him to humble his ancestral enemies and to put him in possession of far more than his ancestral property.

Bahlol Lodi had sent an expedition against Husen Shah of Jaunpur, which resulted in the defeat of the latter, and his exile to the Court of Alauddin of Bengal, and Tilok Chand took this opportunity to lead a large force of Rajputs from Mainpuri into Oudh.* Following the steps of his father, he crossed the Ganges near Bakser, and marching northwards defeated the Mussalmans who garrisoned Kākori. His further advance in that direction was checked by the Pathāns of Malihabad, and he had to be contented with Kākori as the northern limit of his rāj.

As his rule is the commencement of a new chapter in the history of the district, its consideration must be postponed for a short sketch of what had occurred in the northern and north-western parganas.

As has been already mentioned, several families of Hindu zamindars settled in these parts when Abhai Chand made his first attempt at occupation in the south. Of these by far the most important were the Pāudes of Shiunām, the founder of whose family, Baram Datt Pāud, like Abhai Chand, fought under the auspices of Goutam government, and like him, too, lived 24 generations ago. The next settlers, the Muhammadans of Bhilwal and Amāwān, were brought in by the invasions of Ibrahim Sharqi and his grandson Husen Shah, and are the ancestors of the present Chandhri of Bhilwal, and the taluqdars of Pahreman and Amāwān.

The Amethias, afterwards destined to be the most important family in the neighbourhood, were already hovering on the confines of Hansargah.

I will now briefly review the general aspect of the country before its conquest by Tilok Chand. The element of a regular Government had been established by Ibrahim Sultan of Jaunpur whose lieutenant ruled from Dalmāu, and is still remembered by his tomb composed of vast bricks and slabs of kankar in a fine grove on the banks of the Ganges. The principal Bhar forts were rebuilt and garrisoned and the surrounding country divided into *tappas* for the administration of justice and the collection of a precarious revenue. Mukhdām Bakhsh and his two sons, Jahangir and Bkno-od-din, were left as *qāzis* at Rae Bareilly, and the most important of the present Mussalmans of Dalmān and Salon, Parshādepur and Mānikpur, are descended from judges appointed under the same rule and reinstated at the second conquest by Husen Shah.

* He gave help to Bahlol Lodi by sending food. — See Fortis's.

The whole country was still mainly occupied by the Bihars, but in the south the Shukh samudhars of Jubbulpur, Dehri and Bhānī, had been settled for two generations, the Kanhpurias were present at the north-east, in the north-west the colonists of the six or seven tribes of Hindus and the Pathāns of Amāwān, while east the borders of the Rae Bareilly and Lucknow districts, the Atmāthias and the Shukhs of Mithlwal were face to face, and had already laid the foundations of a family feud. The Bais parganas of the south-west were empty of their legitimate owners and probably abandoned to the Bihars. In a few years a complete change was to be effected, and the commencement of the sixteenth century may be regarded as the beginning of our modern history.

The reign of Tilok Chand is probably the most interesting and important epoch in the history of Oudh, and it is here that I particularly deplore the scantiness of my information. The traditions connected with it are at once extravagant and meagre, but through the mists of time we can still discern the figure of a conqueror and a statesman. Of the details of his conquests little is known, and it is probable that as he led a considerable force into a country which had been distracted for two hundred years by the constant wars of the Hindus, the Muhammadans, and the old inhabitants, in the course of which struggle every party had been weakened; and succeeded to the comparatively strong government of Jaunpur, which must have greatly reduced the chances of a successful opposition, he found little difficulty in asserting his supremacy over the whole of eastern Oudh from the Gogra to the Ganges, and from the gates of Lucknow to Partabgarh, of the Saubhāsis. The only defeat which is recorded of him is when his pretensions were successfully resisted by the Pathāns of Malihabad; and, indeed, his conciliatory policy was not likely to provoke opposition except in the case of a proud and powerful Mussulman family who could not endure even the nominal superiority of a Hindu chieftain.

The Brahmanx of Sultanpur relate that in his old age, like another king of distinguished wisdom, he supported the prodigious responsibility of an establishment of three hundred wives, and by them became the father of a family countless as the sands of the sea.* The princesses of Rewa and Mainpuri to whom he had originally been married, disgusted by an association in which the dignity of castes had not been respected, fled from his castle and gave rise to a distinction between the Bais from within (Bhitaria) and the Bais from without (Baharia), those from without being the offspring of the genuine Rajput blood, while those from within were of contaminated lineage, and occupied a doubtful position in the class system. The Kāyaths of Rae Bareilly are never weary of repeating and embellishing the tale of their adoption, and the fact, that to the present day their leading families receive the title of Thakur, shows that it is not a pure invention. A probable tradition connects the final establishment of the Kanhpurias in Tiloi and Sitranta with this chief's reign, and the story of his creation of new castes is too well attested and too much opposed to the spirit of Hindu invention to admit of doubt. More than

* The same story is told of Sāi Bāhan, but the application to Tilok Chand is valuable.

one caste of Brahmans are grateful to him for their cord and their privileges, while it is indisputable that he largely increased the number of Chhattari clans. The Ahir Bhāla Sultān, the Kabār Malhwa, and the Pargāhis directly ascribe their elevation to him; and numerous castes in the Fyzabad and Gonda districts, such as the Gandharis, the Naipurias, the Barwars, and the Chāhus claim to have been originally Bais, while the equal length of their pedigrees shows that they were established in those districts at about the commencement of the sixteenth century. There are besides numerous families of small zamindars in the east of this district who call themselves Bharadhi Bais, and whose want of any tradition of immigration and peculiar religion distinguish them from the pure Bais of the west.

Two traditions connected with the Bais colonies on the Gogra deserve to be recorded. One is that as Achal Singh was going to bathe at Fyzabad, a Bais zamindar offered him tribute, and the rāja gratefully ordered him to assume the new name of Naipuria. Naipuria is not a more honourable name than Bais, and the literal tradition is obviously improbable, but the times to which the story refers make it significant.

Achal Singh was the last of eight Kallans rājas, and was succeeded in Gonda by fifteen Bisen rājas, the last of which was the celebrated Debi Baksh Singh who lost his estates in the mutiny. The numbers of the generations show that Achal Singh was contemporaneous with Tilok Chand, and the creation of the Naipurias is also referred to that rāja's reign.

A second tradition tells how Rāo Amba, the son of Tilok Chand, and his younger brother, Rāo Mardan, were sent with 5,000 cavalry to Jansakpur Tirhoot in the Naipāl tariff. On their way back a Sangalidhi Brahman living on the banks of the Gumti complained to him that the Bhar King of Hastinaghat had made an offer of marriage to his daughter. The rāo represented that he could not take a fort with his cavalry, and advised the Brahman to pretend to submit to the desires of the Bhar. He consequently went to Hastinaghat, professed himself delighted at the prospect of so illustrious an alliance, and invited the rāja to come at an early date and bear away his bride. The unsuspecting monarch immediately set forth with his servants and people in holiday costume, and on retiring to their encampment after a day spent in revelry, fell an easy and perhaps inglorious prey to the arms of the Chhattari chieftain.

This service was rewarded by the grant of the zamindari of the Bhar kingdom. Rāo Amba had a son called Rāo Bidād, who lived at Gajampur, and was succeeded by his son Rāo Dādhi who turned Muhammadan, and was the ancestor of all the present Musselman Bhāla Sultāns, a name derived from the bhāla or light javelin with which this cavalry was armed.

Tilok Chand established a series of forts at Khiron (Sāthanpur), Sangrampur, and Rao Bareli, the latter of which he entrusted to his favourite Dīwān and half Rajput Lāl Nāth Rāo. The whole of the traditions connected with this remarkable man lead us to suppose that he embraced the project

of erecting a kinglydom on the union of the hitherto discordant elements which he found in Oudh. With a singular absence of superstition he selected the clan system as an admirable instrument for this end, and enrolled the principal families of his own army and of the conquered country in his own clan, fully comprehending that unity of name is almost as powerful as unity of interest.*

The boundaries of his rule do not now admit of being defined with absolute certainty, but it is possible that he was undisputed king in the twenty-two Bais parganas, while his influence must have extended far beyond those limits.

On his death the whole structure fell to pieces. Pirah Chandel, one of his sons, took the western provinces with the ancestral castle of Sangrampur, the other, Harhardeo, ruled over the east from Sathampur, which his grandfather had built when he conquered the Bhars of the Kildron pargana. The Kiyaths of Rao Barrell may or may not have acquired a limited dominion in the neighbourhood of that town. The Kanpurias on the death of Parahat Singh fell into three branches, Janga Singh taking Tiloi, Madan Singh Samranta, and Man Singh Atcha.

Even the small clan of the Amethias in Haidargach divided their possessions, Dinger taking Kumbhriwan, Rām Singh Ansari, and Lohang Rāo Akhaipur, with the pretentious titles of rāja, rāo, and rāna.

Nothing further of importance is recorded till we come to the reign of Humāyūn, which was marked by a general conversion to the imperial religion without parallel in the annals of the district. The Bhāle Sultāns, the Rāms of Uemānpur, and the samindari families of Bais of Garen and of Sahon, the Chauhāns of Asharjagutpur and the Raghunahois of Hardoi, each contributed a convert. The Shukhs of Bhūwal made use of the opportunity presented by the improved condition of their co-religionists to recover their villages from the Amethias. The defeated Hindus submitted gracefully, and one of their number, Jal Singh, received the then fashionable distinguishing mark of Islām. In the general confusion the Bhars fell in that neighbourhood rose against the Hindus of Rao Barrell, and succeeded in killing Bhagnati Dās, the representative of the Nābh Rāo, who had been adopted and established there by Tilok Chand. His five sons fled to Allahabad, whence they procured assistance, and their hearty vengeance closed the last appearance of the Bhars in this history.

* It should be remembered that what I have written of the Tilokchandi Bais does not necessarily apply to the innumerable clans of Bais scattered over eastern Oudh from Singram in Jounpur to the heart of the Bara Banhi district, and from the Gogra to the Ganges. These, instead of the very highest, occupy nearly the lowest position among Oudh Chhattis. They differ from each other and from the real Bais in their family traditions, and while some can boast pedigrees of 23 generations, connecting them with the 14th century and Akbar's invasion, Bais of from 14 to 17 generations refer the great majority to the epoch of Tilok Chand. It seems most probable that about 400 years ago numbers of the agricultural and military aristocracy of all castes assumed the title of Bais, in much the same way as the leading families of Orissa and parts of Central India are now claiming to be Chhattis.

† Worth 14 lakhs.

The complete extinction of this people has occasioned much surprise, but it is not difficult to understand. Both the Mussulmans and the Hindus were conquering nations, and the hand of each was turned against the old inhabitants whom they wished to dispossess. Against one enemy the Bhars might have stood and retained, even when defeated, a portion of their former rights, but in the wars between the invaders, each victory, to whichever side it inclined, was to them a new defeat, and entailed another onslaught on their possessions. As the balance swayed from side to side in the long and doubtful struggle between the Rajputs and the eastern empire, they suffered with every change of fortune, and were conquered not once but many times. It was not one war of extermination, but the harassing attacks of two centuries, often repeated, each time with new vigour, before which they fell. Their customs, their position, and we may conjecture their language and nationality prevented anything like a perfect union with either of their enemies. And yet there can be no doubt that while many were slain, and many fled to the north and to the east, many still survive in their old territory under modern names. The statesmanship of Tilok Chand elevated not a few of their principal families to the rank of Chhattis, and the Turgumit Brahmans, the Kharibind Kurmis, the Bharotia and Bhattia Ahirs, and many families of the Gijjars, are connected with their race by hardly doubtful tradition. A careful enquiry into the private worship and peculiar customs of the present castes of the district would probably still further disprove the tale of their utter extinction, but it can hardly be a matter for surprise that the more obvious evidences of their kingdom have been swept away.

Hitherto I have followed Mr. Renett, but must now adventure independently in order to make clearer the succession and distribution of property among the sons of Tilok Chand. The first remarkable thing is that neither of the legitimate sons assumed the title of rāja, which therefore it is not likely that Tilok Chand himself had claimed. Pirthi Chand, the eldest, took the southern province, ruling from Daudia Khura or Sangrampur; his heritage was worth 14 lakhs; he was called rāo; the second, Harhardeo, without any title; his grandson afterwards became rāna, took the northern, Khiron and Pātan, ruling from Sāthanpur; his estate was worth seven lakhs, and the illegitimate son, the Rāwat of Harcha, got one of five lakhs in that pargana. Now what were the dominions of which this division was made?

The following list is given by Mr. Elliot. I have corrected it freely —

Districts of Bareilly ...	{	Daudia Khura.	Umo ...	{	Harcha.
		Unchiam.			Parva.
		Kumil.			Mandawia.
		Bachrawda.			Sarawa.
		Kabaujar.			Ascha.
		Chikampur.			Gulinda.
		Sarami.			Parachida.
		Magrkyar.		District Lucknow ...	Aljhar.
		Dalman.			
		Bareil.			
		Mhār.			
		Pātan.			
		Purhan.			
		Sāthanpur.			

Why the owner of extensive property like this should not have taken the title of *rāja* is not quite clear. But then it is not in the least certain that all these parganas ever did belong to Tilok Chand. Rao Barah, for instance, is mentioned in the *Ain-i-Akbari* as the property of the Kanhpurias, Dalmias of Musalmans; if further, the southern parganas belonged to the Sangrampur or Murāman houses—how did Harhardeo's son come down from Sāthanpur in Khirun and take possession of an estate at Khajurgāon in Daundia Khera? It is also alleged (see Rao Barah article) that the Bais did not obtain possession of that pargana till about the reign of Jahāngir. It is not impossible that Tilok Chand, who joined the army of Bahadur Lodi in its last invasion of the Jampur kingdom* and rendered material services, may have been appointed Governor under the new dynasty of all the parganas which are recited as his property. His connexion with the Delhi monarch would account for his eldest son and probably himself only bearing the title of *rāo*, the supreme monarch would not have allowed him to use the *prōdler* title, the symbol of an equal sovereignty.

Mr. Elliot's account of the successors of Tilok Chand is as follows:—

"Pirhia Chand's son was Deorai, in whose time, according to the Bais tradition, the worst disgrace which they had yet known befel the Rajpoots of Oudh. The head of the Buchgotia tribe, who till Tilok Chand's time had been premier Raja in Oudh, and in whom had been vested the right of confirming the title of each new raja affixing the Tilok to his brow, left the faith of his ancestors and became a Mahomedan. Deorai swore that on no descendant of his should the Tilok be placed by the tainted hands of the pervert, and, with the consent of the brotherhood, his second son assumed the title of Raja, that he might in future place the Tilok on the head of his elder brother's family. From the eldest son, Bhyrodas, descend the Bais of Doondesa Khera; from the second son, the Rajas of Meiser Mow; and the descendants of the third, Kulian Mul, are known as chhotbhys or madets.

"Harhardeo, the brother of Pirhia Chand, in the meanwhile went to Behar, and his two sons settled in the villages of Symbussai and Nyhesta in that pargana.

"These two in considerable villages gave their names to the branches of the house which sprang from these two brothers, and hence it is popularly said that the Tilokchundi Bais is divided into four branches, Rao, Raja, Symbussai, Nyhesta; the two former being from Tilok Chand's eldest, the two latter from his younger son."

Now then we have a distinct and remarkable contradiction between the Unao and the Rao Barah traditions. The Unao tale contains internal evidence of its truth; it admits that after Tilok Chand's death none of the heads of the family assumed the title of *rāja*. It admits that the family

* Ferishtā.

was still in the position of troffer to the *Dewan* of Hasanpur. And here again we come upon a puzzling feudal custom of eastern Oudh. A very clear and widespread tradition represents all *râjas* in those early days as taking investiture from the *Râja* of Hasanpur also called *diwân*. It is my own impression that he was the Hindu *diwân* or *nâib* of the Jaunpur kingdom, and that this investiture by him was just the act of homage to the delegate of the Jaunpur *suzerain*. At any rate, after the Jaunpur kingdom passed away, this exclusive right or rather hegemony passed away also from Hasanpur; the *Bais* had a *râja* of their own, so also had the *Kandpurias* and the *Sombansais*, and the latter chief in the 18th century was called to Benares to place the sacred oil or rather clay upon the forehead of the great *Bhainihâr** *râja*. The difference between the two traditions is not serious. The *Rae Bareilly* bards declare that the eldest son of *Tilok Chandel's* grandson became *Râja* of *Murârman*, the *Cawnpore* bards relate that he was a younger son; that the *Daundia Khers* *râos*, who afterwards divided their property into the *Purwa* and *Daundia Khers* *estates*, were the elder as they were the more powerful branch. The following is the *Rae Bareilly* tale as related by Mr. Bennett.

For some time nothing of note occurred except a division in the *Bais* *râja's* house. Either *Deo Râo* or his son, *Bhairôn Dâs*, separated from the main stock, and receiving *Daundia Khers* and four other villages as their share of the family property, founded the subsequently powerful house of the *Bâhus* or *Râos* of *Baiswâra*. It is probable that their propinquity to the throne, and the personal character of their chiefs from the first gave them great influence, as we find them very shortly afterwards contending on equal terms with the *râjas* of *Murârman*. The division probably took place shortly after the general conversion just described.

The end of *Aklur's* reign was a season of great vitality among the *Rajput* families, which showed itself after the usual fashion by the prosecution of the old, and the successful establishment of new family feuds. It is probable that the dearth of history during this reign may be ascribed to the firm and unlightened rule of the great emperor. When the reins became relaxed, the whole district was thrown into confusion. In *Baiswâra* itself the most remarkable event was the spread of the *Simbasi* family. *Shakt Singh*, the fourth in descent from *Harhardeo*, invaded the *Dahma purgana*, which, though nominally in *Baiswâra*, contained too many powerful *Mohammedan* families to yield a ready obedience to *Bais* rule. The expedition was successful, and his sons, *Domandeo* and *Rodr Sâh* succeeded him in the government. Of these the first was celebrated for the largeness of his family, the second for the number of his conquests.

Domandeo, in his fort at *Chiloli*, added eight sons to the strength of his race, and *Rodr Sâh* founded *Sâhpur* and dispossessed his first cousins, the sons of the brothers of *Shakt Singh*, of the villages which had been assigned for their support. It appears that the achievements of the two brothers were regarded as equally brilliant, and they divided the estate they had

* *Oldham's Ghâzipur*.

acquired in equal shares, giving rise to the title *Adilshāh*, which, whilst it has been discredited by the proud house of Khajūrgōn, is retained with complacency by the less fortunate Thākurs of Samarpā, the descendants of Rudr Sāh.

Of Damodār's eight sons, three deserve special notice. The eldest, Ajit Singh, succeeded to the Khajūrgōn chieftainship, and his brothers, Pahār Singh and Mizarjī, attended the brilliant court of Shāh Jahān, where their yeoman manners seem to have excited some amusement. The sarcasms of the courtiers were repelled by retorts which are fondly preserved by the family, but whose effect must have depended rather on their rudeness than on their wit. They accompanied Prince Aurangzeb on his ill-starred expedition to Candahar, and in the retreat in 1647 A.D. were overwhelmed by an avalanche.* Their present representatives are the Taluqdars of Pān and Kurihār Sātāwān.

Shortly after the time of Shakt Singh's invasion of Dalman, his first cousins, Har Singh Rāo and Bīr Singh Rāo, founded the present house of Naistha by establishing themselves in the Bihār pargana. The Rāja of Murārman appears to have regarded their emigration as an invasion of his own dominions, and Bīr Singh Rāo was killed by his hand or his forces. The Rāo of Daundia Khern took the part of the Naisthas against the head of his family, and their combined efforts resulted in the death of Bhōpat Singh, and the flight of his widow and son to Rudr Sāh, the warlike chief of the Simbasi. He readily embraced the opportunity, and succeeded at least in re-establishing the youthful Chhatarpāt Singh in Murārman, though it does not appear that the rājās ever regained their old position. The Naisthas at any rate retained their new conquests. Bīr Singh's sons remained in Pān Bihār, while Rām Singh, the son of Harsingh Rāo, removed into the Bachhrāwān pargana, and founded the house of Kurihār Sillānālī.

It must be remembered, therefore, that there was first the elder branch with its Rāja of Murārman, its Rāo or Bābā of Daundia Khern, and its Rāja of Purwa; this by the way was a man of personal distinction, for Rāja Achal Singh's descendants were simple *bābās*. Then there was the younger branch divided into Simbasi with its two Rāmas of Khajūrgōn and Shankarpur and the Naistha, with numerous small taluqdars.

This rapid summary brings our history down to the end of the reign of Shāh Jahān. The first years of his successor saw the continued depression of the house of Murārman. Amar Singh was engaged in an incessant petty warfare with Rāo Parandār Singh of Daundia Khern, in which he was invariably the loser, and his death was followed by the ruin of his family. The infant, Rāja Dehī Singh, was left in the charge of his uncle, Gopal Singh, who betrayed his trust, and assuming in his own name the property of his orphan nephew and ward gave rise to the Rājkhurī branch

* Their date is further proved by a tradition which describes a duel between Mizarjī and the famous Rustam Khan.

which retained almost all the rāja's villages till it was reduced by Rāja Digbijai Singh in the present century. Debi Singh, when he came of age, sought and obtained the sympathy of the Delhi emperor, but the farmers by which Muhammad Shah reinstated him in his ancestral dignity were mere waste paper to the practically independent chieftains of Baiwāra. In the two long reigns of Purandar Singh and Marlan Singh, the tāhus reached the zenith of their fortunes, and acquired the supremacy of the whole of Baiwāra, with the exception of the territories of the powerful Simbasia of Dalman and the Naisthas of Sidhauri.

The reaction against the encroachments of the rāos in Bihār was headed by the young Chat Rāe, an illegitimate son of Ban Singh of Sidhauri. He collected the forces of his house and effectually deterred the aggressor from making any attempt in that direction. His services do not appear to have commanded the gratitude of the reigning chief, who was only compelled by force to recognize his independent position in the pargana of Maurāwān.

Along among the Bais he ventured to offer any serious opposition to Nawab Saadat Khan. The story of his siege in his fort at Pachhimgāon is mentioned further on, but some doubt is thrown on the accounts which represent it as merely a sham fight, by the fact that he remained for some time an exile at the court of Panna, and did not return till after the death of the great Nawab.

The Simbasia in the meanwhile continued to increase and spread its power, only perhaps occasionally interrupted by boundary disputes with their Kanhpuria neighbours. Rāna Ajit Mal's younger son, Gulāb Sāh, separated, and was the founder of the Gaura house, second in importance to that of Khajūrgāon. Rāna Kharg Singh, who succeeded Ajit Mal, had two sons, the younger of which built a fort at Shankarpur, since famous as the home of Shitū Parahād Singh and his still greater son, Rāna Beni Madho Baksh.

At the beginning of the eighteenth century, Chhabild Rām, an official in the Allahabad district, was one of the numerous leaders, who, throwing off the semblance of subordination, endeavoured to erect an independent kingdom on the ruins of the Mughal empire. Having occupied the fort at Allahabad, and collected for his own use the revenues of the surrounding country, he crossed the Ganges at Daman, and was met by the Shikharī clans under the chieftains of Gaura and Khajūrgāon. After an obstinate resistance the Rajputs were defeated; Chhabild Rām possessed himself of the western parganas of the district. On the accession of Muhammad Shah, he was recalled to Allahabad, and after successfully repulsing two imperial armies, was converted, not conquered, by being recognized as Subahdar of Allahabad. Amar Singh never recovered his position, and it was not till some twenty years later that his grandson, Pahār Sāh, was admitted to engage for the four villages of Khajūrgāon, Saroli, Bajpāpur, and Hājipur, and resumed the head of his clan levies. It is possible that if their rāna had been present, Saadat Khan's annexment of the Dalman parganas would not have been without its romance.

Pahar Singh, the rāna, emerged from the cloud which had concealed his family since the defeat of his grandfather by Chhabille Rāna at about the same time as Chet Rāo returned from his exile at Patna. With the exception of the name, Mr. Elliot has given a correct account of his disputes with the Rāna of Daundia Khern. After his defeat there he was besieged in his fort at Khajūrgāon by Chet Rāo, who drove him out, and symbolised the destruction of the place by throwing five of its bricks into the Ganges. His descendants were generally in arms either against Government or their own relations, and their old prestige rendered the acquisition of a taluqa in their case exceptionally rapid. Rāna Raghunāth Singh was engaged in continual wars with his cousin, Bezi Mālho Bakhsh, whose genius threatened to eclipse the leading house and transfer the title of Rāna to Shankarpur. A ten years' war was ended by the usual compromise by which both competitors were awarded the title. In 1843 A.D., Haidar Harsay on his way to Partabgarh had left a small detachment at Bultargāon. The rāna considered this an unwarrantable interference and burnt the station down. Haidar Harsay was furiously angry at hearing of this act of impertinence, and was not appalled by the ill-success of the artillery he sent to chastise the aggressor. He soon arrived in person, and defeating the rāna before his new fort at Hājīpur, drove him into the old stronghold of Khajūrgāon. Here the besiegers were worthily resisted, and their commander himself pointed the gun which he had slung in the branch of a tree overlooking the fortress. Eventually Raghunāth Singh escaped to the dense jungles of Nain, and returned to the enjoyment of his estates when the danger had passed. He lived to engage under the English for the largest estates in Baiswāra, and was succeeded by his grandson, Rāna Shankar Bakhsh.

Guzra presents the same picture of continual opposition to the Lucknow Government, of which some details will be given further on. Dīn Sāh, on one of the rare occasions when he condescended to appear in the Dalman kachahri, drew his sword on the tahsildar and was himself promptly cut down. On the death of his brother, Lāl Sāh possessed himself of his villages and rapidly acquired an estate. His usurpation of course led to a continual dispute between his descendants and those of his brother, and in 1830 A.D. Iorhha Singh, the nāsim, divided the estate giving three-fifths to Lāl Sāh's representative, and the remainder to Bajrangbali with the name of Narindpur Charhat. From this division it is possible that Lāl Sāh was really the elder brother, but Dīn Sāh was up to the time of his death certainly the most prominent of the two.

Bikramajit, a younger son of Lāl Sāh, got the small estate of Khajūri. The character of his clan is illustrated by a story told of him in which he rivals Mucius Scaevola. Being informed by the nāsim in kachahri that his assessment was to be raised, he replied by holding up his thumb—a coarse gesture with the same meaning as is expressed in English by extending the fingers from the nose. The incensed official directed that the thumb should be cut off, on which Bikramajit turned to his servant, and taking his betel scissor himself cut off the last joint, threw it in the nāsim's face, and walked out of the tent.

Another story is told of a Bais zamindar who, when he was brought from prison to kachahri, made a dart at the sword which was lying before the nazim's man and struck at his tyrant's head. The discomfited official rolled backward off his pile of cushions, the sword passed through his clothes, and the Bais immediately plunged it into his own body and fell down dead. We may perhaps congratulate ourselves that such scenes do not occur in our own kachahris.

The taluqa of Girdhāpur was got together by mortgage by a younger branch of the rāna's house, who were originally zamindars of Kīratpur Charhār.

Of Kurihār Satawān little remains to be said. When Our Bahadur Singh died childless, Rāna Raghunāth Singh managed to get his ilāqa, and kept it till 1822 A.D. Fateh Bahādur, the adopted son, recovered it in the succeeding year with the help of Rāna Beni Mādho, who stood his security, and in his turn possessed himself of the estate. General Sleeman interfered, and Fateh Bahādur recovered it on the payment of Rs. 40,000 arrears. His son, Chandrapāl Singh, him, succeeded and died immediately on emerging from the tutelage of the Court of Wards.

Of Domandloo's descendants, Pīkha and Pāha remain. The original village of the first family was Jagatpur Kota, and their attempts to form a taluqa were not successful. Two small collections of villages were made, but both were almost immediately absorbed by the rāna, and they now possess little more than their zamindari inheritance. The latter house does not fall within this district, and when I was transferred to another, I had as yet made no enquiries into their history.

Of Rudr Sāh's descendants, Daulat Singh of Samarpaha engaged for only one village. His son, Lālji, began the foundation of a taluqa, and maintained it in two fights with the Nāzims, Jai Rām Pānda in 1820, and Qutb-ul-din Hasan Khan in 1827 A.D. His wealth is proved by the fact that he built the great bazar of Lalganj, the central mart of Baiswāra. The widow of his son adopted Bassant Singh who himself died childless during the mutiny, and was succeeded by his widow Darāo Kunwar.

Almost the same story might be told with altered names for Chandania. Dulpal Singh, the ally of Dīn Sāh of Gaura, was temporarily driven out, and separate engagements taken for all the neighbouring villages. On the return of Lāl Sāh, he too returned, and he and his son put together the estate now held by Sardār Singh.

At the time of Saadat Khan's invasion, Salak Singh, the half brother of Chet Rāo, held the gaḍdī of Kurihār Sāthaul. His importance may be conjectured from his marriage with a sister of the celebrated rebel Bhaḡwant Rāo Khichar, and both he and his father ruled an extensive tract stretching from Bachhrāvān into the heart of the Lucknow district, embracing, at any rate nominally, nine parganas.

The direct line became extinct on the death of the brothers Bīkrāmaji and Sikanḍar Singh, and a cousin who had been converted to Muham-

sunanism was adopted as successor. His son found no difficulty in returning to the religion of his forefathers, but the family still fasten their clothes in the Muhammadan fashion. A son of Bahmat Ali Singh acquired the small estate of Udhara, a great portion of which was almost immediately lost to the Banians of Mairāwarā.

The rāja's house remained in the obscurity into which it had fallen on the death of Amar Singh. Digbijai Singh was, like Tilak Chand, brought up in his mother's house at Patti Saifabad, and on reaching manhood succeeded in regaining some of the villages which had been usurped by his cousins of the Rājkesari branch. Up till annexation he never engaged for more than Rs. 5,000 or 6,000, and the present estates of his son, Rāja Shimpāl Singh, were mainly confiscated from Bābu Rām Bakshah and Bāna Bani Mātho, and granted to the rāja in reward for his saving European lives during the mutiny.

A careful look at the genealogical tree of the Bais will show, more clearly than any description could, the ramification of their different families. Of these only three besides the Rāo of Dandia Khara possess estates in the Unao district. They are the Simbsai family of Pāhu, the Nailbestu house of Pachlingion, and the Chhotbhaiya of Sandana. Of two of these very little mention need be made. The Sandana family are much impoverished, and now possess only two villages where they once had sixty. The Pāhu taluqa is also much fallen away from what it was when Mitarijt first founded it, but Bhūp Singh has still some 20 villages in his estate.

Mitarijt is a favourite hero with the bands, who tell many stories of his prowess and of the amusement which his rustic plainness occasioned at the Delhi court. When he first went to Delhi he attended the darbār, but stood outside the entrance, expecting some one to invite him in. He waited till it was all over, and when the Rājas of Jaipur and Mārwar were passing out they noticed his country manner, and thinking to make fun of him asked who he was? They were told "a Rāja of Baiswāra." One asked "what he wore two swords for?" "To fight any two men who dare to meet me" said he. The other asked "why did he not enter the darbār, but stood without at the door?" He replied "that in his country it was customary to invite the stranger, not to leave him to push his way in uninvited, but that as they had given their daughters and sisters to the king, of course they could not be looked on as strangers; so they were quite right to go in." Incensed at this insult, they challenged him to single combat.

Mitarijt came to the field mounted on a mare, who on the first onset became uncontrollable and ran away with him; with great trouble he stopped her and dismounted, pronouncing a curse on any member of his race who should ever cross a mare's back; and to this day no Bais of the house of Pāhu can be induced to mount a mare. Mitarijt returned to the field on foot, and wounded both his antagonists.

A more corrected account may now be given of the rāo, or Dandia Khara branch of the family, which up till the end of the eighteenth century

was much the most powerful. These scattered sketches of the scenes of this great family will, it is hoped, afford an idea of the utter historical confusion and actual anarchy which the rule of a Hindu clan exemplifies.

Although so nearly connected, the *rão* and *rāja* were soon at deadly feud with one another. Rao Kanak Singh killed the *rāja* of the time being, who had previously killed his brother Barsingdeo. The blood feud was never stanchcd, and the *rāja* was the chief sufferer, for though the *rão* in later days was highly unpopular, and the sympathies of every *Bais* except his own branch of the family were against him, he kept up a constant pressure on the *rāja*, till he reduced him almost to a nonentity, his estate having fallen away to Rs. 8,000 in 1856.

In the ninth generation from Tilok Chand, about 1,700 A.D., Rao Mardan Singh was beginning to be famous. Hitherto the *rões* had been content with the seven and a half *parganas* which form the Daundia Khers estate, but Mardan Singh recovered the seven *parganas* in the Unao district, which had been lost to *Baiswars* since Tilok Chand's time, and he also took from the Simbasia by force of arms the greater part of Patan and Bilhar. About the same time, Chaltraj, an illegitimate son of Sidhanti, separated from his father's house, and built a fort at Bishlington (*pargana* Mauránwán), where he acquired a considerable estate. He was a skilful and daring warrior, and though none of them would have admitted him to sit or eat on equal terms with them, the whole *Naihesta* branch recognised his superiority in warlike matters; so that he was looked on as the military leader of that portion of the *Bais*. Many ballads are extant extolling his gallant deeds, and one of them narrates the following story, which is interesting, not only as an example of Rajput pride, but as illustrating the nature of a revenue settlement in those days. When Saadat Khan was appointed Governor of Oudh, he found that the revenue system of the province had fallen into great disorder under his predecessor, Rāja Girdhar Bahádur, and he resolved to repair this by a personal progress through the country and examination into the state of things. When he reached Mauránwán he summoned all the *qánungos* of *Baiswars*, and called on them to produce the "daul" or rent-roll of their respective *parganas*. They said what daul will you have, and on being asked the meaning of their answer, they explained that there were two *dauls* which a *qánungo* could give in—the "coward's daul" and the "man's daul." In the "coward's daul" against every landowner's name was written only the same sum which had been fixed on him at the last assessment, but in the "man's daul" every one's rent was raised in proportion to the improvement that had taken place in his land. Saadat Khan called for the "man's daul," and the assessment of *Baiswars* was doubled.

Then having summoned the agents of all the *rājas* and landowners in full *darbār*, he placed before him on one side a heap of *pán* leaves, on the other a heap of bullets, and bade the agents, if their masters accepted the terms offered them, to take up the *pán*, if not, the bullets. One after another they came forward and every one took up a *pán* leaf. Saadat Khan turned round to one of his courtiers, and said in a sneering aside—"I had heard

great things of the fighting men of Baiswára, but they seem ready to pay than to fight." By this time the pán had been accepted by every one except the agent of Chet Ráo, who as being illegitimate held the lowest rank, and therefore came last in order. He stepped forward and said—"Nawab, my master was ready to accept your terms, but if you wish to see how a Bais can fight, he will not refuse to gratify you. Give him but a day to prepare himself, and then lead your forces against his fort." Next day Saádat Khan attacked Pachhungáon, and the battle raged all that day with no success to the besiegers. In the evening the Nawab admiring the gallant bearing of this man, sent to say he was quite satisfied with that specimen of the bravery of Baiswára, and if Chet Ráo would come in now, he should be assessed at only half the sum that had been fixed on his estate. Chet Ráo accepted the terms and was received by the Government with great distinction. From Baiswára Saádat went on, past Tiloi and Anathi (in both of which places the rajas resisted him and were defeated) to Fatahpur where, after a sanguinary battle, he defeated and killed Bhagwant Singh Khichar, who had rebelled against the Delhi Government, and had already defeated the wazir's forces in a pitched battle. Returning thence to Delhi, the king asked him if he had found the people in those parts as turbulent as he had expected. "No," he said. "No one gave me any serious trouble except the half sword of Chet Ráo, and the whole sword of Bhagwant Khichar." Saádat Khan's assessment was very heavy (he is said to have raised the revenue of Oudh from twenty lakhs to two crores), and when (in 1740) Mansúr Ali Khan succeeded his uncle, and began a similar progress through the country, a panic seized all Baiswára lest he should demand a similar increase on the former taxation, which was more than the land could afford to pay. Many of the landowners fled across the Ganges in anticipation of his arrival, and there was a general uneasiness. Ráo Mardan Singh was now grown old, and desired to end his days in quiet and to divide his estates among his sons; so he called them to him, and asked their advice in the present emergency. The eldest, Raghunáth Singh, advised instant flight to Daundia Khera, from whence if necessary they could cross the Ganges in a moment. The second, Udat Singh, could not see the use of flying; the Nawab had not come yet; perhaps he would not come at all; perhaps he would not impose hard terms; and if he did, they had the fort there in which to fight him; and if they found themselves getting the worst of it, then as a last resource they could fly. The third son, Achal Singh, said "the Nawab has not yet crossed the Sai. Let me go to him at once, and he will be pleased at our coming in so early to proffer allegiance, and we shall secure good terms."

Ráo Mardan then told them that he had spoken to try them, and that he should divide his estate among them according to their answers. To Raghunáth Singh he gave Daundia Khera with its seven and a half parganas, saying that he would now be as far off as possible from the seat of Government, and could always gratify his propensity for running away. To Udat Singh he gave the recently annexed parganas of Pátan Bihár, saying that he was brave and daring, and would have plenty to do to maintain himself there against his antagonists. To Achal he gave the

six parganas attached to Purwa (i.e., all the Baiswara parganas in Unao except Maurāwān), as he would then be nearest the seat of Government, and be best able to keep on good terms with the Governor.

Achal Singh was received into high favour by Mansūr Ali Khan, who entrusted to him the collection of revenue throughout all Baiswara. Udat Singh was less fortunate. The Simbasi and Naihesta branches combined to recover their former possessions in Pātan Bihār. Amar Singh (Simbasi), ancestor of the present Rāna Raghunāth, and Chet Rāo of Pachhimgāon, were their leaders, and defeated the force of Udat and Achal Singh in a battle in which Udat lost his life.

Achal Singh retired to his fort at Purwa greatly dispirited, and when his enemies determined to attack him there, it was with great difficulty that he was persuaded to try the chance of a second battle. But in the meantime something had re-opened the old quarrel between the Simbasia and Naihesta, and Chet Rāo withdrew his forces in the middle of the fight. Amar Singh in consequence was totally defeated, and lost even those attendants of victory in which a Rajput's pride is so much wrapped up, his nagāras or kettle-drums. Achal Singh sent them to Daundia Khēra to be carefully kept by the head of the house, and they were there till the rebellion broke out, and probably were destroyed when the fort of Daundia Khēra was taken by Sir H. Grant in April, 1858. Not long before the annexation Rāna Raghunāth Singh sent to Rāo Rām Baksh Singh to negotiate about their restoration, to which the Rāo replied that the only way in which they could be recovered was the same as the way in which they had been lost. This challenge the rāna did not care to take up.

In 1655, when Shujā-ud-daula had been defeated by the Company's troops at Buxar, he fled along the banks of the Ganges to Farukhabad.

As he passed Daundia Khēra, Rāo Raghunāth Singh shut his gates on him, and refused not only to admit him, but also to assist him with provisions and men. He then pursued his way till he reached Harha where Achal Singh was at the time, and was received by him with every mark of sympathy and respect.

Achal gave him both supplies and men, and as he was travelling too lightly to carry a large treasury with him, sent a quarter's revenue, which was due from Baiswara, to him at Farukhabad. The province was so much disturbed that he had to conceal the money in bags of wool, which he put on men's heads, who thus passed through the country unmolested. When peace was restored, Shujā-ud-daula marked his gratitude by showing him the highest favour and remitting three lakhs from the revenue assessment of Baiswara, and also by conferring the title of rāja—an honour which strange to say has been acknowledged and confirmed by the people.

This is perhaps the only case in which a title conferred by Government on a Rajput Taluqdar has met with the sanction of the brotherhood, and has taken root in popular parlance.

While Shujā-ud-daula lived Achal Singh prospered, but the favourite of the father could hardly be popular with the son, and on Asif-ud-daula's accession in 1778 A.D., his accounts were examined, he was declared a defaulter, and deposed from his position. A Sarwaria Brahman, Rāja Bhawānī Singh, was made nāim in his place. Achal Singh deeply resented this. One day when he was attending the nāim's darbā, he received some slight insult, on which he instantly took poison and died on the spot. The pacific character of Achal Singh descended to his progeny, but did not serve them as well, for the family have been getting poorer in every generation. They had no party in the country to support them; for, as before remarked, the Bais have not colonised at all in these parganas, and Rājā Marhātā conquered them merely by force of arms. Achal's descendants throw away the sword with which the estate had been won, and remained dependant on the complaisance of the nāim, who, if their friend, would sometimes make over to them a large estate, or sometimes refuse them a single village. Thus the present representative of the family, Bābū Dobi Bakhsh, has had at one time an estate worth Rs. 50,000 given him, but in most years his possessions have been only one or two small rent-free villages. But for the accidental finding of a large treasure in the fort of Pūrwa, the family could not have kept up their dignity and position so long, and when Dobi Bakhsh forfeited everything by his obstinate persistence in passive rebellion, the glory of the house departed.

There are many most interesting points connected with the Tilokchandi Bais, if space would permit of dealing with them. The direct descendants of Tilok Chand in the legitimate line have sixteen taluqas and 770 villages, paying a revenue of Rs. 5,74,143 in the Rao Bareilly district alone. The extraordinary thing is that, notwithstanding the vicissitudes of families, notwithstanding the internal wars and external pressure of an almost always hostile Government, this family has kept firm hold of such vast property.

While the much more numerous Kath Bais, who allege an equally lofty royal lineage, have only as yet been able to acquire one village, the Tilokchandi Bais kept 200. Wars and intestine quarrels have weakened the Tilokchandis, around them the other clans have always been hovering, watching for an unguarded moment to break within their fences and appropriate some of the rich lands which are always the first aspiration of a Hindu. Apparently landed property then distributed among a few must have been in a state of unstable equilibrium, yet till the mutiny of 1857 tempted the lords of Daudnia Khara and Shankarpur to measure swords with the British, the power of the Tilokchandi seems to have been almost unbroken. This partly seems due to the liberal way in which the younger branches of the family were always provided for. The eldest son seems generally to have got only a larger portion than the others, innumerable divisions of the property took place, the head of the family only had property worth six thousand rupees out of the six hundred thousand owned by the clan.

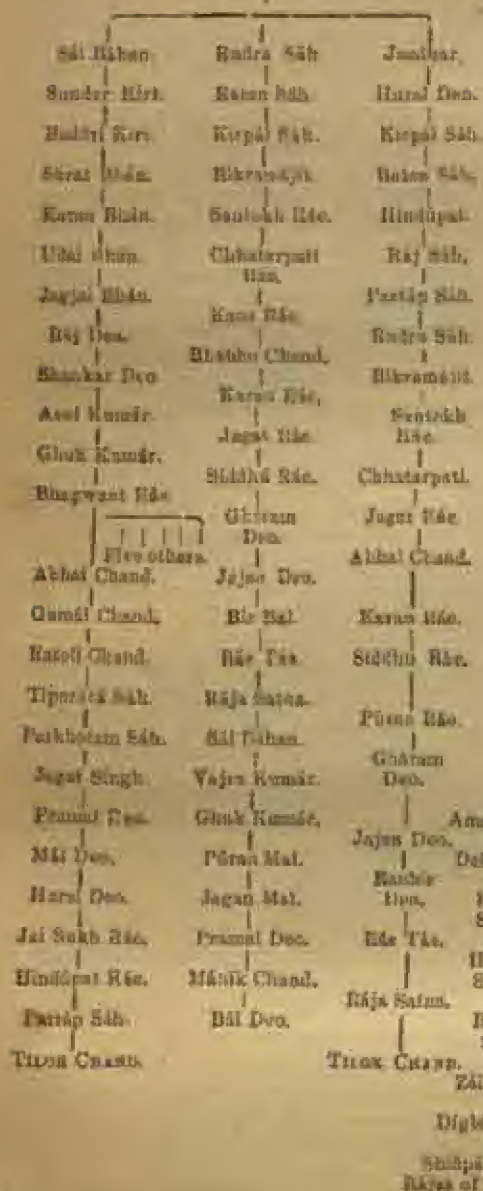
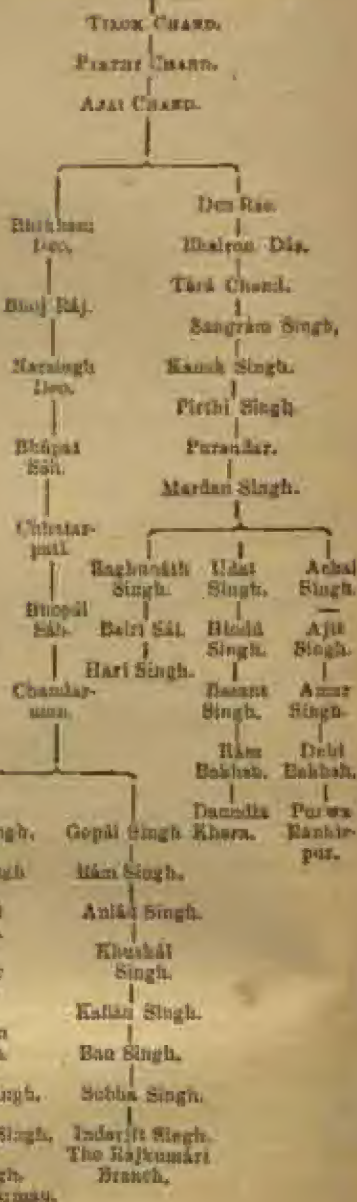
The very same thing is to be noted with the Kanhpurias and Sombādis; the most powerful and prosperous Hindu clans were those who

neglected in practice the principle of primogeniture, and regarded their rajs not as the lord of the clan's property but as the ceremonial chief, the social leader, and nothing more; who were prepared to follow the military guidance of any able scion of the family in despite of, or even in opposition to the nominal head to whom their allegiance was due. At the same time there is no doubt that the names of Tilok Chand and the credit of a lofty lineage have had a wonderfully conservative effect upon the minds of the Hindus, constraining naturally dissident elements into harmony.

Their estates are occupied by more than half a million of inhabitants, whom their internal wars have made miserable for three hundred years, yet, as Mr. Bennett points out, not so miserable as they would have been without them. There is no longer now a necessity for them, and there is little doubt that if the fostering hand of Government were withdrawn, the whole Tilokchandi clan in the space of a hundred years would give place to men more in accord with the spirit of the time. That their subjects are beginning to question that divinity whose potency was rudely assailed in 1857 is evident from the following anecdote related by Colonel Macandrew:—

"These call themselves Tilokchandi Bais to distinguish them from the Kath Bais, who are supposed to be the offspring of the real Bais by women of inferior caste. The Tilokchandi Bais will neither eat nor intermarry with them. An instance of this was exemplified the other day when the proposal was made that the Bais should erect a bridge over the Sai at Ras Bareli. The Tilokchandis proposed that the Kath Bais should subscribe. The latter at once professed their willingness to do so provided the Tilokchandis would acknowledge them to be Bais by eating with them. Nothing more was heard of the proposal that they should subscribe. The Kath Bais are scattered over the district, generally in considerable communities, holding their villages both from Government and from the taluqdars; there are no Kath Bais taluqdars."

As a general rule family trees are not given in this work, but an exception must be made in honour of this heroic clan, nearly every name in whose roll has a place in the annals of Oudh chivalry.

RAIS PEDIGREES UP TO
TILOK CHAND.RAJA AND BAHU'S HOUSE
OF RAIS.

PEDIGREE OF RĀNAS AND OTHER SIMBASĪ BAIS HOUSES



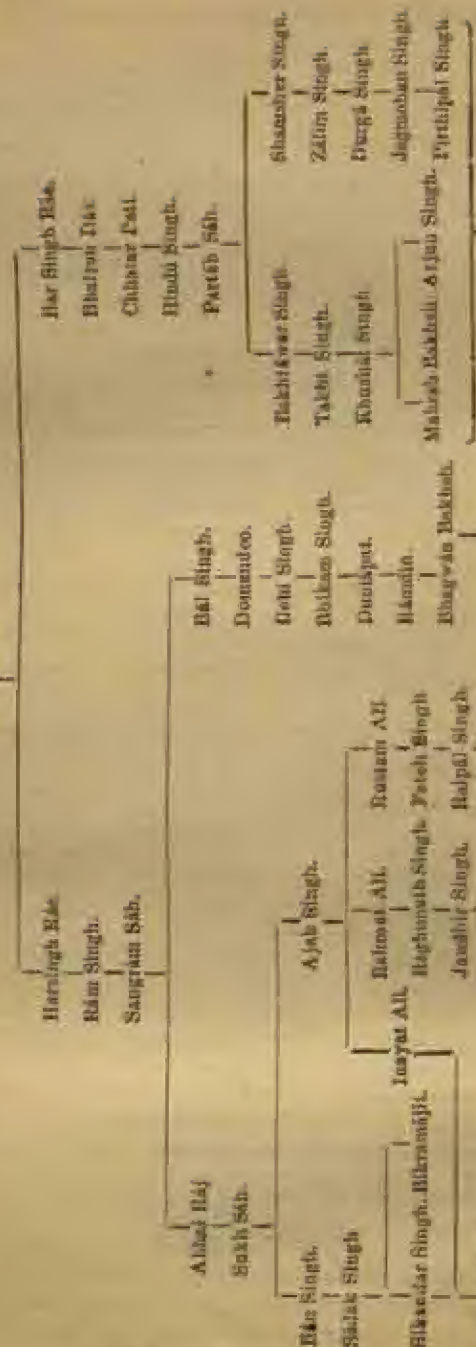
FEDIGREE OF THE RAIS NAHISTHA HOUSES

TIGON CHAND

HARINDRO.

RAM CHANDRA

KARAN RAE.



In this pedigree the Singh Bhai was contemporary with Jhalangir, and Singh Bhai with Sudda Khia. So the two intermediate generations cover nearly a century.

Plan Bhai.

Mr. Benett's account of the district generally may now be reverted to.

The *qānūngos* and *qāzis* of Rae Bareilly were naturally anxious to take a place in the *taluqdari* system, but their attempts were always foiled by their too powerful neighbours, and they were only able to acquire the small estates of Hardāspur and Binohra.

Each family of Mussalmans was vexed by its special enemy among the Hindus. Those of Bareilly by the *Kāyaths*, of Bhilwal by the *Amelidas*, and of Palamouli by the *Kanhpurias*. Up to annexation the first two were tolerably evenly matched, but the *Pathāns* of Palamouli had long been overpowered. Subdued by Mohun Singh of Tiloi, they afterwards enjoyed a brief respite during the vigorous period of Mughal ascendancy, and were again utterly ruined by Tiloi and Sinarauts on the revival of Hindu power. For thirty years they supplicated the courts for their ancestral villages, and were reinstated at the fortunate moment when the wicked ceased to have the power of troubling. During the mutiny they were again burnt out, and that they now hold a small estate is to be ascribed only to the restoration of English Government.

The Chaudhris of Kbiroon were more successful, and Raghuwāth Singh, the descendant of a Janwār soldier, who had settled there in Aurangzeb's reign, supplied by his money his want of family interest. He held his villages however on a very precarious tenure, and was constantly being ousted by one or another of the *Bais* competitors, nor is it likely that his possession would have been long maintained if annexation had not frozen the waves.

Though not falling directly within the scope of this report, it may not be out of place to mention that the once illustrious *rājas* never succeeded in acquiring any large estates. In about 1750 A.D. a Mahratta force under a leader known on the spot as Bargi Rāo occupied Mānikpur, and found ten months amply long enough to ruin the local chieftains, and impress a lasting memory of their sojourn. A Muhammadan family is not supported by that living organization which preserves the Hindu clan and its *rāja*, and when it falls it rarely recovers itself. Thus the Garderia retained little but their title and the ruins of their palaces, and when the game of *taluqa*-making commenced were unable to take a hand. The *Riswas* and the *Kanhpurias* filled the void they had left, and absorbed into their estates the villages of their old *parganas*. The three prominent characters just before annexation were Rāhu Rām Baksh, Rāna Raghuwāth Singh, and Rāna Beni Madhu Baksh, the two former supported by great wealth and the prestige of an illustrious pedigree; the latter celebrated for his undaunted bravery and extraordinary bodily vigour.

Hitherto it has been my endeavour to state clearly the bare facts through which the present social order has been developed, but my report would be incomplete, if not unintelligible, without a short commentary describing the stages and manner of the development. This divides itself naturally into three periods, the first extending from the invasion of Shahāb-ud-din Ghori to the downfall of Jaunpur, the second beginning with the kingdom

of Tilak Chand and ending with the reconquest by Saidat Khan, and the last reaching down to annexation, during which the whole social fabric was changed by the Lucknow Government. Throughout, the main fact has been the living growth of Hinduism, beside which the Muhammadan empires, with their elaborate revenue systems and network of officials, have been merely secondary causes, like artificial dams, temporarily impeding and distorting the course of a strong river.

Of the first period little remains to be said. The Hindu clans were slowly and painfully acquiring their hold on the soil which was never to be permanently loosened. Their opponents were the Muhammadans, who like them were invaders, and a Government already established in the country. There are good grounds for believing that they found congenial elements on the spot in the remains of older Hindu clans, who were living in a state of subjection to the Bhars, but this subject is enveloped in much obscurity, and I have not the information which would enable me to speak with clearness and certainty.

All account of Alâ-ud-din's connection with Oudh has been omitted. There can be no doubt that he sent frequent expeditions into the country, and his name is still dimly remembered; but the fact that Chhatti pilgrims are silent on the point, proves that at that time the great clans of the present day were not in the position of rulers; and the not unfrequent discovery of old Muhammadan coins in Bhar remains countenance the conjecture that the kingdom of that people was still flourishing. He yet lives vividly in Mânikipur tradition, which represents that Jalâl-ud-din's head was cut off as he was crossing the river from Karra, and carried by the waves of the Ganges to the opposite shore, confusing with the more famous story some circumstances of a Jaunpur rebellion more than a hundred and fifty years later. A bluff promontory overlooking Karra may have been the site of the fatal pavilion, and three small tombs are pointed out as covering the bodies of the old emperor and two of his relations. Amidst a tangled underwood of briars, the remains of an ancient mosque and a small stone slab before which villagers worship the impress of the feet of Buddha, under the name of the Bhummî Râni (earth queen) carry the imagination past a series of fallen empires.

Everything leads me to believe that up to the end of the first chapter the invading Hindus had acquired no prominent position. Their most powerful clan do not pretend to have spread beyond the very limited tract now known as the seven and a half pargannas, and the names Siddhâpur and Ghâtampur, with their separate families of Siddhâpuri and Ghâtampuri Bais, probably mark the encroachments of successive rîjas. After having been driven back by the Jaunpur empire the returning waves found nothing to oppose it, and spread far and wide over the whole of the country.

The kingdom of Tilak Chand probably resembled in every way that of the great Hindu rîjas of the west, and it is not likely that he was more than nominally dependent on the distant and distracted empire of Delhi. It has been seen the kingdom broke up immediately on the death of its founder; but it was unquestionably at this time that the country was first

roughly distributed among the clans according to their position on the map of the present day. The accounts of the half century which elapsed between the death of Tilokchand and the accession of Akbar are very meagre, but no important new houses were thrown off, and it may be surmised that the Râja of Morâtnau, and the Râja of Khiron, and the Kanburiâ chiefs of Tibi, Atoha and Simranta, each exercised on a smaller scale the sovereign powers of the first great râja. Some light is thrown on the influence of Tilok Chand by the thorough insignificance of the older Kanthola râja, when compared with the descendants of Parshad Singh, a cadet of the same house, whose greatness dates from this period.

Under the vigorous administration of Akbar and his successors, the Hindu clans were naturally much depressed, and driven, so to speak, nearer to the soil. Their connection with the villages in their domain became much closer, new villages were founded, and the increasing numbers of each family led to the establishment of the non-cultivating village proprietors who are now known in our courts as old zamindars. The intervention of a foreign rule, and the diminished danger of invasion from without, deprived the râjas of half their attributes; the principle of unity was lost sight of, and each member of a leading house was able when he separated to assume in his new home almost all the privileges retained by the head of his family. The ties of kinship were however still vividly recognized, and at the end of this period instead of a few unconnected râjas, we find hierarchies of powerful zamindars, each immediate proprietor and landlord of a few villages from which he drew his subsistence, and acknowledged head of a larger circle from which he collected the militia levies of his clansmen and their dependents for the prosecution of his private disputes, or at the summons of the chieftain of his tribe.

When the Mahratta wars distracted the forces of the empire, and the province of Oudh was no longer regarded at the Mughal court, the clan system at once resumed its old form as far as it was compatible with the modifications which had been introduced during the preceding century. The flames of war broke out over the whole district, and the subordinate centres of power united themselves for conquest or defence under the banners of a leading râja, who again exercised the royal authority which had fallen into abeyance. In his mud fort surrounded by the mud hovels of his servants and the few handi craftsmen needful for the ordinary wants of himself and his household, he received in council the heads of the influential families, or held a court of justice to dispose of the principal disputes of his subjects; and when he went to war he was followed by an enthusiastic army attached to himself and to each other by the closest ties of common origin and common interests. Within his râj he exercised every degree of authority from the absolute proprietorship of his private villages to the receipt of a feudal allegiance from the great zamindars; and isolated in the midst stood the large Mulsamadan towns where the qâzi still dispensed the Koran, and the kotwâl preserved order and collected a few unimportant transit dues.

Two direct acts of ownership were exercised by the râja over the soil. The first was the appropriation of villages for the support of the younger

branches of his family and his principal retainers. When the head fort became over-crowded, one or more communities of cultivators were assigned to each of the offshoots which could not be accommodated at home, the assignees went to reside in the villages granted to them, and instead of being an inconvenience and possible source of danger, contributed to the power of their chieftain. These idle and warlike bodies of zamindars were found so useful in times of disturbance that their number was continually being increased by Rajputs from the Duáb, who came to reside at the direct invitation of the lord paramount, or by members of wedding processions who were induced to make their visit permanent.

The second direct proprietary act was the allotment of small patches of uncultivated land chiefly to Brahmans. Such grants were sanctioned by all the solemnity of religious formalities, and the grantor had the satisfaction of knowing that he secured the peace of his soul in the next world, while the presentation of a handsome tribute or the remission of a troublesome debt facilitated the conduct of the wars of this, and relieved him of the necessity, always so hateful to a Chhattri, of making a regular sale of his land. Similar grants were often made from purely superstitious motives, to reward a successful astrologer, pension the family priest, or secure the services of a celebrated pundit. Generally it may be said that while the right to pay, as well as exemption from, the revenue was conferred by the Delhi government, the proprietary right in the soil was derived from the Hindu rāja. Imperial grants though occasionally frequent in the neighbourhood of Muhammadan colonies, bear a very small proportion, indeed, to the mass of proprietary rights derived from the latter source.

Two other rights may be enumerated as invariable attributes of Hindu chieftainship. The first was the calling out of the clan levies. The principal subordinates held their lands on the condition of military service; and the regular enforcement of this condition by the rāja against the larger zamindars, and by them over the villages within the circle of their influence, is one of the most striking points of resemblance between the social system of India, and the feudalism of Europe. The exercise of this right was strongly approved of by public opinion, and the man who refused to attend when the "gohār" was sent round, was sure at least of having his house burnt about his head.

The second was the receipt of tribute which his subjects never withheld even in the worst days of his struggle with the central authority, and sent to him with almost equal regularity when he was ruling with despotic power from his fort, and when he was a proscribed rebel hiding for his life in the jungles. Twice at least in every year—at the Holi in spring, and at the festival which commemorates Rām's victory over Rāwan in the autumn, the villagers flocked to offer their tribute to their hereditary ruler; and it is probably from this source that his never overfull treasury received its principal supplies.

In this way the Kanhpuria had carried his conquests from Rae Bareilly and Mānikpur far into the Fyzabad and Barr Banki districts; the Sonbansā

was the head of another considerable principality containing the present seat of his clan, and stretching across the Ganges to the east of Allahabad; the rina led a number of almost equal chieftains in Rao Bareilly, Dalmian, Khiron, and Saroni. The Rao of Daundia Khora ruled from Bihār to the centre of Unao; and the Nalibasta at Sidhanti held Barhrawān and several parganas in the present district of Lucknow.

No very clear record is preserved of the relations which existed between the Hindū and Mughal governments; generally the chiefs seem to have held aloof, and looked on at a system of officials they were not strong enough to interfere with. Occasionally they contributed a quota of men to the imperial forces, and every now and then a troublesome chief was conciliated by jagir of territories already practically his own. The grants of mansabs became especially common in the period of weakness which succeeded the outbreak of the Mahratta wars, when the emperors were glad to attach to themselves powerful elements which they could not subdue. But we never find any great house taking a place in the regular ranks of local officials, and the fact that the office of chandhri was never held by one of the leading clans of the district, throws some light on their position. The nature of this office is accurately described by Mr. Elliot in his chronicles of Oonoo. It was generally held by respectable but thoroughly secular rate families, such as the Janwārs of Khiron, Kath Rās of Jagdispur, the Shetkās of Bhilwal, and the Kāyasthas of Rao Bareilly. The Bais, the Kanhpurias, Sombastis, and even the Amichits never contributed a single member to this order. The Baisna of Rāmpur might be quoted as an exception, but the universal tradition of the neighbourhood asserts that they rose on the ruins of the rāje family of Manikpur after its destruction by the Mahratta; and its truth is, in my opinion, strongly confirmed by the fact that they and not the rājes were the pargana chandhrias.

Safdar Khan's invasion of this district was particularly well timed. Maridan Singh was past the prime of life, and the expiring embers of the opposition to the aggressive policy of Daundia Khora had been rekindled by Chet Rās: where one chieftain might have been successful two were certain to fail. The Rānas of Khajūrgāon had shortly before been humbled by Chhabile Rām of Allahabad; and the Raja of Tiloi, after having reduced all other elements of resistance, was too old and feeble to assert his independence, as he certainly would have ten years earlier.

The first problem which presented itself to the conqueror was the union of the elements he found existing in Oudh, under his own central authority; and a promising solution was arrived at when he acknowledged the chiefs in their respective parganas, and entrusted to them the collection of the Government revenue. The arrangement was in every way a good one, as the pargana boundaries very generally corresponded with the limits of the chieftain's authority and the distribution of his clan, and each was already furnished with a body of hereditary revenue officials.

The chieftain was allowed to retain rent-free the villages which he had previously kept for his own maintenance, and as neither he nor Delhi had probably drawn much revenue for many years from the remainder, it was not to be anticipated that he would feel much repugnance to the collection

of an impost which did not affect himself. His old tribute was mentioned and defined by the permission to levy for his own use two rupees per *runam* from each village in his *pargana*, and he could hardly have incurred much danger by exceeding this moderate limit. In one case I noticed a curious order providing for the senior but less important *Kumharwān* house by the grant of one *anna* on the cultivated *bhūta* throughout the four *parganas* which had been assigned in the usual form to the *Pakira Ansāri Amethia*.

The power of disposing of the waste lands was never interfered with, and in many cases* the deed of the local chieftain was sanctioned by a *sauad* from Lucknow. He was not however permitted to assign whole villages as before, and his position is forcibly illustrated by the permission occasionally given him to purchase the right of engaging for the Government demand as proprietor in particular villages in which he already collected the revenue as head of the *pargana*. In these *pargana* grants he is usually described as the *zamindar*, but I have seen the word *taluqdar* applied as early as 1760 A.D. to *Diwān Bakhsh*, who collected the revenue of the *Maurāwān pargana*, holding three villages as his private property, and receiving one rupee at each harvest from each of the rest. This compromise seems to have been very usual, and except in the case of an obstinate rebel like *Balbhaddar Singh*, to have been attended by tolerable success down to near the end of the eighteenth century.

At that time the heavy demands of the English and the extravagance of the *Nawabs* had brought the country to the verge of bankruptcy, and every nerve was stretched to realize as much revenue as could possibly be extorted from the people. The *pargana* tenure was found clumsy and unprofitable, and separate engagements were taken from the village proprietors. This proceeding, which reduced the chieftain to the level of one of his own subordinate *zamindars*, met with the most strenuous opposition, and it was found impossible to continue governing on this principle. Sometimes by favour, but more often by force, the chieftains repossessed themselves of single villages, and adding one or two each year to their engagements, for the first time began to hold small estates exactly corresponding to the *taluqs* of to-day.

A report from the *tahsildar* of *Dalman*, dated 1809 A.D., gives a lively picture of the difficulties under which the revenue was collected. *Din Sah*, the *zamindar* of *Gaura*, had covered fifteen acres with a fort which he defended with two guns and a hundred matchlockmen. At his call *Shir Parahād Singh* brought three hundred stout villagers from *Shankarpur*. *Dalpat Sah* of *Chandanis*, and *Fateh Singh* of *Samurpha*, could between them raise a thousand men, and at the prospect of a fight the *Kanhpuria zamindars* trooped in from the *Nain jungles*; so that a levy of two thousand men could be raised at a moment's notice. By royal command the fort at *Gaura* was burnt, but the army had hardly turned its back when another rose from the smoking ruins, and the baffled official represents that the diabolical ingenuity of a wandering Englishman sug-

* There were 220,000 acres in *Gurga*, where the *Lucknow* system has been confirmed in royal style by the *Amn Sah*.

gested the plan of the new gateway. Not only did this chief generally refuse to pay any revenue himself, but he rendered it impossible to collect in the neighbouring villages, by destroying the crops of zamindars who were more inclined to acquiesce. At one time he was caught and shut up in the Dalman fort in consequence of a quarrel with the merchant who stood security for his villages, but he soon made his escape to the jungles, and it was found that he was a more intolerable nuisance as a proclaimed outlaw than he ever had been before, and he was brought back by the bribes of a village rent-free. To this he soon added eleven more, and after he had been cut down in the Dalman kachahri in 1795 A.D., his brother, Lal Sâh, and nephew, Râm Bakshîh, continued the same policy, and in 1810 A.D. engaged for 23 villages, 21 of which belonged to other zamindars, "who," writes the tahsildar, "still attend my kachahri in person, though I am obliged to let their villages remain in the Gaura engagement."

This report gives a tolerably faithful picture of the state of affairs throughout the district, officials attempting to collect direct, and resisted by chieftains who would not tolerate interference in their neighbourhood, and acquired by force an estate reckoned by single villages instead of their old general superintendence of a pargana, as their still older and still more vague supremacy within the limits of their raj. The last twenty years of the eighteenth century saw the taluqa proper in its infancy; and it is not probable that it would ever have attained its present enormous development, but for the introduction of the contract system. The immediate effects of this both in enlarging the taluqa held by the ancient local chieftains, and in introducing strangers who were attracted by the position of landed proprietor, have already been described minutely and clearly in the chronicles of Ounao, and I need not go over the same ground again.

It is easier to discern the various revolutions which have taken place in their internal polity than to ascribe a beginning to the village communities. They seem to have originally consisted of a society of labourers, each in the possession of the lands in his immediate cultivation, and presided over by a leading member who collected and apportioned the incidence of the Government revenue. For these services he was remunerated by a light assessment on his peculiar holding, and the right to a due known in royal farms as *muqaddam*, which has perhaps survived in a number of forms to the present day. Within the reach of history there was probably no village in which more land had not accumulated in the hands of two or three influential families than they could till themselves without the help of tenants or hired labourers, still I am induced to believe that for some time after Akbar, villages in the exclusive proprietary possession of one non-cultivating family were the exception and not the rule.

Where villages were assigned to Chhattîri zamindars, all the rights of the former cultivating proprietors rapidly disappeared. Even in villages not thus appropriated, the common and unrestrained right of sale favoured accumulation of property, and, on the principle that wealth gathers wealth, we often find that one rich family had become the sole proprietors, and, in imitation of their Rajput neighbours in the same position, assumed the title

of zamindar. A third case was when the village was included in the taluqa before its acquisition of a zamindari body, and these are the villages in which we are told that the taluqdar is the sole zamindar.

For the first class of villages I take an instance from the Haidargarh pargana. About two hundred years ago the *casote* of the Kurnah-wán rāj had to be provided for, and Mān Singh was assigned the village of Bhawānigarh. He found it occupied by a mixed community of Kurnās and Brahmans, whose rights he speedily extinguished, and his descendant, Qalandar Singh, is now in full proprietary possession of the village. The descendants of the heads of old society still retain the name of *muqaddam*, though it has ceased to have much meaning. A fair example of the second class is Katra Bahādurganj near Salon, a village famous under the king's rule for its *panchayats*. The litigants were summoned before a board and stated their case; if it was not perfectly clear witnesses were dispensed with, and the parties separately consigned to solitary confinement and a meagre diet. It was seldom that many months elapsed before a deed of compromise released the prisoners, and rewarded the patience of the judges by a satisfactory settlement of the dispute. This village was sold in numerous small parcels by people of every caste, on deeds extending over fifty years, to the Sayyads of Salon. In the third case the *muqaddams* retained their title and collected the rents for their landlord instead of the Government. The retention of their rights depended chiefly on the proximity of the landlord, and in ordinary zamindari villages they had long altogether disappeared.

Generally the *muqaddam* had yielded to the zamindar, and again in most instances the zamindar to the taluqdar, but the village remained an integral unit in society, and the old rights left their traces on the most recent constitution.

The following is from the sepoy war touching the fights during the mutiny, 1857-58:—"On the morning of the 12th May I went to Nagar, and hearing that the enemy had taken up a position in force at Simri, five miles in an easterly direction, I started for that place the same afternoon. The weather was becoming fearfully hot; and to add to our discomfort, a dust-storm was raging, accompanied by a hot wind. Nevertheless we came up to the position at 5 o'clock P. M., and found a strong force of the enemy, estimated at 1,500 infantry and 1,000 cavalry, with two guns posted along a nullah, with broken ground around, and a large jungle in their rear.

"Their cavalry was on our right flank, ready to pounce down on our baggage; but my mind was easy on this point, as I had left it some distance behind in a secure position, protected by 200 infantry, two guns, and a squadron of cavalry. The ball opened on our part with a shower of shot and shell. The Rifles and Sikhs were extended in skirmishing order, with the 38th and 9th in reserve, and covering the heavy guns. We soon cleared the nullah of the rebels, killing Amrathan Singh, a wealthy and influential taluqdar or landholder, and his brother, and taking two guns. The enemy were in full retreat, and as it was becoming dark, I threw out my pickets, and ordered the troops to bivouac,

"In the middle of the night we were suddenly awakened by a scream, followed by the thud of the hoofs of horses galloping about. We all supposed that the enemy's cavalry had broken in upon us, favoured by the darkness, and a general commotion took place. A bullock-driver was killed, and Captain Gibbon* of the artillery was twice knocked down, finally wounding himself accidentally with his revolver. The Rifles also set to work in grim earnest, every one fighting against his neighbour, and breaking each others heads with the butt-ends of their rifles. Fortunately at the time none happened to be loaded, or the loss would have been serious. As it turned out, ten or twelve men were sent to hospital. The alarm had been caused by a snake creeping over the face of a Madras sepoy, who terror-stricken started up with a scream. The confusion was then increased by several of our horses breaking loose and galloping about.

"The discomfort of having entire horses on a campaign is not to be told; and yet the Government of India have never had strength of mind to alter the system, though it has been denounced over and over again by every one competent to judge."—*Pages 273-275, "The Sepoy War."*

Antiquities—This district, as will be gathered from the historical sketch, presents many objects of interest to the antiquarian. The principal are found in the towns of Rao Bareilly, Dalman, and Jala. The forts of Rao Bareilly and Dalman are supposed to have belonged to the ancient Bhar chiefs, Dāl and Bāl, after whom they are named. The former is a vast quadrangular structure consisting of a high earthen mound which has been faced with brick. The gate is composed of huge bricks eighteen inches long by twelve thick; in one corner is a *badli*, a vast well about 35 feet in diameter, the sides have fallen in, but a good portion is still perfect, and it still contains water. In the interior are various buildings of no interest. The only local superstition appears to be the adoration of the mummies of a poor Teli and his wife, who it is alleged were bricked up in the wall by the cruel barbarian Bhar chief, who found his foundation giving way, and was told that they would not stand firm till a couple of Hindus were sacrificed. The legend is interesting as evidencing the popular belief that the Bhars were not of Arian descent.

There are no distinct traces of Buddhist origin about the fort except the bricks which probably belonged to some local shrine. Unlike the Dalman fort, there is no elevated platform inside.

There is a ditch outside, and the original design of the work is obviously for military purposes, of course it is possible that some prior structure may have been embraced in the circumvallation.

This is separately described.

The fort at Dalman is an object of much more interest from several points of view. It is an irregular quadrangle with its base on the river forming one of the long sides; it might be more correctly described perhaps as shaped like a javelin head, with its point to the south-east, one

* Now Colonel Gibbon, C.B.

edge along the river, another to the east facing the ruins of the old town, and two short sides forming an advancing angle at the back. The two north-eastern sides are respectively 163 and 315 yards long, the other two are of nearly equal dimensions, and the entire circumference may be estimated at 900 yards or above half a mile. The corners however are advanced considerably, and the space is therefore circumscribed within by the retreating ramparts. The land sides particularly are almost crescent shaped, and good flanking fire could be kept up from the advancing angles on every part of the rampart. The defences consist of vast earthen mounds from 40 to 60 feet high and some hundreds of feet thick, for in point of fact, except at one break in the middle where a deep hollow extends right through from the river face, the fort consists of one immense artificial mound covering about eight acres, which was originally crowned with a wall, and appears to have been partially fenced with masonry all round.

At the south-east corner of the river face the masonry is still standing, the earth is cased with brickwork about four feet thick, and sloping at an angle of about 30 degrees to the ground; from this at a perpendicular height of about 40 feet the battlements rise wall within wall, each outer one acting as a buttress for that on the inside—and the whole is crowned by a *tehsildari*, or the place of twelve doors—an open pavilion about one hundred feet above the river, to which at this point the descent is a sheer perpendicular.

The entire river face is scarped either by nature or the action of the water, to the land sides the slopes are more gradual, but still would be very difficult to escalate.

It does not appear as if this work was originally designed for military purposes; there is no ditch on the land side and never has been; it further appears on examination that the steep scarp in many places was replaced originally by terraced steps, some of which with their brick casings are still to be seen. The remains of wells, too, are found outside the defences, only one small and modern well is within the enclosure; the mass of earthwork also is quite beyond what would be required even to resist modern artillery, and for defence against the engines of mediæval India exhibits an unaccountable prodigality of labour. It is apparent on inspection that the work is one of different ages; in several places the torrents of rain from the high plateau within have forced their way out, forming yawning rifts or ravines, on entering which it appears that considerably within the present outer line of circumvallation, there exists a brick wall of excellent material and fine work laid without fine resembling in all respects the early Buddhist work to be seen at Sarnâth.

This wall appears to have been formerly all round the place; in some places it has been removed, on others the upper wall, which was formerly much higher than it appears at present, has tumbled down in vast masses forming a glade of mixed materials and concealing the ancient wall; the wall in fact has doubled over, and the inner casing of earth alone is visible. The interior is studded here and there with houses, mosques, and tombs of

masonry of very inferior workmanship; a fine gateway to the east is also of modern date, and largely composed of carved slab square and column shaped, which formed a portion of some more ancient building. The carvings are partly buried in the brickwork, and architraves have been worked in upside down.

It would appear that this fort consists really of two of those great Buddhist *stūpas* on mounds which are still found at Sanchi, Amritpur, and on the Hazara frontier. These mounds were generally circular, and had a perpendicular casing of masonry which rose in terraces, while the top was shaped into a solid dome. They were accessible by stairs, supplied with balustrades, and used for the open, air ceremonies of the Buddhist faith.

Apparently two of these adjoined as was often the case; the original height was probably not less than 150 feet, a very mediocre elevation for these edifices. After the peaceful Buddhist period witnessed by Hwen Tsiang expired, some military leader, Raja Dāl or his ancestor, seeing the advantage of the position connected the two mounds, probably lowering their height and forming the whole into a vast plateau with a hollow in the centre, which was not filled up to the original level.

This of course is mere conjecture; what seems certain is that the entire structure is an artificial one; the floods have laid low the very foundation, and at a depth of 40 feet from the surface, bricks and pottery pared away by the river, attest that the entire mass has been placed there by the hand of man. If so, this huge mound would have served no known purpose but that for which the Buddhist raised his *stūpa*, while the terraces, the brick plinth, and wall, the ancient carving, and numerous stone pillars, lintels, and balustrades, of types well known in Buddhist architecture, attest the same fact.

This mound, with its tottering pavilions and crumbling battlements, is perhaps the most picturesque object on the banks of the Ganges in Oudh. Not is it without interest from a military point of view. The deep stream of the Ganges, the only navigable branch, flows under the overhanging battlement from which yearly it cuts a portion away. In the face of the cliff as formed are seen walls, floors, arches, and vaults, strongly carved blocks of stone protrude themselves, here and there appear large earthen jars, the latter probably used for some funeral purpose—all seem thrown together in one chaotic compost. These fragments of the ancient buildings seen in vertical section are embedded in the clay, and present a strange medley of relics of the past; each year some structure probably 2,000 years old is unearthed by the river, is seen for a few months by the boatmen whose vessels pass underneath, and with the floods of the next monsoon is again swept away or tumbles into the torrent.

RAE BAREIL Pargana—Taluk RAE BAREIL—District RAE BAREIL.—This large pargana lies on both sides of the river Sai; it is bounded on the south by Daimau, on the east by Salon and Rokha Jāra. It is twenty-five miles from north to south, and twenty-one from east to west. Its area

is 371 square miles, divided into 363 villages, of which 283 are taluqdari, 60 are raminadari, and 20 pattidari. The Government revenue is Rs. 5,54,925, which falls at the rate of Rs. 2-4-0 per acre.

The pargana is said to have been called after Rāe Bāl, a Bhar chief, brother of Dāl, who founded Dalman; others state that it was named so because it was the capital of the Bhars. The headquarters of the pargana is Rāhi, a place about three miles north of Rae Bareilly, which was originally called Bharnull or Bernull. The great Bais Rāja, Tilok Chand, having no children of his own adopted his diwān's son, Nābh Rāe, a Kāyath; he had some time afterwards several natural children; he then provided for Nābh Rāe by giving him 178 villages—rent free. This happened in 1350 Samvat (A.D. 1293). Nābh Rāe founded the village Harchandpur calling it after his son, and fixed his residence there. His descendants divided into twenty-eight branches who live in as many separate villages; these are therefore called the "Atthaisa" Kāyaths.

The Bhars are said to have risen again to power after the death of Tilok Chand, and the Bais and Kāyaths united several times contended with them in battle. The Bhars were finally overthrown by Dīrshim Sharqi of Jaunpur. Such is the tradition given in this pargana, which differs however from those current elsewhere.

The Jaunpur sovereign divided the present pargana into four mufāls or tappas—Rāhi, Bhāwan, Bachawan, Anguri. Akbar constituted the pargana of Rae Bareilly in Sarkār Mānikpur, and Sādat Ali Khan made the chakla of Bareilly in the nizāmat of Bahawān.

The Kāyath family already mentioned served the Bais chiefs for six generations as diwāns, from the time of Ahhai Chand to that of Tilok Chand. Akbar made them chandlris and qānūngos of the pargana, Thākur Bijai Singh, Aurangzeb's diwān, belonged to this family, and got the title of khwāja from his master. These Kāyaths are still called Thākurs, because they are descended from Rāja Tilok Chand's adopted son, an instructive fact; they style the Bais gentlemen of the pargana in familiar correspondence "Bhāyya Sāhib," and are styled by them "Thākur Sāhib." The present representatives of the family are the Qānūngo, Mujlis Rāe, of Bareilly, and Thākurdās Jagrāj Kunwar, Taluqdar of Har-dāpur.

The entire population is 212,533, of whom 12,969 or six per cent are Muhammadans. The Sai passes through the pargana, but is useless for irrigation as its channel is very deep. The river Naiya also passes through it to Jāia. The Lol, the Bas-ha, the Kharhi, the Baūta, are all rivulets of this pargana and affluents of the Sai. The Baūta rises in a lake near the village Thulendi.

The land towards the east lies low, that to north-west and south is high; to the south the soil is sandy, elsewhere it is a good loam; towards the south irrigation is effected from tanks, the wells are not lasting; the climate is tolerably good.

Markets are held every day in the principal town—Bareilly, Capperganj, Jahanabad, Darwaza Qila *alias* Purana bazar. The names and days on which the other bazars are held are tabulated thus:—

Names of markets	Days on which held.
Sahibganj	Sunday and Wednesday.
Sarayan in village Baria Dhan	Ditto.
Shamsherganj in village Khataura	Ditto.
Bishnathganj in village Bahwa	Sunday and Thursday.
Gauriganj in Hardapur	Saturday and Sunday.
Gurbakshganj in Ulush	Ditto.
Ashta	Ditto.
Bahi	Ditto.
Bela Janki	Monday and Friday.
Husunganj in Kadir	Sunday and Wednesday.
Hanumanganj in Bela Uthia	Ditto.
Ramganj in Indohar	Ditto.
Ropkuan	Tuesday and Friday.
Bela Khan	Saturday and Wednesday.
Ganeshganj in Biharpur	Tuesday and Friday.
Munshiganj in Gachi Mitauli	Sunday and Thursday.

Of all these markets that of Capperganj and of Munshiganj only need mention. Capperganj was built by Mr. W. C. Copper, C.S., while he was the Deputy Commissioner of this place. The market is four-sided and stands on the roadside, and contains about a hundred masonry built shops. Almost every kind of commodity is bought there; English articles are for the most part imported from Cawnpore and Ferozpur vid the Ganges near the Dalmau Ghât. Metal plates, goblets, and drinking cups are brought in from Hasanpur Bandhwa, a place famous for them in district Sultanpur, country cloth from Jala, vegetables and fruit from Lucknow.

The second Munshiganj, or more properly Diwanganj, was built by Diwan Chandi Sahas, brother to Munshi Gur Sahas, Kayasth, noblesman of Lucknow. These two brothers were the assistants to the prime minister, Nawab Ali Naqi Khan of Oudh. The ganj stands on the metalled road from Bareilly to Dalmau about two miles south of the former.

Hanumanganj and Husunganj are the principal cattle markets; at the latter fifty or sixty head are sold generally every market day; the price of a good pair is Rs. 100. The cattle merchants give long credit; if the purchaser does not meet his engagement at the appointed date, the seller and all his brother dealers assemble and demand to be fed by the defaulter till he makes good the price.

There are two fairs held in the town of Bareilly, each attended by ten or twelve thousand people. One termed the Rānīlā about the middle of October, the other in the Maharram. A fair is held on the Queen's birthday at the village Chaulāman near the tank of Diwan Rowā Rām.

Saltpetre and salt were formerly manufactured in above 50 villages, and the annual outturn was 6,000 mounds of salt and 1,800 saltpetre; this has been stopped since annexation. The principal landholders of this district

are Bais Chhatris, but the principal of them, Rāna Beni Mādha, lost all his estates in the mutiny. The Bais are not however very ancient landholders; they came to this pargana about 1020 A. H., just at the close of Alamgir's reign.

Rae Bareilly is mentioned in the *Āin-i-Akbari* as belonging to the Kanhpuria who spread hither from the adjoining parganas of Jais and Salon. The original habitat of the Bais was Daandia Kheri now in Unao.

RAE BAREIL—*Pargana* RAE BAREIL—*Tahsil* RAE BAREIL—*District*

RAE BAREIL—This town lies in latitude 26°14' north, longitude 81°17' east, forty-eight miles south-east of Lucknow, thirty miles north of Fatehpur, North-Western Provinces, 52 miles north-west of Partabgarh, and 56 miles due west of Sultanpur. It was founded by Bhara and after them called Blarauli, altered afterwards to Bareilly. Some say that it is called Rae Bareilly from Rahu, a town three miles from Bareilly, the original headquarters of the pargana.

A third account attributes the name to its having long been in possession of Kāyaths generally called *rao*.^{*} Husen Shah, the king of Jampur, changed the name to Huseenabad, but the novelty was not lasting. It is the headquarters of the pargana, tahsil, district, and division, bearing the same name.

It is pleasantly situated on the river Sai, here spanned by a fine bridge; the picturesque temples and minarets of the old town are now rather in decay, but the huge crenelated battlements and gateways still rise grandly above the rich crops.

The town was handed over to Shokhs and Sayyads in 820 Hiji by Sultan Ibrahim Sharqi after he had killed Bāl, the Bhar chief, said to be the eponymous hero of the place. In 1040 Hiji, during the reign of Shāh Jahān, Subahdar Nawab Jahan Khan, Pathān, founded Jahānabad in the village of Ikhtiyarpur; this has always been considered a *muhalla* or ward of Bareilly.

The town flourished, as it was always reckoned the healthiest spot in the district or the neighbourhood. Different *muhallas* or wards were founded at different times, and the descendants of the founders still are proprietors. *Muhallas* Qasbāna, Nara Andha, Sayyad Bājan, Bāna Tola, Pirai Hāmid, were founded by Muslims; Jampur, Khāl Salūt, Surjipur by Brahmans; Khatrauli Khurd and Kalā by Khatri treasurers of the Jampur kings; Shāh Tola by the king's purveyors. The sovereign erected in 820 Hiji (A.D. 1403), a very spacious and strong fort; this was probably made with bricks belonging to still more ancient buildings; they are two feet long, one foot thick, one and a half wide.

An ancient *baoli* yawns in the centre; this is a huge circular tank or well dug down to the springs and then lined with brick walls, supporting balconies and containing chambers on a level with the water. This one is 108 yards in circumference, and when in good repair must have been a pleasant retirement in the hot weather.

^{*} Page 63, "Elliott's Chronicles of Oudh."

Tradition relates that when the fort was building, whatever was erected during the day fell down in the ensuing night. After some days of such futile labour, the king called for the holy saint Makhdum Sayyad Jafri from Jaunpur; his holy footsteps trod the precincts, and no more interruption was given to the work. The saint's tomb is beside the gate of the fort.

The magnificent tomb and palace, Rang Mahal of Nawab Jahán Khan, adorn the suburb of Jahánabád. During the reign of Shujá-ud-Daula, when the Mahrattas were hovering round trying to invade Oudh, a number of the degenerate nobles were so terrified that they took up their residence inside the fort, and built themselves houses in which descendants still reside.

Since annexation a fine masonry bridge of five arches, twenty-eight feet broad, has been constructed over the Sai; the work was inaugurated by Mr. W. Glynn, the late Deputy Commissioner; the expense (Rs. 35,000) was defrayed by a subscription of the taluqdars. A fine Idghá or assembly room for the Id festival was built by Sheikh Najaf Ali Khan, the money being subscribed by the Musalmans of the neighbourhood.

Several tanks also have been made since annexation; so although the residents may not be so wealthy as they were in former times, they put their means to better use.

The population is 11,544, of whom Bareilly proper contains 5,542 and Jahánabád 5,992. The Muhammadan population consists of 2,445 Sunnis, and 40 Shias. Notwithstanding, an order had to be passed forbidding the latter to bring their *tázias* in procession past the houses of the much more numerous Sunnis. Most of the Hindus are low castes, there being only 372 Brahmans.

Salaleo Singh and Goláb Singh, Sikhs, have a number of followers who reside in the town. The former is the grandson of Maharaja Ranjit Singh, the ruler of the Punjab; the latter was one of his generals; they are in honourable banishment and have got estates here.

There are four fine mosques, besides others of less note, and 337 masonry houses. The Jámá Masjid was built by Sultan Ibrahim Shari of Jaunpur, and repaired in 1059 A.H. by the emperor Alamgir. The second great mosque was built in 1040 A.H. by Nawab Jahán Khan. The third by Shah Alam-ulla; it has no domes, but three spacious halls, and is a copy of the Kába at Mecca. The fourth mosque is in the suburb Dáira, and was built by a son of Shah Alam-ulla. Two Hindu temples, one to Mahádeo and one to Maháhar, suffice for the less fervent devotions of the Hindus.

There are two schools, one with 150 pupils, the other a Christian Mission school with 70. A dispensary and a caravan-serai, built since annexation by Raja Digbijai Singh, are also features of the place; the former stands on the site of another mosque built by Ibrahim Shah at the gate of the fort; thus the ancient king intimated that he trusted for the defence of his realm to the God without whom his walls were vain. This evidence of his devotion has now given place to drugs.

There are three market places—one built by Ibrahim Sharqi known as "Qile-ki-basār," one Jahānabād, and the third Capperganj, erected by Mr. W. C. Capper, C.S., the late Deputy Commissioner. The market in the latter is a daily one.

There are two fairs—one the Dasahra of the Hindus, the other, the Muharram for the Mussulmans; each is attended by about twelve thousand people. It will be observed from the following table that the sales in the daily and weekly markets reach the amount of Rs. 1,181 daily. This will be above Rs. 4,00,000 annually. English cloth commands, it appears, a larger sale than native :—

Name of articles.					Quantity.	Value.
TOWN DAILY MARKETS.					Mds. pr. ch.	Rs. a. p.
1.	Corn of every kind	...	...	...	164 15 0	410 15 0
2.	Vegetables	...	...	...	5 15 0	10 15 0
3.	Groceries	...	...	...	1 15 0	25 0 0
4.	Sweetmeats of every kind	...	...	...	3 10 0	25 3 0
5.	Salt	...	...	...	5 16 0	27 0 0
6.	Vessels of brass and other metals	...	...	...	0 22 0	25 0 0
7.	Ghi	...	...	...	2 15 0	47 8 0
8.	Oil	...	...	...	1 20 0	12 0 0
9.	Articles sold by pedlars	...	...	...	...	22 11 0
10.	Cotton	...	...	...	21 36 0	330 0 0
11.	Country cloth	...	...	...	22 thans or pieces	44 0 0
12.	English cloth	...	...	...	27 " "	162 0 0
Total					...	1,181 7 0
MUHARRAM FAIR.						
1.	Groceries	...	...	...	10 0 0	160 0 0
2.	Sweetmeats	...	...	...	25 0 0	250 0 0
3.	Oil	...	...	...	10 0 0	700 0 0
4.	Articles sold by pedlars	...	...	...	...	40 0 0
Total					...	550 0 0
DASAHRA AND BAHAYLA FAIRS.						
1.	Sweetmeats	...	...	...	15 0 0	150 0 0
2.	Oil	...	...	...	3 0 0	30 0 0
3.	Vegetables	...	...	...	...	30 0 0
4.	Articles sold by pedlars	...	...	...	...	40 0 0
Total					...	240 0 0
Grand Total					...	1,971 7 0

RAEGARH.—*Pargana DHINGWAS—Tahsil KUNDA—District PARTABGARH*.—This village is two miles off the road from Partabgarh to Bihār, and six miles from the latter place. There was a great fight here between the taluqdars of Dhingwas and Bhadri; 100 men were killed. The population consists of 4,008 Hindus and 315 Musalmans. There is one mosque and three temples to Mahādeo, and a small bazar.

RAHIMNAGAR PANDIĀWĀN.—*Pargana BIJNAUR—Tahsil LUCKNOW—District LUCKNOW*.—Rahimnagar Pandiāwān is the chief of a group of 12 villages belonging to Pānds Brahmins, situated on the right bank of the Sai on the southern boundary of the Bijnaur pargana. The village is purely agricultural and chiefly inhabited by Hindus. But as its name imports, has some pretensions to be called a Muhammadan settlement. There is a family of Pathāns living in a hamlet of the village called Baloogharkī, who assert their original right to the soil, which had been conferred on them in jāgīr by the emperors of Delhi, but which when the right was confiscated by Sādat Ali Khan, 7th Nawab of Oudh, was conferred on the Brahmins.

Brahmins are known to have colonized parts of this pargana, and it is more likely that kept under for a time, they were at length able successfully to assert their right. The population is 2,500, and there are 407 houses, all of which are mud-built. A small Government school has been established here, but is not at present much appreciated by the people.

The cultivation in this and the neighbouring villages is very fine.

RAMIĀ BIHAR.—*Pargana DHAUNAHRA—Tahsil NIGHASAN—District KHERI*.—This village is beautifully situated on the north side of an ancient channel of the Kauriāla (this is now closed up and forms a lake). There are splendid groves to the east and west.

Ramiā Bihar has a market in which articles of country consumption are sold. The average annual sale of cotton fabrics is estimated at Rs. 200. It belongs to Rāja Indra Bikram Sāh, Taluqdar of Khairigarh.

Population	—	—	—	1,455
			Males	Females
Hindus	—	—	741	611
			Males	Females
Musalmans	—	—	70	55
				134

RĀMKOT Pargana.—*Tahsil SITAPUR—District SITAPUR*.—Rāmkot is a very small pargana, lying close to Sitapur on the south-west; on the south it is bounded by pargana Machhirahta, in the west by Mirrikh, and on the east by Khairabad, from which it is separated by the Sardyan stream. Its area is 20 square miles, of which 11 only are cultivated. The average is as follows:—

7,205 cultivated	— } Assured.
2,800 culturable	— }
50 rent-free	— } Unassured.
1,651 barren	— }

*By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

The population of 8,791 is thus distributed :—

Hindus, agricultural	...	...	...	...	4,000
" non-agricultural	...	...	...	...	1,122
					<hr/> 5,601
Muslims, agricultural	...	...	...	...	38
" non-agricultural	...	...	...	...	122
					<hr/> 191

against 1·4 of an acre of cultivated land per head of agricultural population there are 2·1 acres of cultivable land.

The pargana is, indeed, in a very backward condition; its present proprietors, Janwar Rajputs, having done nothing for it since annexation, and in this they contrast very unfavourably with their predecessor Hardeo Bakhsh (see town Rámkot), who did so much for the property. The present proprietors are his two sons, Kálka Bakhsh and Ganga Bakhsh, and they own the entire pargana (Rámkot), which consists of 12 demarcated villagea.

With the exception of the very fine tanks in Rámkot itself, there is no structure in the whole pargana deserving of notice.

The Hindus are distributed thus: Brahmans 1,367, Rajputs 361, Baniás 337, Ahírs 829, Páás 665, Chamárs 1,157, and the whole population lives in 1,343 houses, each of which thus contains on average 5½ individuals. There are 430 to the square mile. The Muslims are only 2·2 per cent. of the entire population, and are all of a humble rank in life, Jáláhas principally.

The incidence of the revised revenues falls as follows :—

					Rs. & p.
On uncultivated area	...	...	...	...	1 10 3
On irrigated area	...	...	...	...	1 5 0
On total	...	...	...	...	0 15 3

The history as given by the oldest inhabitants is as follows :—When Rám Chander was on his pilgrimage, he sojourned on the spot where now stands Rámkot. Here he founded a fort, the remains of which are extant in the form of a diih (mound) to the present day. But Rám went on in his pilgrimage, and the place decayed. Subsequently a tribe of Kachiharas acquired the district, and held it down to 1707 A.D., when they were dispossessed by the ancestor of the present taluqdars, and his descendants have held it ever since. The history of the pargana is the history of the town, to which the reader is referred.

Hardeo Bakhsh abovementioned did a good deal for the pargana. He made roads, planted avenues, dug wells, and caused the increase of cultivation. On his death in 1842 A.D. his widow succeeded him, and she managed the estate for her two infant sons, Kálka Bakhsh and Ganga Bakhsh, with prudence and success down to her death in 1853. After that

the chakladar appressed her sons, and for the three years preceding annexation they were quite unable to do anything for the property, which accordingly was found in a very poor condition in 1856. The taluqdars behaved loyally in the mutiny, for which good conduct they received a reward.

The physical features of the pargana resemble those of its neighbour Sitapur. A dead level, well wooded and producing good crops. There are no mines, quarries, or manufactures beyond the ordinary coarse country cloth, which is made in every chief town of a pargana. The only mela celebrated is that described in town Rámkot. The rents are entirely paid in kind, the exceptions being the rent of the lands which produce tobacco, sugar, &c. Water is found at a maximum depth of 26 feet from the surface of the earth.

RÁMKOT*—Pargana RAMKOT—Tahsil SITAPUR—District SITAPUR.—Rámkot is seven miles south-west of Sitapur, the highroad from which place to Hardoi passes through it. It is said to have been founded by the great Rám Chander during his pilgrimage, and to have derived its name, "The castle of Rám," from him. The present town is a poor place, consisting entirely of mud-built houses. The census of 1869 puts the number of inhabitants down at 1,977. Its present owners are Chhatris of the clan Janwár, whose ancestors acquired it *vi et armis* in the civil wars of 1707 A.D., the former proprietors, who were Kachheras, having been expelled by them.

The town as it at present exists, though entirely mud-built, is erected on an ancient dh (mound), the remains of a former town in which the houses were mostly of burnt bricks. The only notable structure in the place is a very handsome masonry tank with a Shiwala, &c., built 70 years ago by Hardeo Bakhsh, father of the present taluqdar, which is not only deemed holy by the Hindus of the locality, but is also a place of favourite resort of the Europeans of Sitapur. The only public building in the town is the school attended by 53 scholars.

There is a bazar held twice a week, and at the Diwáli festival a mela or fair, of no great magnitude, takes place at the tanks abovementioned. Besides the road to Sitapur, Rámkot is connected by good unmetalled roads with Hardoi through Qatunagar, and with Misrikh and Nunkhár.

The annual value of the bazar sales is Rs. 14,400. There are no manufactures of any kind. The camping ground is good, and in the neighbourhood of the place are several avenues of trees planted by the same Hardeo Bakhsh who built the tank and temple above described.

RÁMNAQAR Pargana—Tahsil FATEHPUR—District BARA BANKI.—This pargana is bounded on the north by the Chuka, on the east by pargana Bado Sarsi, on the south by the Kalyáni, and on the west by Fatehpur. Its area is 112 square miles or 71,716 acres, of which 50,732 are cultivated. The irrigated land amounts to 11,080 acres, and the unirrigated to 39,032.

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

The Chanka flows on the north, and the Kalyáni on the south; the latter has a course of 9, and the former of 8 miles within this pargana. The metalled road to Bahramghat and that from Fyzabad to Sitapur and Khair pass through it. Bahramghat is a great timber market. Schools have been established at Rámnagar, Mahadewa, Ganeshpur, Tilokpur, Sáranganj, and Amosi Kaian. The post-offices are at Ganeshpur and Rámnagar. There is also a police station and a registry office at Rámnagar. Two considerable fairs are held at Lodhaura in Aghar and Phágua in honour of Sri Lodheswar Mahádeo. The land revenue amounts to Rs. 68,505-12-8, falling at the rate of Rs. 1-10-8 per arable acre; the number of villages in this pargana is 168. They are held under the following tenures:—

Taluqdari	...	...	...	...	128 villages.
Zamindari	...	...	...	...	2 "
Pattidari	...	...	...	...	28 "
					168

The population amounts to 80,686, of which higher castes number 25,000. Some of the lower castes—*e.g.*, Ahirs (6,726), Lodhis (3,729)—are very numerous. The pargana was in the Nawabi called Sainik. The town of Rámnagar was founded on the land of Keshwanan by Rám Singh, ancestor of Rája Sarabjit Singh, the present taluqdar. For the history of Rámnagar Dhamera, which is the same as that of the pargana, see article Bhitauli pargana. The principal landlord is Rája Sarabjit Singh of Rámnagar Dhamera.

RÁMNAGAR—*Pargana* RÁMNAGAR—*Tahsil* FATEHPUR—*District* BARA BANET—This town is situated about 19 miles from Nawabganj and four from Bahramghat on the Gogra, and is the seat of a thána and branch dispensary. There was a tahsil, but it has lately been removed to Fatehpur; the surrounding country is rich and well wooded, and forms part of the Rámnagar Dhamera taluqa.

The present proprietor is Rája Sarabjit Singh, a Raikwar Chhatttri. His father, Rája Gur Bakht Singh, is still alive and dwells at Rámnagar. In the Nawabi Gur Bakht was a man of some importance, and lived in a chronic state of war with the Government. He had a strong fort at Bhitauli at the apex of the Duáb of the Gogra and Chanka rivers to which he retired when pressed for Government revenue. Sleeman says that he used to pay Rs. 2,00,000 a year for his estate. See article Bhitauli.

The total population amounts to 5,717, of which the Mussalmans are 909 and the Hindus 4,808, higher castes 1,469, houses 1,308.

Latitude 27° 5' north, longitude 81° 25' east.

RÁMPUR *Pargana*—*Tahsil* KUNDA—*District* PARTABGARH—This large pargana extends from the river Sai on the north almost to the Ganges on the south; its area is 179 square miles, of which 79 are cultivated; the population is 77,572, which is 433 to the square mile. Of this population 4,229 are Chattris, of which body two individuals, the Rájás of Rámpur, Bisen, and Kaithaula, Kanhpuria, hold the entire pargana besides many

villages in others. Brahmins who number 12,597 are the most numerous and intelligent. The account of the Bisens told by themselves may be given. It is evident, however, that it contains only the element of truth. Unlike the Dikhta, the Sombansi of Parahgarh, and the Bala, the Bisens, at least as a ruling family, are of very modern origin; as a clan they were powerful. The qanungo's relation is that they were merely chandhries. Government officers drawing fees from this jurisdiction till the general break up of the Musalman empire after the death of Aurangzeb, then they gave up office and acquired an estate. But it is quite evident that, whatever may have been the case with the present great family, the Bisen clan held this pargana and others, for they are mentioned as the owners in the *Kis-i-Akbari*. The fact that they had no rija, till 20 years ago, and that a younger scion of the family, that of Badri, was made a rja about 1800 A.D., is a proof that the feudal lordship claimed by the Rampur family never existed save in the fertile imagination of the barda. It is alleged that the head of the family was called rja till Khushal Singh, grandfather of the present incumbent, got the title of rja from Raja Bahadur Singh of Parahgarh, a sufficient proof of the subordinate position of the family.

But the title of lal is much lower than that of rja, so the Rampur chief can never have exchanged the latter for the former. In point of fact lal was the first title, possibly, as the qanungos say, the head of the family was formerly called chandhri.

The present head of the family is one of the most chivalrous and liberal-minded gentlemen in Oudh; he has been generally in opposition to the Government of the day, and has only found peace since annexation. He built his great fort of Kalakankar in 1246 fali (A.D. 1835) thirty-four years ago. He surrounded it with a canal from the Ganges, that the waters of the sacred stream might be round about him by day and by night. In 1247 he defended his fort at Dharupur for nine days against the great Nazim Darshan Singh. In 1250, during a short glimpse of court sunshine, the title of rja was conferred upon him by Wajid Ali Shah. In 1260 he again fought the Nazim; was besieged in Kalakankar for 57 days; meanwhile he escaped from the fort, and, disguised it is said as a female of rank, he fled to Lucknow to get help from the resident; finding no resource there, he abandoned the fort and fled to the Sujakhar jungles in Parahgarh north of the Sai. The family history is thus given in settlement report:—

and the Kaithaula estate. In the time of Mumtāz Ali Khān (Safdar Jang) they lost this after a siege of their fort of Rāmpur. There is an old feud between them and the Kaithaula estate, which lies in the Rāmpur pargana, and has been at various times the object of their cupidity. Several fights occurred, and the Rāmpurias of Kaithaula have had hard work to maintain themselves in the vicinity of their powerful and not over-scrupulous neighbours.

"*Rāja Hanwant Singh*—The present Rāja Hanwant Singh has fought both with and against the nāzims at various times. His estate was held 'khām' in 1242, 1243-4, and again in 1248 faali, owing to his unruly opposition to the authorities. In 1260 faali, the Nāzim, Khān Ali Khān, beat him out of his two forts of Kālākānkar and Dhārīpur, and his estate was not only 'khām' but laid waste. From his fort of Kālākānkar, which is on the banks of the Ganges, a British steamer proceeding to Cawnpore during the mutiny was fired on. His son, Partāb Singh, took an active part in opposing the re-occupation of Oudh, and was killed at Chanda in Sultanpur in an action with Colonel Wroughton's force. An account of this taluqdar and his tactics may be found in the book called '*Discotes in Excelais*,' pages 124-5-6. He is a very good specimen of the Nawabi taluqdar, and perhaps too good a one to be taken as an average, or as a representative of his order, being a most courteous and kind hearted man, intelligent, frank, and honest. The old Adam of the taluqdar pur et simple is however distinguishable in the manner in which he likes to have his own way in his estate and resents opposition. We cannot expect it to be otherwise, and may be well content if we get many taluqdars like him. He has had the chronicles of his family done into Urdu verse by a domestic poet, Muhammad Asghar, familiarly known as 'Usājl'. This work called '*Bisim Sabha*,' or the 'Court of the Bism', has been printed, and a copy may be got by the curious in such matters."

Further account of the Bisens—In his chronicles of Unao, Mr. C. A. Elliott mentions the Bisen as having, with the Gahrwār and Bhandel, settled in that district in the pre-historic period. In another place he records that "the Bisens came from Salampur Majhauī in the Gorakhpur district, and pushed westward to Mānikpur, and that the Unao branch is an offshoot from Mānikpur." Mr. P. Carnegie places this clan amongst those of the Rajputs, "who are avowedly descended from dāūdī Brahmins, who are styled Bīcha, and their offspring as Rikhāns, literally the children of the saint." Mr. Carnegie's further remarks regarding this Bisen clan may with advantage be here introduced.*

"These people have already been mentioned as descended from a devoted Mowar Bhāt. What their claim may be to being placed under the Sombans line is not quite clear. Their avowed chief is the Rāja of Majhauī in Gorakhpur. In Oudh we have no less than thirteen chiefs of this clan, and their colonies are principally to be found in the Partabgarh district, but also in Bahrsich, Gonda, Darabād, and Sultanpur. The local heads of the family are Rāja Hanwant Singh of Kālākānkar, as fine a

* Notes on the Races, Tribes, and Castes of Oudh, by Mr. P. Carnegie, page 48.

specimen of the oriental yoman as is to be found anywhere, and one who will ever be respected by our countrymen for the asylum he offered to the officers of his district in the rebellion; and also the Rájá of Manikpur and Bithur. Sir Henry Elliot affirms that the present Rájá of Majhauí is in the hundred and fiftieth generation from Muvár Bháí, the devotee. The Oudh branch state that they broke off from the parent stem in the person of Ráo Hám, and settled in the province under the wing of Mánik Chand, the then powerful Gahrwár Rájá of Mánikpur; he who so happily picked up the foundling mother of all the Kanhpuria clan. Within the last three years the present Rájá of Majhauí took to himself a wife from the Bájkmár house of Deor, a sure indication that the Bhoós (indigenous devotee Chhattis of Gorakhpur though they be) are higher in the social scale than the Bájkmár offshoot of the Malapuri ex-convert Chauháns."

Earliest Bisen settlement in the Partabgarh district.—The Bisen first settled in this district in the time of Mánik Chand, some few years prior to 590 Híjra (A.D. 1193). Their earliest settlement was Badgáwán in pargann Dihagwas. For three generations they do not seem to have made much way, or to have much enlarged their possessions. In the fourth generation from Ráo Hám, their pioneer settler, Ráo Rágho, appears to have made friends with the Gardezis of Mánikpur, and from them to have obtained twelve villages, with headquarters at Derwa. The place was selected on a jungle site, as being on the borders of the Sombansí territory, and a convenient and suitable spot for repelling those raids to which the Sombansis were formerly so much addicted, and which were so frequently the cause of embroiling them with the Government officials. These twelve villages were the nucleus of the subsequent extended possessions of the Bisen clan. The Rámpur family has always been the most powerful of the Bisen taluqdars, amongst whom may be prominently mentioned Dhárá Sah, Ráo Shám Singh, Ráo Sangram Singh, Ráo Bháo Singh, Ráo Khabál Singh, Ráo Balwant Singh, Lál Baisál Singh, and Lál Hanwant Singh (now known as Rája Hanwant Singh).

The Bisen clan in the district of Partabgarh numbers three thousand (*vide census*); but of these only a portion belong to the blood of Ráo Nám; the larger number belong to another line; they claim to be descended from a brother of Ráo Nám's; the taluqdar's line declares that they are bastards; there is no commensality or friendship even between the two, and the inferior order has been rather severely treated in the matter of its landed tenures.

Of the pure Bisen nine men hold between them six taluqas embracing 532 villages; 20 *manindari* villages and 54 sub-settlements are divided among the rest of the brotherhood, at least among its heads.

The Bisen clan is a very weak one compared to the Sombansí, the Kanhpuria, or the Bachgoti; the connexion of Rámpur with Kaithans, and the ancient position of the Bisen clan towards the Mánikpur lords, are points for inquiry in future.

The following extract from Sleeman* refers more properly to Bihār, but is given here as shedding light upon the position of the Bisen :—

"The Bhuderoe family give their daughters in marriage to the Bagheela Rajas of Rewa and the Power Rajas of Oclayra, who are considered to be a shade higher in caste than they are among the Rajpoots. Not long ago they gave one hundred thousand rupees, with one daughter, to the only son of the Rewa Raja, as the only condition on which he would take her. Golub Sing, the brother of Seerutim Sing, of Pertabghur, by caste a Sombansoo, is said to have given lately fifty thousand rupees, with another daughter, to the same person; Raja Humunt Sing, of Dhareepoor, who is by caste a Bessyn Rajpoot, the year before last went to Rewa accompanied by some fifty Brahmins, to propose an union between his daughter and the same son of the Rewa Raja. A large sum was demanded, but he pleaded poverty, and at last got the Raja to consent to take fifty thousand rupees down, and seventy-five thousand at the last ceremony of the barat or fetching home of the bride. When all had been prepared for this last ceremony, the Raja of Rewa pleaded the heat of the weather, and his son would not come to complete it, and take away his bride. Humunt Sing collected one hundred *resolite* Brahmins, and proceeded with them to Rewa, where they sat *dharna* at the raja's door, without tasting food, and declared that they would all die there unless the marriage was completed.

"The Raja did all he could, or could make his people do, to get rid of them; but at last, afraid that some of the Brahmins would really die, he consented that his son should go and fetch his bride if Humunt Sing would pay down twenty-five thousand rupees more, to defray the cost of the procession, in addition to the seventy-five thousand. He did so, and his daughter was taken off in due form. He has another daughter to dispose of in the same way. The Rewa Raja has thus taken five or six wives for his son from families a shade lower in caste; but the whole that he has got with them will not be enough to pay one of the Rajpoot families, a shade higher in caste than he is in Rajpootana, to take one daughter from him. It costs him ten or twelve lacs of rupees to induce the Raja of Ondespoor, Joudhpoor, or Jypoor, to take away as his bride a daughter of Rewa. All is a matter of bargain and sale. Those who have money must pay, in proportion to their means, to marry their daughters into families a shade higher in caste or dignity, or to get daughters from them when such families are reduced to the necessity of selling their daughters to families of a lower grade."

RAMPUR MATHURA†—*Pargana KUNDRI (SOUTH)*—*Tahsil BANI*—*District SEWAPUR*.—Rampur Mathura is 44 miles across country from Sitapur to the south-east, and is but one mile to the east of the river Chanka, and three miles west of the Gogra, both of which rivers are navigable throughout the year, and afford good water communication to the inhabitants of the surrounding district. There is no high road near the place. Rampur Mathura contains a population of 2,217 souls living in 425 mud-built houses. The only public building is the school. There is the usual bi-weekly bazar, at which commodities to the value of Rs. 13,000 are sold

* *Tour in Oudh*, Vol. I., page 237.

† By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

every year. The place is not remarkable in any way, and is only locally notable as being the residence of the Raikwar taluqdar, Thakur Gunda Singh.

RANJITPUR—*Pargana* PANTABGARH—*Tahsil* PANTABGARH—*District* PANTABGARH—This village was originally called Haila, and the name was altered because one Ranjit Singh re-settled the village. It is on the road from Allahabad to Fyzabad, and an unmetalled road leads to Amethi. It is two miles from Pantabgarh and thirty-eight from Allahabad.

There have been many boundary disputes in this village.

Nawab Shuja-ud-daula founded a bazar in this village in 1175 fash (A.D. 1768).

The population consists of 1,307 Hindus.
139 Mussulmans.

2,133

There are two mosques.

The bazar sales come to about Rs. 6,900 per annum.

There is a religious fair here annually in Aghan; about 1,500 people assemble.

RĀPTI—*District* BAHRAICH—The Rāpti, whose valley lies on the northern side of the plateau (described in district Bahraich), enters British territory from Naipal about midway between the two extremities of the frontier line of the district, and has a course of 81 miles (from point to point 42 miles) from Gularia in Charda to Qalandarpur in Gadrakhil ilāqa. It is a very sinuous stream, and it is continually changing its course; but it flows in a deep channel confined by high banks, and only in more than ordinarily wet seasons overflows its banks to any great extent. These overflows, however, are sufficiently frequent to keep the alluvial soil of the villages within their range fresh and productive.

The dry weather discharge of this river is 900 feet* per second.

The following very correct extract from Thunison is given here for convenience of reference:—

* Rāpti, called also Airawati, after the white elephant of the god Indra, a considerable river rising in Naipal. It does not issue from the main range of the Himalaya covered with perpetual snow, but takes its rise in the Sub-Himalaya in latitude 29°10," longitude 82°45," whence, flowing first in a southerly direction for 40 miles, and then north-westerly for 55 miles, it enters the plains of Oudh in latitude 28°3," longitude 81°55," which it traverses in a south-easterly direction for 90 miles, and in latitude 27°17," longitude 82°32," forms for about 20 miles the western boundary of the British district of Gorakhpur, which it then enters, and, continuing a south-easterly and tortuous course for 70 miles, it receives on the left side the Dhamek or Burha Rāpti, draining an extensive tract extending southwards from the Sub-Himalaya. Below this junction, the Rāpti turns southward for the distance of 30 miles, communicating in this part of its course with the Matī Jhil, called also the Lake of Bakhira, and thence

* Forbes' Report on the Ganga Canal.

turns westward for 16 miles to the town of Garakhpur. From this place it continues its course in a circuitous but generally south-easterly direction for 85 miles to its junction with the Ghoghra, on the left side of the latter in latitude $24^{\circ}15'$ longitude $82^{\circ}45'$, its total length of course being from its remotest source 400 miles, for 85 of which, downward from the town of Garakhpur, it is navigable for large boats, and for those of smaller size a considerable distance higher."

RASAUJI—*Pargana PARTABGANJ*—*Tahsil NAWABGANJ*—*District BARA BANKI*—Four miles east of the civil station on the Fyzabad road, and is a Mussalman village of some antiquity. The proprietors are Qidwai Shukla. There is an imambara of some pretensions built by Ghulam Masud.

The population amounts to 3,431; Hindus being 1,704 and Mussalmans 1,727.

RASULABAD—*Pargana ASIWAN*—*Tahsil MOHAN*—*District UNAO*—Is 12 miles south-west of the tahsil, and 14 miles north of the civil station of Unao. The town (Asiwan) lies 6 miles north-west of this place. Three unmetalled roads pass through the town,—one from Unao, another from Lucknow to Parhar Ghât on the Ganges, and the third from Rasulabad to Safipur.

Muhammad Ali Khan and Musaffar Khan, risaldars of the Delhi force, had the jungle cut, and founded this town on the lands of village Bharipur, and called it Rasulabad in honour of their prophet (Rasul or Muhammad). The soil is loam. The surface is uneven. There is a little jungle about a mile from it in a south-westerly direction. The appearance of the village is pleasing; climate healthy; water fresh and good. Chaudhri Musahab Ali, a descendant of Muhammad Khan, was a noted man here; he held the office of chakladar, &c., from the Government of Oudh.

This town was the seat of a tahalldar and a chakladar. There are still the remains of an old fort and a mosque here. There are two small markets weekly for grain and coarse cloth principally. The usual village products may be obtained here as also good pen-cases. Goldsmiths work well, and some lapidaries also reside here.

There are 776 mud-built houses, four mosques, five temples; two of the temples are dedicated to Mahadeo and three to Debiji.

Annual amount of sales at bazars about Rs. 3,500.

The population is divided as follows:—

	Hindus.	Muhammadians.	Total.
Brahmins	...	285	2,442
Chattris	...	22	
Kayastha	...	100	
Peasants	...	06	
Ahirs	...	112	
Barbais	...	160	
Other tribes	...	1,815	
Total	...	2,790	
Latitude	...	26°10' north.	
Longitude	...	82°10' east.	

RASÚLPUR—*Pargana BIRRAH—Tahsil TANDA—District FYZABAD.*—Rasulpur, a small town, borders on Ashrafpur Kachhwardihs where the mairans fair is held. The tomb of the great ~~son~~ Mahabáda Ashraf is in Rasulpur. As might be expected this is a noted place of Moslem worship. There are four masonry mosques and one temple in honor of Vishnu. The population is 3,691, of whom 1,457 are Sunnis, 9 are Shias, and 2,225 are Hindus of various castes and sects.

RASÚLPUR OR MUBÁRAKPUR—*Pargana TÁNDÁ—Tahsil TÁNDÁ—District FYZABAD.*—This town was founded by Mubárák Khan, the Khánzáda Taluqdar of Hasanpur. It is on the bank of the great river Gogra; its history is given in that of Tándá.

The population is 3,691, of whom 1,457 are Musalman Sunnis, 9 are Shias, 2,225 are Hindus.

There are eight places of Moslem worship; there are three Hindu temples—two to Bhawáni and one Thákurdwára. It is four miles from Tándá.

RAU KARNA*—*Pargana UNAO—Tahsil UNAO—District UNAO.*—Rau Karna, a village in the pargana and tahsil of Unao, lies about seven miles from the civil station, on the road running north to Saipur. The road is unmetalled, with the exception of a few spots, where the extreme softness of the soil and the natural drainage have rendered culverts and metalling necessary. The Tinai, a tiny stream which dries up in the hot weather, runs near the village on the east.

Ráwan Singh, son of Unwant Singh, a Baisa Thákur, agent of the Kananj rája, settled in this place about 776 years ago, cut down the jungle, and founded the village which bears his name to this day in the modified form Rau. Bháwal Sáh and Narbir Sáh, two brothers, ancestors of Jawáhir Singh and Newal Singh, the zamindars of Rau Karna, Baisa Thákurs, and lineal descendants of Unwant Singh, were Sálars in the army of Alauddín.

The present population of this village are chiefly Hindus, and among them Páris predominate, constituting one-fourth of the entire population. There are only 78 Muhammadans. The total population is 2,273.

The village and the mounds in its immediate neighbourhood mark the site of the fort originally built by Ráwan Singh, and near the border of the village on the north side is a large bargud tree under which is a Mahádeo of great antiquity.

The land around the village is level, and the soil is chiefly a productive loam. There is no jungle near. There are some mahua and mango groves which yield abundantly.

There are two market days in each week, but the bazar is not a place of much resort. There is no school in the village, but the children attend the village school at Thána, which is not quite two miles off.

* By Mr. Hoey, C.S., Assistant Commissioner.

RĀWATPUR—*Pargana* DAUNDIA KURBA—*Tahsil* PURWA—*District* UNAO.—Lies 16 miles south of the tahsil, and 28 miles south-east from the civil station of Unao.

It was founded by Rāwat Singh, Bais, about 400 years ago. This Rāwat Singh was a distinct individual from the ancestor of Bābu Rām Bakbah. It takes its name from its founder. The soil is loam and clay. It presents a pleasing prospect. The water is fresh. Site on level ground. Climate healthy. No jungle. Groves here and there, but rather more scanty than usual. Goldsmiths, carpenters, and potters work in the village. The population is composed of 1,352 Hindus and only of 17 Moslems. Total 1,369.

There are 352 mud-built houses and two temples, both dedicated to Dēti.

The amount of sales at the bazar annually is about Rs. 2,000.

ROKHA JĀIS—See Jais Rokha.

RONĀHI—*Pargana* MANGALSI—*Tahsil* FYZABAD—*District* FYZABAD.—This place was founded by the Bhars close to the bank of the river Gogra, here a broad and deep river. The road and railway from Fyzabad, which is ten miles distant, pass through it. Rāc Gobardhan Dās, Kāyath, received it from the Bhars on service tenure. The Bais and Bisons afterwards acquired it. An ancient government fort is still here. It was a station for troops under the former government.

The population amounts to 5,193—Hindus being 3,664 and Mussalmans 1,529. There are five temples, of which three are Thākurdwāras, eleven mosques, and three Jain temples. There is a masonry sarāi and a Government school.

RUDAULI *Pargana*—*Tahsil* RĀM SANEHĠ GHĀT—*District* BĀRĀ BANKI.—This pargana is bounded on the north by the Gogra, on the east by the Mangalsi pargana, of the Fyzabad district, on the west by Basorhi and Daryabad, and on the south by Mawal Makolāra. It is 17 miles from east to west, and 16 from north to south. Its area is 173 square miles or 111,102 acres, divided into 106 villages. The cultivated land amounts to 73,316 and the uncultivated to 32,786 acres. The irrigated area is 21,252 acres. The soil is for the most part loam. The river Sarju or Gogra flows along the north, separating Gonda from Bara Banki; it takes an easterly course skirting only three villages which are often damaged by its floods and are left uninhabited. In the interior of the pargana there is a river (the Janori) which contains much water during the rains, but is in other seasons almost empty. There are six villages on the border of this river; it is neither useful nor injurious. The average rainfall for the last three years 1281-1283 fahi (A.D. 1874-76)—amounted to 40 inches. Wells are generally 10 feet deep. Sihor Ghāt in Fyzabad is 14 miles from Rudauli, and Kaithi Ghāt on the Gogra is 8 miles; by these routes grain is exported to the Gonda district or Simaria in times of scarcity. The bazars are at Shujāganj, Lokipur, Chāra, Bārandpur, Aliabad Bāmi, Jakhauli (Sultanganj and Akbarganj in the town of Rudauli). The population of the pargana is 134,050; the houses number

27,670. Rudauli Bhilmar, Kaithi, Kheta Sarie are villages possessing more than 2,000 inhabitants. Schools have been established at nine places. The post and registry offices are at Rudauli. The police station is at Bhilmar, and there are police posts at Shah Lal and Bhakanda.

The fair at Rakhigani, which is held on the 27th Safar (February), and lasts for three days, is held in honour of one Molvi Amir Ali of Amethi, who led a crescentade against Ajodhya in 1858. He started from Amethi and passed through Daryabad, where the chakladar endeavoured to persuade him to stop. Finding his efforts of no avail, he despatched Captain Roylean of the King's army in pursuit, who overtook him at Rakhigani. Rājā Sher Bahadur Singh was at the same time advancing from Kanyar to arrest the progress of the Molvi, who was caught between the two forces, defeated, and killed. His head was sent to Lucknow by Captain Roylean. His body was interred here, and since annexation the fair has been held, but it is now declining in popularity.

The Zohra fair is held in honour of Zohra Bibi, the daughter of Sayyad Rāol of Rudauli, on the 1st Sunday in Jeth. Zohra is said to have been cured of blindness by Sayyad Salār, of Bahraich, whom she afterwards married. She was buried at Bahraich, but a brick of her tomb was brought by her votaries, and a tomb erected to her at Rudauli where this fair is held. The head sweeper presents a bed as his offerings to the shrine, and the lower classes go through an imitation of the marriage ceremonies.

Other fairs held in the pargana are those at Kaithi held on Pārunmāshi of Pōa for bathing Sangam, at Kalwa or Sārājkund held on Kārtiki Pārunmāshi in honour of the sun, and at Rudauli Khās on 13th, 15th Jamādī-us-sani in honour of Abdul Haq or Shāh Ahmad, a local saint.

The Government revenue amounts to Rs. 1,47,008; the villages are held under the following tenures:—

Taluqdari	...	...	...	...	84
Zamindari Khayyachāra	...	...	...	...	70
Patidari	...	...	...	...	40

The pargana was formed in Akbar's time, and it takes its name from the chief town, whose foundation is ascribed to Rudr Mal Bhar. There was a fort and a taluqdari at Rudauli during the Nawab. The only event of note was the fight which occurred in 845 A. H. between Muhammad Salāh, the ancestor of the present taluqdars, and Husan Ram, &c., of the Salār-Muhalla of Rudauli; the governor of the place at that time was Tatār Khan, who lived at Sarkatia near Rudauli. He was a disciple of Muhammad Salāh, took part with him, and their combined forces gained the victory. The tombs of those who fell still exist in the Salār Muhalla.

The chief landholders are Chaudhri Husān Rasāl of Amirpur, Ram Husen of Narauli, Sayyad Husen of Parāi, heirs of Mahārāja Man Singh of Ahār, Chaudhri Mahbūb-ur-Rahman, &c.

RUDAUULI—*Pargana RUDAUULI—Tahsil Rām SANEH GUPT—District BARA BANSI.*—This is a large Musalman town about 37 miles east south-east

of the civil station lying in latitude 26°45' north, longitude 81°46'20" east. The principal market places are Akharganj and Sultauganj. The latter was established in the time of Nasir-ud-din Haidar by Sarfaraz Ahmad, an ancestor of Ghulam Farid, the present taluqdar, and the former by Akbar Ali Khan, the son of Haidar Beg Khan, a Nawab of Lucknow. Daily markets are held and a brisk trade carried on in grain, vegetables, cotton, and cloth. There is a Shrine of Shah Ahmad *alias* Sheikh Abdul Haq, who is alleged to have remained entombed for six months, and a tomb of Zahra Bibi. Fairs are annually held at both these places. (See pargana article.) Population,—Hindus 4,847, Mussalmans 6,770,—total 11,617.

SAADATGANJ—*Pargana RAMNAGAR*—*Tahsil FATEHPUR*—*District BARA BANKI* *alias* Pāṭhahganj, 14 miles north-east from the civil station, was founded by Rāja Surat Singh, ancestor of Rāja Sarabjit Singh of Rāmanagar, and called after Saadat Ali Khan in whose reign it was built. The town is clean and nicely built. Grain is brought here in large quantities from Parāna Ghāt on the Gogra. Population 2,769.

Hindus	—	—	—	—	1,870
Mussalmans	—	—	—	—	1,159
Males	—	—	—	—	1,300
Females	—	—	—	—	1,269

SABALGARH—*Pargana BIRJAN*—*Tahsil KUNDA*—*District PARTABGARH*—Sabal San, the ancestor of the Bārn clan, is said to have founded this town five hundred years ago; it is two miles from the Bihār road, one mile from the Loni river, and sixteen miles from Partabgarh.

Population consists of	—	—	840	Hindus
	—	—	611	Mussalmans
Total	—	—	1,451	

There is one bazar at which the annual sales amount to Rs. 1,50,000; it is called the Derwa bazar.

SADRPUR *Pargana**—*Tahsil BARI*—*District SITAPUR*—*Pargana Sadrpur*, so called from the town of the same name; is bounded on the north by tahsil Bishwān, on the east by pargana Kundri south, on the south by district Bara Banki, and on the west by pargana Mahimudabad, and covers 108 square miles.

The acreage is thus given:—

Cultivated land	—	—	—	56,563	acres
Culturable	—	—	—	9,745	"
Rent-free	—	—	—	420	"
Barren	—	—	—	8,943	"
Total	—	—	—	62,097	acres

The incidence of the revised assessment is as follows:—

				Rs. R. P.
On cultivation	—	—	—	1 6 7
On assessed land	—	—	—	1 0 7
On total area	—	—	—	0 11 6

which is considerably lighter than in any of the three parganas of the Bāri tahsil.

The population numbers 54,477, and is thus distributed:—

Hindus, agricultural	...	...	...	30,373
" non-agricultural	...	...	...	16,790
				47,093
Muslimans, agricultural	...	...	...	3,081
" non-agricultural	...	...	...	3,301
				7,382

which shows that the Muslimans are 13 per cent. of the entire population. There are 504 souls to the square mile, and 5·1 to each house. And each head of the agricultural population has on an average 1·5 acres of cultivated against 1·8 acres of assessed land.

Well irrigation is badly wanting, because the tenantry cannot afford to build masonry wells, and the mud ones are comparatively expensive and easily fall in. But the country is cut up by numerous small streams, and if these were utilized as much as they might be, irrigation would be largely increased.

On the east is the navigable river Chanka which flows into the Gogra at Bahramghat, some twenty miles from the southern extremity of the pargana: on the west, and separating it from Mahmudabad, flows the Sowbe, unnavigable; in the centre are the Kowāl and Chauriāri streams. The old bed of the Chanka described in the notice of pargana Mahmudabad is also one of the eastern boundaries.

The pargana is a poor one. There are only two towns in it with a population exceeding 2,000, namely, Sadrpur and Bānsura. There are no roads—no mines nor quarries. No crops nor manufactures peculiar to the place; no mules or fairs, no remains of antiquity, no great bazars.

The name is derived from that of the chief town Sadrpur, for the derivation and origin of which name the reader is referred to the town article, and the history (if the traditions of the people deserve such a title) is as follows.—In the beginning the tribe of Bhars possessed the land; Kāyaths drove them out and held the country for 150 years, when certain Senikya (Solankhi) Chhattis overran and occupied it for half a century. But the Kāyaths at the end of that time rose against the descendants of the invaders and overcame them, and recovered their ancient dominions in 979 *faah* (A.D. 1572). This was 395 years ago: and the Kāyaths dwelt in the land unmolested for 100 years, when again they were attacked. This time the invaders were of many castes.

In 1058 Muhammad Qāsi got five villages, and Shokh Ahmad Alāmi 22. In 1063 certain Janwar Chhattis from Biswan possessed themselves of 198 villages, and a clan of Biswa got ten. The Kāyaths succeeded in keeping only 29.

The pargana was formed by Tadar Ma, and consisted of 212 villages. At Survey 32 were put into the neighbouring parganas, and out of the 150 which remained, 114 demarcated villages were constituted. These are held as follows.—Talaqdari 51, *aminidari* 33.

Fifty-six of the former are held by the Mahimadabad taluqdar, and 11 by Thakur Guman Singh of the neighbouring Kamalji pargana. The proprietary title to the 169 villages is distributed thus—119½ Mussalman; 11 Raikwars; 5 Seths; 4 Jauwar Chhattis; 4 Panwars, 4 Kashmiri Brahmins. The remainder are held by Kayathis, bankers, and a Goshain.

The account which makes the Kayathis once powerful over the whole pargana is no doubt incorrect, and no one but the rānningos believe it, if even they do. But it has been recorded here as being the only history of the place which I have been able to procure.

In the Ain-i-Akbari the pargana of Sadrpur is included in Sarkar Khairabad.

SADRPUR*—*Pargana SADRPUR—Tahsil BARI—District SITAPUR*.—Sadrpur is 30 miles south-east from Sitapur, the route from which place to it is the high road to Biswan, 21 miles, whence the traveller must go across country still in the same direction, 9 miles; neither high road, river, canal, nor rail road connect it with any place. The town was founded in the year 974 fusi (1567 A.D.) by one Sadr Jahin who gave his name to the place; subsequently a Kayath family acquired it.

It is an insignificant place, with a population of only 2,109, which includes 982 of Kherwal, both towns having been demarcated as one. The mud-built houses are 280 in number, and there are some masonry buildings. At the school the average daily attendance is 57. At the usual bi-weekly bazar the ordinary necessities of life are sold, the value of the sales for last year being Rs. 4,200.

The situation of the town is good; the climate favourable; Mahimadabad is 10 miles to the south across country; and the chauka, a navigable river, is four miles to the north-west. No fair is held here.

SADULLAHNAGAR Pargana†—Tahsil UTRAULA—District GONDA.—This pargana is bounded on the north by the Utraula pargana, from which it is divided by the Kawnia, on the west by Gonda, on the east by Barhapara, and on the south the Bishhi, running along its whole frontier, separates it from Manikpur. Its total area is 103 square miles, and the greatest length in a straight line from east to west 13; its greatest breadth, which is at its eastern boundary nine miles. Both of the bounding rivers are fordable after the rains by men and cattle at short intervals of one or two miles, and the more important tracks are furnished with saggot bridges for the easier transit of carts. The Utraula and Nawabganj road cuts through its western corner, passing under the police station at Bahra, and taking off the greater part of the local grain traffic. Rough cart tracks, crossing the Bishhi at the Maddo and Singhār ghats, converge on the same bazar, and tap the eastern half of the pargana. To the north and the south along the banks of both streams is a fringe of forest varying in depth from three miles to a few hundred yards, but containing little good timber. The soil trees, stunted by excessive crowding, never attain sufficient size to make them of any great value, and except the Jāmūn, which is plentiful, and attains a fair growth at the very brink of the water,

* By Mr. M. Feczer, C.S.

† By Mr. W. C. Bennett, C.S., Assistant Commissioner.

and is of use both for building and burning; the only tree of any consequence is the mahua, whose flowers and fruit are leased out at considerable sums for the manufacture of spirits and oil, and whose wood is largely employed in roofing the mud huts of the neighbouring villages. Game is not particularly plentiful, though spotted deer and nil-goe, and even an occasional panther, may be found in the remoter thickets, and the jungle clearings swarm in places with hares and grey partridge. The centre of the pargana is a flat ugly plain, underwooded and covered with fair cultivation alternating with tracts of the long khar grass, the home here and there of an unfrequent black buck. The soil is of a light dry loam, and, as the whole is included in the central table-land of the district, the constant moisture of the southern tarhar and the stiff clay of the Sub-Himalayan tarai are equally unknown. Water may be struck almost anywhere at a depth of from fifteen to twenty feet from the surface, and irrigation is very common both from wells and from the small tanks which stud the whole pargana, and form natural storage reservoirs for the rain water. Brick wells cemented with mud are most usual; but in the jungle clearing they are often square holes walled with planks of sal wood dovetailed at the corners. There are practically only two crops, the winter harvest being as elsewhere on the upharhar hardly known. The cultivated area is 37,406 acres, or rather more than 58 per cent. of the whole. In this 12,025 acres are under both crops, and 22,040 under kharif, and 24,675 under rabi; the small balance having been fallow at the time of survey. The only important autumn products are rice and kodo, covering respectively 15,545 and 1,800 acres. In the spring wheat takes the lead with 8,000, and is closely followed by gram which grows most luxuriantly on the land lately reclaimed from jungle with 6,670 acres. The remaining crops of any consequence are arhar, peas, and linseed. Cultivation is nowhere, except in a very few villages in the centre of the pargana, of a high class, and the settlement returns give an average area of nine cultivated acres to each plough.

After the mutiny the larger tracts of jungle were declared Government property, and sold in six separate parcels aggregating an area of 8,489 acres. The remaining 37,357 acres have been demarcated in 106 villages, and there are 401 hamlets and outlying houses. Floods being unknown, there is no necessity for selecting high spots, and habitations are scattered closely all over the cultivated area. The only bazars are at Bahra and Sadulshahagar, and they are merely small collections of mud huts, where it is often difficult to get even grain for a moderately sized encampment.

Owing to the extent of jungle the population is for Oudh thin, being only 35,152 or 341 to the square mile; of these 6,931 are Muhamminadians, and the high proportion of nearly a fifth of the inhabitants is due to the religion of the ruling Musalman house of Utraula. Many are Pathans, but the majority are either low-caste weavers, or new converts to the creed of the prophet from among the agricultural Hindus. Kurmis and Murios are the most numerous castes of Hindus with a total of 5,140, and next to them come the Koris with 3,349 and Ahirs with 3,442 souls; Brahmans number 2,219, and there are 1,048 Uhhattias, mostly Bisnis and Bandhalgotis, of the large coparcenary communities of Itua and Khara Dih. The most active classes in subduing to the plough the fever-stricken jungles

are Bhars and Lamias, who occur in small colonies at the extreme verge of the cultivation.

Until quite lately the greater part of the pargana was under a dense jungle, the home of predatory bands of Siyār Khawwas (jackal eaters), Qalandars, and Banjaras, and others of the singular nomadic tribes, whose ethnological position it is so difficult to determine, and most of the present till commenced with the purchase of parcels of land in birt from the later Rājas of Utraula. Some idea of the scantiness of the agricultural population at the commencement of the present century, when the practice of selling birt rights became for the first time common, may be gathered from the fact that in 1815 A.D., the government revenue was only Rs. 6,925. From that time the advance becomes rapid and steady. In 1819 the demand had risen to Rs. 13,312, and ten years later it reached Rs. 24,067. With a few trifling variations, it remained at this amount till Rāja Dursan Singh in 1838 raised it to Rs. 35,107, a figure which was never again attained under the native government. Shortly before annexation it had fallen to little over Rs. 20,000, and when we took over the district, Sadollahnagar was assessed on the principle of half profits at Rs. 24,048. The progress of population and agriculture since that period has been incredibly rapid, and in 1872 A.D., at revised assessment, the government land revenue was raised to Rs. 50,075, with Rs. 1,522 on account of cesses. In consideration of the largeness of the enhancement, and in view of the fact that much of the recently broken land was held on long leases at progressive rents, the rise has been distributed over a period of ten years, and it is not proposed to take the full demand till 1883 A.D. Anything worth noting in the history of the pargana and its agricultural customs will be found under the article on Utraula, of which it was till annexation a tappa, or revenue subdivision, under the same Pathān rāja. For more than a century the local chiefs have had but little power, and though they sold almost all the villages to birtuas, they were hardly ever allowed by the Lucknow government to engage for the revenue, and had lost all direct proprietary rights except the precarious collection of a few unimportant transit dues, and the receipt of nazārāna, or the feudal tribute of two or three rupees in each year from each of the village heads. In 1840 and 1850, the great revenue speculator Pānde Rām Datt Rām held the pargana in security for money advanced by him to the nāzim, and succeeded in purchasing a number of the hitherto independent villages, which after the mutiny were included in the sanad granted to his brother Rāja Krishna Datt Rām. But for this circumstance only three villages, the property of the Rāja of Utraula, would have been held in taluqdari tenure. As it is, the proportion of zamindari holdings is larger than it is in most parts of the district, and 62 villages, with a revenue of Rs. 28,356, have been settled with independent proprietors, while the taluqdars have 50 villages with a revenue of Rs. 29,241.

Beyond the mahua and timber of the fast disappearing forests, and an occasional quarry of kankar, there are no natural products of value, and no manufactures except the universal one of coarse cotton cloth for the apparel of the lower classes.

SADULLAHNAGAR—*Pargana* **SADULLAHNAGAR**—*Tahsil* **UTRAULA**—*District* **Gonda**.—This village of 700 inhabitants is 28 miles north-east of Gonda, 64 from Bahraighat, and 40 from the hills. The climate is damp, but there is no malarial peculiarity to the place. Water is sweet, and is met with at 18 feet from the surface. It was founded in 1103 *fahs* (A.D. 1786) by Rāja Sadullah Khan of the Utraula family. It gives its name to the pargana.

SAFDARGANJ—*Pargana* **PARTADGANJ**—*Tahsil* **NAWABGANJ**—*District* **BAHA BANKI**.—Ten miles east of the civil station has a *thēna*, a barrack, and a masonry bridge over the Kalyāni, built by Shujā-ud-daula.

At this place there is a railway station.

SAFIPUR *Pargana*—*Tahsil* **SAFIPUR**—*District* **UNAO**.—This pargana is bounded on the north by the river Sai, which separates it from the pargana (Sandila) of the Hardoi district, on the east by Aulwān Rasūlābād, on the south by Pariar, and on the west by Fatehpur of the Unao district. It is 16 miles long and 16 broad. Its area is 192 square miles or 84,530 acres, divided into 187 townships. The soil is chiefly loam and clay. The staple crop is barley. The pargana is well wooded; some 4,405 acres being under groves. Black buck and nil-gāe are occasionally met with. Saline earth is to be found in considerable quantity throughout the pargana. Water is found at 30 feet. There are six bazars, and four fairs held during the year; the largest being held at Patti Anaura in September where some 15,000 persons congregate; the fair lasts three days. The other fairs are two at Safipur and one at Sīsh (in honour of Sayyad Sālār). The Government revenue amounts to Rs. 1,08,308, and falls at Re. 1-4-5 per acre. The tenure is as follows:—

Tanqadari	—	—	4,243 acres	Zamindari	—	—	30,161 acres
Pakhtadari	—	—	240 "	Ilāqayachara	—	—	5,581 "
Pattadari	—	—	87,150 "	Government villages	—	—	1,158 "

The population amounts to 72,319. The cultivators of the soil are of all castes, and are said to be poor and involved in debt.

The first mention of the pargana is made in the *Kin-i-Akhbari*. Before the conquest of the country by the Moslems, the Bhara, Kāyathā, Ahira, Lodhā, and Lāwā were the proprietors, but they gave way to the Chauhāns of Mainpuri, the Gaudāns, the Raikwārs, the Janwārs, and the Muhammadāns. For the origin of the name see Safipur town.

Tradition connects this pargana with the events recorded in the Rāmāyan, when it relates that the country now known as parganas Pariar, Harhā, and Safipur was the scene of the battle of Rāja Rām Chānder with his sons Lava and Kus. The lake Mahua is shown as exhibiting proof in its still containing the stone arrows * that were used then by the contending parties. On the bank of this lake there is a temple in honour of Śrī Somaswar Mahādeo, built just after the event above-mentioned.

Of the Hindu places of antiquity two only need mention; the temple of Rām Swāmi Mahādeo, in the village of Vakarna, and of Debi at Bahirāj Atāhā. For the Muhammadan tombs and shrines see Safipur town, where they are principally situated.

* See Pariar.

The pargana during the king's reign formed part of the Miāngani Sañpur collectorate.

SAFIPUR—*Pargana* SAFIPUR—*Tahsil* SAFIPUR—*District* USAO.—This town lies in latitude 26°50' north, longitude 80°24' east, and is situated 17 miles north-west of Unao on the country road leading from Unao to Barhai. There is a daily market in which articles to the value of Rs. 55,000 are sold annually. It is a flourishing well built town, containing 89 masonry houses, 14 mosques and 6 Hindu temples. The population amounts to 7,286, of whom 2,950 are Musulmans. There is a flourishing school here. The town is also the headquarters of the tahsildar of the Sañpur tahsil and of an Inspector of Police. Diwān Ummaid Rāo, Kāyath, and Molvi Fazl Aẓim, who were in high position under the Oudh Government, were natives of this town; the former built a *hazar* and *caravan-sarai*, the latter constructed many wells, mosques, and an imāmbāra.

The town is said to have been originally founded by one Sāi Sukul, a Brahman, and is generally called after him "Sāipūr." A religious mendicant named Sāi afterwards came to this place, established himself there, and was buried, so in commemoration of his name the name was changed to Sañpur, though in the district throughout the epithet of Sāipūr is still more common. The fate of Sāi Sukul is thus related, that in 1389 A.D. Ibrahim of Janspur marched with a large army against him, and his minister, Rāja Ugarsen of Uga, fought and killed them, ruined the whole Hindu family, and put his lieutenants in possession of the town. These were Molvi Akram, the ancestor of the Darvesh Sāi, Rāo Mahesh Rāo, paymaster to the force, the ancestor of Bihārī Lal, Kāyath, the present qānūngo, Sayyad Mīr Risākhār, the ancestor of the present zamindars, Zain-ul-ābidin and others, and Sayyad Hama Rām, from whom are descended the present taluqdars, Sarfarāz Haider, Valāyat Ahmad, and other zamindars.

Of the remains of antiquity there are several tombs of noted darveshes, viz., Shāh Sāi, Qudrat-ulla, Fami-ulla, Hadiz-ulla, Abdulla, to the former of which a king of Delhi is said to have paid a visit in 1534 A.D.

SAHET MAHET*—OR THE ANCIENT SRĀVASTI—*Pargana* BALRAMPUR—*Tahsil* UTRAULA—*District* GONDA.—A vast collection of ruins on the south bank of the Rāpti, ten miles from Balrampur, and six from Ikaura, was identified a few years ago by General Cunningham as the remains of the ancient city Srāvasti, whose site had already been conjecturally fixed by Lassen within a few miles of the place, but to the north of the river.

The foundation of the city is attributed to Srāvasta, an old king of the Solar race, the ninth in descent from Manu, at a time beside which the most ancient myths are comparatively modern. From him was derived the name Srāvasti, which appears in the Prākṛit forms Śivastha, Sawanta, and Śhrāvanta, and has since been corrupted into Sahet. Though the words do not at first look alike, it is probable that the names of the river and the town, Sahet Mahet and Rāpti, were once the same, viz., Śharāvati, and derived from Savitri, the sun god; at the disputed era of the Rāmāyana, Śhrāvasti was the capital of Uttara Kusāila, the northern province of Rāma's empire, which on the division of the kingdom at the death of that hero

* By Mr. W. C. Bennett, C.S. Assistant Commissioner.

fell to the share of his son Lava. At the commencement of the historical age, in the sixth century before Christ, we find it still one of the six principal kingdoms of Madhyadesa or Central Hindustan. It was then bounded on the south by Saketa, or Ajodhya, and on the east by Vaishali, the modern Behar and Benares; so it probably contained at least the present districts of Beharich, Gondia, Basti, and Gorakhpur. The king Parasenajit, who is given in the Vishnu Purana as great grandson of Buddha, and who was very probably connected in race with the princely prophet was an early convert to the new faith, and invited his founder to the Kalandaka Vihara in the Venerana at Sravasti. Here or in Ajodhya Buddha spent the greater number of the rainy seasons during which he used to rest from his missionary labours, nor did he finally leave the place till he started on that journey to Bengal which ended in his attainment of perfection. During his lifetime Sudatta, the prime minister, built the Jetavana, a magnificent monastery whose ruins lie to the north-west of the capital. On the death of Parasenajit his son Virudhaka succeeded, and showed himself a bitter enemy to the faith; he crowned many acts of oppression by including 500 Buddhist virgins in his harem. For this it was predicted that on the seventh day he should be consumed by fire. To falsify the prophecy, he and his court spent the day on boats on the pond to the south of the city, but the waters fled back, the earth yawned, and the guilty monarch disappeared in a supernatural flame.

From this time Sravasti remained one of the principal seats of Buddhist learning, and twelve centuries afterwards the Chinese pilgrim collected with reverence the traditions of his faith which lingered round the sacred city.

At the end of the second century, B.C. Rahulata, the sixteenth of the Buddhist patriarchs, died here after having imparted his secret lore to the king's son Sanghanandi, and at the fourth Buddhist Synod convened by the Scythian Emperor Kanishka, the Jetavana, furnished one of the three principal seats of Sthavira or Buddhist doctors.

The greatest political importance ever reached by this state was in the reign of Bikramajit, who, in the middle of the second century A.D., overthrew the mightiest king in India, the Ghayshana of Kashmir, and as ruler of a vast dominion stretching from Peshawar to Malwa, and from Malwa to Bengal, assumed with some show of right the title of emperor of Jambudirpa or the Indian continent. Contrary to the traditions of his capital, he was a bigoted adherent of the Brahmanical religion, and the legends connected with his rebuilding of the sacred places at Ajodhya and Debi Patan show how low the fortunes of that creed had fallen in these parts when he lent it his powerful support. Both were a complete jungle, and he restored the localities of the birth of Rama and of his passage to heaven by measurements from the Ramayana. His identifications probably are the base of the topography of the present day, and it is to be hoped that they have not been a source of error to the pious pilgrim. The remains of this monarch's tank and temple still exist at Debi Patan. His death appears to have been followed by open disputes between the rival faiths, and the story that a distinguished Buddhist Vasubandhu worsted the Brahmans in argument may refer to a more material victory especially as we find that his still more distinguished predecessor Man or Nita had

been worsted in argument by the Brahmins under the Brahman Bikramājīti. Here as elsewhere royal faiths seem to have been irrefutable.

The Ajodhya tradition undoubtedly preserves the correct story of the fall of this dynasty. It relates that after a glorious reign of eighty years Bikramājīti was visited by a Jugi Samudra Pāl, who, after exhibiting several remarkable miracles, induced the monarch to allow his spirit to be temporarily transferred to a corpse. The royal body was no sooner vacant than Samudra Pāl projected his own spirit into it, and refused to vacate. By this disreputable trick he obtained the throne of Ajodhya and Srāvastī, which he and his descendants retained for seventeen generations.

The fact contained in this singular legend is that Samudra Gupta, who reigned for the first forty years of the third century A.D., overthrew the local dynasty and himself reigned in their stead. The period of eighty years, as the duration of the rule of Bikramājīti and his descendants, is exceedingly probable, and it is singular, though not much weight can be attached to the coincidence, that from Samudra Gupta to Gayāditya, the last of the Aditya Monarchs of Kanauj, there are exactly seventeen names of the great Vaisya emperors who governed northern India.

The Chinese pilgrims did not, of course, omit to visit so sacred a city. Fahian in the commencement of the fifth century found it inhabited by 200 poor families, and the grand building in decay; and 150 years later, when Hwen Thsang arrived, the desolation was complete, and only a few monks haunted the ruins.

It was destined, however, to recover for a while before it finally disappeared from history, and it is here that I must refer to its connection with the origin of a third religion, that of the Jains. The third of their Tirthankāras, Śrambhū Nāth, was born at Sawatthī, both his immediate predecessors, and both successors were born at the neighbouring city of Ajodhya. There is still a small Jain temple dedicated by the accounts of the neighbouring villagers to Sobhā Nāth. I have no doubt that Sobhā Nāth and Śrambhū Nāth, Sawatthī and Srāvastī, are the same, and that this was the birth place of the third Tirthankāra. The eighth of these supernatural beings was born at Chandripur, and this place is always identified in local tradition with Sahet Mahet, as I shall have occasion to remark when I come to the Mahābhārata legend. Since the best authorities differ about 1,500 years as to the probable date of these patriarchs, and their very existence is a fair subject for doubt, I shall not venture to conjecture on their connection with the rise of a strong Jain kingdom in the ninth and tenth centuries. Of this dynasty little more is known than of that of Bikramājīti; one great victory throws them into the full light of history, and an interesting legend accounts for their downfall. Local tradition gives the following list of names,—

Śrura dhwaṇa,
Thura dhwaṇa,
Mikara dhwaṇa,
Suthanya dhwaṇa,
Sahist or Sahet Doo or Dū.

These are diversely reputed to have been either Thāras, or of some Rajput house. Considering the almost certain origin of the modern Rajputs, the two accounts may both be true; but, as they were Jains, some confusion

about their caste is easily intelligible. What is utterly baffling is that the second and fourth are the heroes of one of the episodes of the *Drigvijaya* section of the *Mahābhārata*. The only one who is really historical is the last, whose capital was at Srāvastī, and who had a fort at Anokpur or Hatla or Raza, about half way on the road between Gonda and Fyzabad. The tradition connecting him with Dumbria Dīb is clearly transferred from the recollections of the subsequent Dom Rāj. When Salār Masūd crossed the Gogra, he met Sahal Dāl* at Hatla, and the Jains were apparently defeated though the place still is revered as the scene of the martyrdom of a distinguished Muhammadan officer. The invaders pushed to the north, and if tradition is to be believed, fought another great battle under the walls of Sahet Mahet, which contains the tomb of another martyr. Finally, after a long occupation of the country, the decisive battle was fought at Bahraich, where the Moslem were completely exterminated. In the undecisive conflicts, and prolonged encampment in a hostile country, in all in fact but its denouement, the story bears a strong resemblance to that of the Pathān conquest of Utranch in the time of Sultan Sher Shah Sūr.

It is said that only about forty years after this victory the Jain house fell. The king† whose name is not given, was passionately devoted to the chase, and returned one evening just as the sun was setting. It would have been a sin to eat after sunset, and the queen, in order to secure the royal supper, sent up to the roof the exceedingly beautiful wife of his younger brother. The experiment succeeded, and the sun stayed to enjoy the sight as long as she stood there. When the feast was over she descended; the sun at once disappeared and the clocks struck nine. The astonished king enquired the cause, and was determined to see with his own eyes the wonder-working beauty. His incestuous passion was punished by the ruin of his state, and amidst a terrific storm the whole city was turned bottom upwards. The modern name Sahet Mahet, says the legend, is descriptive of this inversion. This story is valuable as putting beyond reasonable doubt the first religion to which these kings belonged, the inability to eat after sunset which is the point on which the whole turns being derived from the Jain reluctance to sacrifice insect life.

The chronology is also not without its value, and I have no doubt points to the conquest of the country by the first of the great Rāthor kings, of Kanauj, Sri Chandradēva. In the last half of the eleventh century he made a pilgrimage to Ajodhya, and Kāśā (i.e., Gonda); and with a Chhattari prince pilgrimage is often another word for military expedition—"na Chhattari ka bhāgat na mīśāl ka dhanuk;" "you cannot make a saint of a Chhattari or a bow of a rice pestle;" an inscription of his descendant, the ill-starred Jai Chandra, has been found at Ajodhya.

With the Ghori conquest of India the history of Sahet Mahet comes absolutely to an end, and it only remains for me to notice one more local legend. Everywhere in the neighbourhood it is told that the real name of the city before its overthrow was Chandrikāpuri or Chandripur, and that it was here that Hanu Dhvaja reigned, and Arjuna gained his very unheroic victory over the brave and beautiful Sudhania. It is added

* In other places Sahal Dāl, the murderer of Masūd.

† A similar story is given of a prince in Gwārich purgana.

that from here the daimogel marched south to Mankpur on the Ganges, where he fought with his unknown son by the daughter of Chitrangula, Babruvahanu. The whole story completely baffles me, and I only remark that it has also been localised at Chhattingarh (*vide* Central Provinces Gazetteer, page 159).

There can be little doubt that this city was the Sribastam, which has given its name to the principal division of the Kayaths of upper India.

All that now remains of this once famous city is the great fortress on the banks of the Rapti, with a smaller ruin to the south-west, a lofty mound due south on the Balrampur and Bahrich roads, and numerous small piles of bricks, probably the remains of ancient stupas scattered here and there within a distance of two miles of the main city. The fortress is in shape a semi-circular crescent with the concave side facing the river, and is completely surrounded by solid brick walls, the highest remains being to the west, where the ruins of the river bastion are still 50 feet in height. The ordinary walls vary from a greatest elevation of 40 feet on the western front to a lowest of 20 feet along the east and south-east. The interior is covered with a dense jungle, so thick in parts as hardly to admit of the passage of an elephant, which is broken into a wavy surface by the remains of temples and palaces underneath. All the principal buildings were in the western half, and it is there that the undergrowth is the thickest, only ceasing along two or three broad streets which have been left bare, and indicate the chief features of the old city. The main street runs right through the centre, and is built so as to command a view of the great mound Orâ Jhar from one end to the other. To the south it debouches by one of the principal gateways, and at the north it ends in a small square, containing among other lofty remains the two principal mounds, which may be identified with the Sudattis house and the Angulimati stupa mentioned by Hwen Tsang. The dense brushwood, and the possibility that the city which he saw may have been considerably altered by the later Jain dynasty, renders the application of that traveller's descriptions a difficult and hazardous task, but I am inclined to conjecture that his palace of Parnasâjit was situated among the mounds of the south-eastern corner where there is now the small Jain temple. The next principal building mentioned by him, both in his life and in the Siguki, is the hall of the law built by that monarch for Buddha, which would have been situated between the palace and the main street, while Prajapati's Vilâsa would have formed the whole or part of the long and even line of buildings which face the west of the street. The north-west corner of the ruin contains a large open space with a small pond in its centre, and a nearly straight road running from it to another southern gateway and converging with the main street on the Orâ Jhar. The eastern half has no very important remains, though the surface is broken everywhere with the debris of houses, and it was here probably that the common people had their quarters. The walls are pierced with numerous gateways, the principal being at either end of the main street and the north-eastern bastion, and in the middle and southern corner of the west wall. At a distance of half a mile from the south-west gate, and separated from the main town by swamps, which probably mark the course of the old moat, is another

considerable ruin identified by Hwen Thsang with the old Jetavana, once one of the most famous monasteries in India. It is a singular fact that this feature is exactly reproduced in the remains of Rāngi in the Ran Barell district, where a similar oblong ruin lies at the same distance and direction from the main town. The remainder of the Chinese pilgrim's measurements seem to have been taken from this point; but it is difficult to select among the numerous mounds the remains of the great Vihāra and its rival the idol temple. Nearly a mile to the east of the Jetavana is the high congeries of bricks known, as is the Mani Parbat at Ajodhya, by the name *Orā Jhār* or basket shakings, and supposed to be the place where Rama's labourers emptied out their baskets of earth. This is identified with some probability by General Cunningham as the *Purvavarama* built by the lady *Vasishtha* in honour of Buddha. The top is protected by the tombs of two Muhammadan saints, but General Cunningham cleared one of the sides, and found four pilasters of an exceedingly ancient style of architecture. From the fact that two of the chief thoroughfares of the city so converge as to command a view of this mound, I should conjecture that it was more ancient than the plan of the present remains, and consequently one of the oldest monuments left in the neighbourhood. As yet very little is known of this very interesting ruin which must contain relics which would do much to elucidate some of the darkest and most interesting periods of Indian history. I was once able to spend a few days in excavations, and dug more than 20 feet deep into the crown of the *Angulimatiya* stupa, but beyond disclosing a square building of 24 feet each way, with a partition wall down the centre, and a second wall running all round the building at a distance of four feet, I discovered nothing of interest. It is somewhat difficult to get labourers, as the neighbouring villagers have a superstitious dread of interfering with the old city, and will not even enter it after sunset. A storm of thunder and lightning, which came on when I encamped there on a second occasion, was interpreted as a manifest token of the demons' displeasure with the man who had violated their haunts.

Note.—Since the above was written, the learned *Saraj Narāin Achārya*, of Lucknow, in the district of Salimpur, favoured me with the following information, the sources of which I was unable to ascertain:—

After the time of Asoka (*Śāhitya* of Kamej), the Thāras descended from the hills and occupied Ajodhya. The dispossessed Buddhists called in *Uāja* *hai* Chandra, of Srinagra, who drove back the Thāras, and marching north founded Chaudhvatipura, now known as Bahet Mahet. His grandson was the celebrated Bahet Dal or Deo who defeated the Muhammadans. Shortly afterwards Chaudhdeva, Sonoland of Kamej, took Bahet Mahet, and the *Saraj* Banais of Bahet Dal's family fled to Simla, where their descendants are still in existence.

I am inclined to consider this legend as unusually valuable, illustrating as it does the religious wars which ensued on the fall of the great Aditya dynasty of Kanauj, and confirming the account of the infighting of Seavani after centuries of domination by a powerful Jain monarch, and the destruction of the Jain kingdom by Chaudhdeva of Kanauj.

SALIMPUR—Pargana MOHANLAGANJ—Taluk MOHANLAGANJ—District LUCKNOW.—This is a small town at the 20th milestone from Lucknow on the road to Sultanpur. It is itself of not much consequence, but as the residence of the Sheikh Chaudhri of Salimpur, who at one time claimed the whole pargana by right of conquest, it has played a conspicuous part in the history of the pargana.

This town was founded by Shekh Salim, son of Shekh Abul Hasan Sunni the descendant of Shekh Abul Hasan, Ansari, who drove out the Amethia Rajputs from the old pargana town Amethi-Dingar. It was founded probably in the time of Akbar, for the family is said to have had a farman appointing Shekh Salim the chandhari of the pargana. The town is picturesquely situated in some broken and high ground overlooking the Gumi river, and the approach to it lies over a ravine spanned by a long bridge built since the establishment of the present Government, two or three scattered mosques, and the taluqdar's house in the distance, built with some attempt at magnificence, add to the picturesqueness of the scene. But the country is otherwise wild looking and scantily wooded.

The population is 2,365 and chiefly Hindu and agricultural and labouring. Very little trade is carried on, and the annual sales in the bazars do not amount to more than Rs 3,700. A small Government vernacular school is maintained at which some 30 pupils attend. The population gives a somewhat illusory idea of the size of the place, for it includes that of some hamlets that have been included within the village boundary.

SALON Pargana—Tahsil SALON—District RAE BAREILY.—This large pargana was formerly in the Partabgarh district, but is now in that of Rae Bareilly; it extends from the Ganges to the south, and is bounded on the north by Parahadepur. Its area is 226 square miles, of which 110 are cultivated; its population is 120,543 or 533 to the square mile. Of these 12,253 are Brahmans, 6,137 are Chhattis, 15,240 are Ahirs, 9,354 Paria, 12,150 Chamars, 12,118 Kurnis, 10,915 are Musalmans. Of the Chhattis, 4,098 are Kunkpurias, nearly all of whom eat together and form a powerful and valiant body. The following remarks are taken from the settlement report:—

"In Salon there were 305 villages, of which 20 have been included in the pargana of Manikpur. These form the estates of Pariwar-aga Lawana. Two villages were transferred from the Rampur pargana to Salon, so that the whole present number is 287. Of these 287 villages, twenty-one are newly founded by a grantee under Lord Canning's rule. The grant was made just after the mutiny to Mr. Thomas Palmer of Calcutta, and is now held by trustees for his wife and children. Deducting these villages 266 are left. They are held as follows:—

				Taluqdar.	Muzdar.
Kachpuria	...	...	...	22	59
Rate Chaudhari	...	...	...	0	3
Chandel	...	...	...	0	2
Rathwar	...	...	...	0	1
Rison	...	...	...	2	0
Brahman	...	...	...	0	1
Kayath	...	...	...	0	16
Kerni	...	...	...	0	1
Murao	...	...	...	0	1
Shekh	...	...	...	19	25
Saryad	...	...	...	0	44
Pathan (Qandhari (Kharwar)	...	...	...	0	11
Faqir Nankh Shakti	...	...	...	0	1
Government villages,	...	...	...	0	2
Total	...	...	...	...	266

There are three taluqas in this pargana, viz. :—

1. Nûraddîpur	...	...	...	...	Kanhpuria
2. Aizabâd	...	...	...	...	Shekh.
3. Bhâgîpur Nowâda	...	...	...	...	Kanhpuria.

The Nûraddîpur estate comprises twenty-one villages, and the Bhâgîpur Nowâda estate eleven only. The name of the former is the old name by which the estate was known by its former proprietors, the Pathâns, who were conquered and driven out by the Kanhpurias.

** The Bhars of Salôn.*—Here as elsewhere tradition goes back to the Bhars as the earliest occupants of the country. In Salôn the traces of a masonry fort ascribed to them may be still found. The Bhars of Salôn appear to have been no better than their brethren elsewhere; unjust, illiterate, and violent, they were a kind of Phillistines, whom the enlightened rulers at Delhi had to exterminate. Three Mussalmans are said to have been commissioned to finish off the Bhars, and having done so they settled at Mustafâbâd on the banks of the Sai in pargana Atoha, where the remains of a large brick fort in fair preservation attest their residence. Many of the names of the villages are traced to them and their descendants.

** The Kanhpurias.*—These worthies trace their origin to the famous Râja Mânuk Chând (Chârwar), who once on a time gave a daughter in 'shankalp' to a Brahman who lived on the banks of the Sai. She bore a son named Kânk, who from infancy was marked for a wonderful destiny. His name is found in Kânkpur in the Nûraddîpur flag. Grown up, he drove out the Pathâns, and his four sons occupied their estates. These sons were Râhas, Sâhas, Urân, and Parsed. From Râhas the Kaithaula family and Râja trace their descent, and the other sons have their descendants in ~~the~~ place. The Râja of Tîlâi in Sultanpur, adjoining this district, his ancestor in Sâhas, Kânk's second son. This family acquired great ~~br,~~ and their estates are said to have embraced fourteen parganas, including Salôn.

"The elder son, Râhas, is the ancestor of the Nâin families, and it is said that originally they had fifteen villages only, but they have been a pushing and aggressive family, and being not over scrupulous, they have gone on annexing till they have got fifty-two villages. They have of course separated from one another and hold distinct properties, but this is only as regards the acquired villages. The original fifteen villages are still common property, and each branch has its share in the parent stock of the Pachmad estate."

From Mr. Carnegie's "Notes on the Races, Tribes, and Castes of Oudh," I extract the following regarding the Kanhpurias, which Mr. Carnegie records as "the officially accepted version of the history of the origin" of this clan :—

"This clan is said to have sprung from one Chûchu Pându, a Brahman devotee of Bhûrat Dwâj in Allahâbâd. He is said to have been a man of great learning, and was held in high esteem by Hindu chieftains of every

class. The great Gharwār Rāja, Mānik Chaud, whose descendants now possess the rāj of Kantil in Mirzapur, had no sons; he had given the daughters of thousands of indigent Brahmans in marriage, hoping thereby to propitiate the gods and obtain male issue, but all his lavish gifts proved useless. As a last resource he gave his adopted daughter (a girl whom his rāni is said to have picked up at the Mānikpuri ghāt on the Ganges, and for whom various offers of marriage by other Chhattari chiefs had been made) to the devotée, not in marriage, but as a living offering presented at his shrine. The pundit accepted his votive offering, and in due time, the damsel gave birth to a male child which the Pandit named Kānh,* and so on.

"A very pretty piece of word-painting no doubt," remarks Mr. Carnegie, "and from this Kānh is said to descend the Kanhpuria clan, with its fifteen rājas and chiefs."

From Mr. W. C. Bennett's very able little work on the "Family History of the chief clans of the Rao Bareilly district," I extract the following regarding this clan:—

"These trace their descent from the celebrated Rishi Bhīrās Dwāj and their blood is enriched by the piety of eighty-three generations of saints and anchorites. The birth of Kānh, their first Chhattari ancestor, is involved in much obscurity.

"The common tradition is shortly as follows:—Suchh, a saint of distinction, lived at Mānikpur in the reign of the great Mānik Chaud. A fable of Brahmanical invention describes and accounts for his marriage with the daughter of the rāja.*

"From this marriage two sons were born, one of whom turned Brahman and the other Chhattari. The Chhattari was Kānh, the sportsman hero of his tribe, who married into a Bala family, abandoned Mānikpur, where he had succeeded as his mother's heir to the throne of Mānik Chaud, to his wife's relations, and founded the village of Kānhpur on the road from Salon to Partabgarh. The present tribe deity of the Kanhpurias is the Mahesha Rakabasa (buffalo demon), to whom they offer one buffalo at every third Bijai Dasami, and another for every wedding or birth which has occurred in their chief's family since the last sacrifice. I regard this tradition as extremely important. All the leading tribes, of whose immigration there can be no doubt, retain distinct legends of their former homes. Here it is admitted that the founder of the tribe in these parts was also the first of his people who was admitted into the Hindu caste system, as his father, the Rishi, and his ancestors, the eighty-three preceding anchorites, were of course of no caste at all. The connection with the Balas is more important than that with Mānik Chaud, as the latter is introduced into legends of every date from Mahmūd Ghaznavi down to Husen Shah Sharqi.

"Kānh's sons, Sāhas and Rāhas, completed the conquest of the territory to the north-west of Kānhpur by inflicting a decisive defeat on the Balas,

* "The princess, the only daughter of Mānik Chaud, seems to have contracted several alliances, and to have transmitted the rāj and the Gharwār blood by each."

whose kings the brothers, Tiloki and Biloki, were left dead on the battlefield. Their names are preserved in the neighbouring villages of Tiloi and Biloi."

The seniority of the Kaithaula family over that of Tiloi.—Rāhas was the eldest son of Kāuli, the ancestors of the Tiloi family notwithstanding, and his immediate descendants find their representative in Rāja Maheshwar Bakhshi, taluqdar of Kaithaula. The Rājs of Tiloi is descended from Sāhas, the second son, whose posterity in the race for wealth and power very soon outstripped that of the eldest son, Rāhas, and so came to be the dominant family. Whilst the head of the houses of Tiloi has always figured prominently in the history of these parts, the family of Kaithaula have remained in comparative obscurity.

Muhammadian settlements.—The Shakh, Sayyad, and Pathān settlements are all offshoots from Mānikpur, established at various periods between A.D. 1030 and 1762. They present no particular features of interest apart from the history of the parent colony. Mr. King continues:—

"Jāgir of Bahi Begam.—The Salon pargana was part of the vast estates held as 'jāgir' by the Bahi Begam, wife of Shujā-ud-daula, and mother of Asif-ud-daula. She died on the 23rd Muharram 1223 faal, (1816 A.D.). Salon was conferred on the queen of the reigning sovereign, Ghāzi-ud-din Haidar. She was Pādshāh Begam, who, espousing the cause of her grandson, Munnā Jan, in his attempt to secure the succession to the throne, after Nasir-ud-din Haidar's death, was defeated by the firmness of the resident, Colonel Low, as is related in Sleeman's tour through Oudh, Vol. II., Chapter IV., and departed to the Fort of Chunar with Munnā Jan, where both were kept prisoners of State. The Begam and her grandson both died there.

"Religious endowment at Salon.—There is a Muhammadan religious endowment at Salon which runs thus:—

"Shah Pir Muhammad, inhabitant of mohalla Adhan, of the city of Jaunpur, went to study at the feet of the Mānikpur saint, Pir Karīm, who made him his chela or spiritual son, and sent him to Salon to the dargāh and tomb of the martyr (Shahid), Pirān Paronta, a companion, it is said, of the renowned Sayyad Sālār of Bahraich fame. At Salon the chandlaria allotted him a post under a red tamarind tree, and his name and fame spread. The Emperor Alamgir (Aurangzeb) gave him revenue-free lands, and the grants have been not only respected and confirmed by subsequent rulers (such as Saadat Khan, Asif-ud-daula, and the Pādshāh Begam) but increased. They are confirmed by the British Government and are represented by eleven villages and some chaks or hamlets, of which the annual value may be estimated at Rs. 16,000 at least. It is probably not less than Rs. 18,000. The grants extend into the Kunda Tahsil of the Partabgarh district, where they consist of thirteen villages and hamlets, of which the annual revenue is about Rs. 7,000, so that this endowment is worth about Rs. 25,000 per annum.

"Former official divisions.—Salon gave its name to a Chakla of which the extent varied at different times. Either the arrangements regarding

the mutual inter-dependence of the administrative powers were very undefined, or the actual limits of jurisdictions were vague; but it is most difficult to get any reliable information regarding the various executive officers and jurisdiction under the native government. Everybody in power seems to have been loosely called a *nāim*, and it is not uncommon for a *qānīngō* even, who should know better, to speak of the same person as *nāim* and *chakladār* in the same breath."

Salon is a very picturesque and interesting *pargana*; it lies rather low towards the bank of the Sai; it is covered with the jungle in which the *Nāin taluqdars* and other free-booters built their forts. Wild cattle are still found here in large numbers; the banks of the river are bluff and covered with brushwood through which ravines and many hoaky dells radiate far into the country. Water is near the surface but mud wells do not last. The Government revenue falls at the rate of Rs. 1-10-10 on the arable area, and was raised 49 per cent. above the summary settlement.

SALON—*Pargana* SALON—*Tahsil* SALON—*District* RAE BAREILY.—Rāja Sahasra Bhār is said to have founded this village; it is on the road from Partabgarh to Rae Bareilly; it is three miles from the Sai, thirty-six from Partabgarh, and twenty from Bareilly.

The Bhārs held this town originally; two Sayyads were killed here because they sounded the *azān* when saying their prayers, the consequence was the destruction of the Bhārs. This town is much reduced now; seventy years ago it was a flourishing place; the population is as follows:—

2,144	Hindus
2,971	Muslimans.
<hr/>	
5,115	

There are 85 masonry houses and 1,025 with mud walls; there is one temple to Mahādeo and ten mosques, with other religious buildings. There is a *thāna*, a *tahsil*, and school. There is also a bazar whose annual sales amount to Rs. 10,000.

This town is pleasantly situated, with many groves and palm trees round it, also a large *jhil*.

SAMARPHIA—*Pargana* DALMAU—*Tahsil* LALGAJY—*District* RAE BAREILY.—This town is situated on the road from Lalgaunj in *pargana* Dalmau, and is the residence of a lady taluqdar Thakurāin Dhariāo Kunwar. It is pleasantly situated among numerous groves. The population is 2,352, mostly Hindus. There is a vernacular school and a temple to Mahādeo.

SANDANA—*Pargana* JHALOTAN AJGAJY—*Tahsil* MOHAN—*District* UNAO.—Lies 7 miles south-west of Mohan, and 14 miles north of Unao. It was peopled some 400 years ago by one Sadhan Singh Dikhit, son of Rāe Rām Singh, ancestor of the present holders. The soil is principally lean. It is on level ground; the site of the village is pleasing; climate good and water fresh. About one mile to the north is a jungle of *dhāk* wood. Nothing manufactured here, excepting earthenware for the use of the inhabitants.

The population is divided as follows:—

		Muhammadans.	Total.
Hindus	...	723	
Bráhmans	...	191	
Cháhetris	...	56	
Káyasths	...	48	
Múls	...	97	
Others	...	421	
		1,436	1,436

There are 217 mud-built houses and three temples, two shiválas, and one temple to Dohi.

SÁNDI Pargana*—Tahsil BUDHGA—District HARDOI.—The chief subdivision of tahsil Bilyám in the Hardoi district. It consists of 141 villages; on the north and west it is bounded by parganas Báwan, Barwan, and Káthín; on the south-west and south by the Ganges and by pargana Bilyám, on the east by pargana Bangar. The Garra flows right through it from north to south and the Rámgauga flows irregularly along or near its eastern and south-western border. Its extreme length and breadth are 13½ and 17½ miles. Its area is 168 square miles, of which 107 or three-fifths (61·62 per cent.) are cultivated, a fifth (19·91 per cent.) is culturable, and less than a fifth (17·52) barren. The proportion of the cultivated area returned as third class, that is, light and sandy is 15·65 per cent. only a sixth of it (16·37 per cent.) is irrigated, the area watered from tanks and ponds (11·40 per cent.) being more than twice as large as that watered from wells (4·97 per cent.). The number of wells and ponds are returned at 1737 and 1137 respectively. The percentage under groves is unusually low, only 95. The average area of cultivation per plough is 6½ acres.

The pargana is divided into two distinct portions by the irregular sandy ridge, which running down through it from north to south immediately to the east of Sándi marks the edge of an ancient channel of, as I believe, the Ganges, long since abandoned in its gradual westward recession. All the villages on and to the east of this ridge are poor, uneven, and sandy. Irrigation is scanty and difficult. In some villages wells cannot be made, at all, in others only the small pot and lever (dhankli) wells can be made and these have constantly to be renewed. On the other hand, all of the country to the west of this ridge, that is to say, four-fifths or more of the pargana is a distinctly alluvial tract, levelled and enriched by the floods of three Hímalayan rivers; the Garra, Rámgauga, and Ganges, and by minor streams such as the Sindhá. All this tract is taráí, that is to say, it has been scooped by fluvial action out of the adjacent bangar or original plateau, and in it the water level is always so near the surface that in the dry months percolation largely supplies the want of irrigation, while in the rainy season it is more or less completely flooded. It constitutes in fact the flood basin of the three rivers named above. In heavy floods such as those of 1871, a sea of waters spreads from Sándi, 20 miles west to Fátshgarh. The rivers bring down a rich alluvial deposit locally called *soo*, which greatly fertilizes the submerged fields and makes manure

* By Mr. A. B. Harrington, C. S., Assistant Commissioner.

unnecessary. The deposit brought down by the Rānganga is considered the richest. In heavy floods it is sometimes spread two feet thick over the fields. Besides its richness it has this further advantage, that its preparation for seed involves only a quarter of the labour required for ordinary land.

The autumn crops in this part of the district cannot be depended on, and if the floods are late in running off, the spring sowings suffer. Along the Garra, which flows between well defined banks of from fifteen to twenty feet high, irrigation is carried on by the pot and lever (*dbenkli*) or by the lift (*beri*). Opposite Sāndi I have seen five lifts at work to fetch the water up to the fields. Wheat and even opium are grown up to the very edge of the bank. Watering from the *Sandha* is very difficult and expensive owing to the depth of the stream below its banks. Much of the soil in this rivered tract is a hard stiff cold clay requiring large and powerful bullocks to force the plough through it and heavy rains to soften it. A natural consequence of the moisture of the surface and slight need of artificial irrigation is that irrigated and unirrigated lands in many villages fetch much the same rent.

Away from the Garra the country is poorly wooded. There is little jungle except a patch full of nil-gáo at Jeori on the *Sandha*. In some villages, especially those along the Rānganga, a rank deep rooted grass called *sarni* is very baneful. Every flood brings down fresh seeds of it, and not improbably it will in time be as bad a pest as the "*kans*" of Bandelkand.

In this low river swept tract the soil of the bangar has here and there withstood the fluvial action, and has left a high isolated bluff overlooking the surrounding champaign. The views from these "*coigns of vantage*" is very striking. Thus from Malanthi Khera the eye can range from the Christian spire of Fatehgarh Church, twelve miles away across the Ganges; on the west, to the pagan pinnacle of Bāwan Shiwāla, fourteen miles to the east, or from Sāndi fort on one hand to the groves of Siwaichpur on the other. Another grand view is to be had from Sāndi fort.

The Sāndi lake, called '*Dāhar*,' has been formed, I suppose, by the silting up of the channel of the great river which must have flowed close up to the sandy ridge on the east of it, much in the same way as the snipe-famed Baghat Tal near Bahraich has been formed by the silting of the Sarja. It is two miles long, with a breadth of from four to six furlongs, and abounds in fish and water-fowl.

The beauty of the groves round Sāndi attracted Sir W. Sleeman's attention. Writing in 1850, he says:—"I observed very fine groves of mango trees close to Sandee planted by merchants and shopkeepers of the place. The oldest are still held by descendants of those by whom they were first planted more than a century ago; and no tax whatever is imposed upon the trees of any kind, or upon the lands on which they stand. Many young groves are growing up around to replace the old ones as they decay; and the greatest possible security is felt in the tenure by which they are held

by the planter, or his descendants, though they hold no written lease or deed of gift, and have neither law nor court of justice to secure it to them. Groves and solitary mango, samul, tamarind, inhawa, and other trees, whose leaves and branches are not required for the food of elephants and camels, are more secure in Oude than in our own territories; and the country is, in consequence, much better provided with them. While they give beauty to the landscape they alleviate the effects of droughts to the poorer classes from the fruit they supply; and droughts are less frequently and less severely felt in a country so intersected by fine streams flowing from the tarai forest or down from the perpetual snows of neighbouring hills; and keeping the water always near the surface, these trees tend also to render the air healthy by given out oxygen in large quantities during the day and absorbing carbonic acid gas."

The taluqdari tenure obtains in 36½ villages, 61½ are zamindari, and 49 imperfect pattidari.

The Government demand, excluding cesses is Rs. 1,27,218—a rise of 23-13 per cent. over the summary assessment. It falls at Rs. 1-14-7 on the cultivated acre; 1-2-10 per acre of total area; 11-10-7 per plough; Rs. 2-9-4 per head of agricultural and 1-13-2 per head of total population.

The incidence of population is 415 to the square mile. The leading statistics are—

Total 69,751; Hindus to Muhammadans 64,252 to 5,499; males to females 37,734 to 32,017, agriculturists to non-agriculturists 49,289 to 20,462. Brahmans (8,756) and Ahirs (8,240) head the list. Then come Kisans and Chamars, Chhatris (5,984) and Murāos (4,853).

There is an aided school at Sāndi and village schools have been established at Palta and Chamarsar. The opium department has a weighing station at Sāndi.

The Ain-i-Akhari contains the following mention of the pargana:—

Cultivated area, 2,11,014 bighas.
Revenue, māl, 31,33,339 sāms.
Sāyar ghul .. 1,25,108 "
Zamindars, Sombansai.
Garrison, 20 sowārs and 2,000 foot soldiers.

The chief products are wheat, barley, bājra, gram, jūara, arhar and paddy. At survey wheat covered a third of the cultivated area; barley between a fifth and fourth; bājra and gram together a fourth. The areas under sugarcane, cotton, tobacco, indigo, and poppy were respectively only 353, 18,979, 50, and 1 acres.

The climate of Sāndi itself is considered very good, but the walls are brackish.

The 141 villages are held thus—

Katiari	...	...	...	33
Sombansis	...	...	...	16
Jamwars	...	...	...	10
Boudilas	...	...	...	14
Nikumbhis	...	...	...	8
Chauthanis	...	...	...	1
Gauris	...	...	...	31
Halkwars	...	...	...	4
Bals	...	...	...	2
Rathors	...	...	...	1
Gshahwars	...	...	...	1
Katerias	...	...	...	1
Hachilis	...	...	...	1
Total Chhattis				604
Sayyads	...	...	...	181
Pachhars	...	...	...	3
Shakhs	...	...	...	2
Mughals	...	...	...	1
Total Muhammadans				187
Brahmans	...	...	...	111
Ahirs	...	...	...	11
Government	...	...	...	12
Rajputs	...	...	...	4
Lodhis	...	...	...	3

* Mias, Dikhits, Agasbetris, Tivaris, and Palsaks, one each; Dubes four, Pandas two; Chauths a half.

It is believed traditionally that Arakis preceded Thatheras in holding the country round Sándi. The displacement of the Thatheras was effected by Sombansis Chhattis who had migrated from Jhúsi. At the time of the Muhammadan conquest the domains of the Sombansis are said to have extended over Sándi, Katiári, Barwan, Saromatinagar, Patti, Pachhohá, Shahabad, Bangar, and Báwan. The headquarters of the clan was at Santan Khara or Santannagar, a fort named after Rájá Santan Singh, lying at a short distance to the north of the present town of Sándi to which it has given its name. The Sombansis were driven out at the Muhammadan invasion and retired to the Kumaun hills.

This retreat, and their complete subjugation, did not take place till about 1398 A.D. Traditions still linger on the country side of the stubbornness of the defence of Santan Khara, the depth of the moat, the failure of the siege till a channel was cut from the moat to the Garra. The conquerors abandoned Santan Khara, and founded a new town about a mile and a half to the south-east, and named it Fatchpur Islámabad. But pestilence broke out twenty-two years later and caused the abandonment of the new town. The village of Chandinagar stands near the deserted site which is now known as Fathian Khara. In compliance with the wishes of the inhabitants the old town was re-peopled, and the Muhammadans gave it the name of Ashrafabad. But the new title did not go down. Santan Dib or Sándi became its name. The proprietary connection of the Sayyads with the pargana began with Sayyad Husen Tirmuzi, who was a leading man in the conquering post, and was rewarded for his

services with several villages in jagir. In 1061 Hijri (1650 A.D.) his descendant, Sayyad Sâd-ulla, was killed in an affray with certain Srihastab Kayaths of the pargana, arising out of a dispute as to the ownership of the Manjilua.

On the petition of the slain man's family Shah Jahân deputed Bahman Yâr Khan to chastise the Kayaths. The task was very thoroughly done, and none of this family of Kayaths are to be found in Sândi. The same emperor bestowed the whole pargana, then consisting of 332 villages, on Khall-ulla Khan in jagir; but later on in 1093 Hijri (A.D. 1681), Aurangzeb conferred the proprietorship of the town and of forty villages which had belonged to the Kayaths on Sayyad Fatch Muhammad and Sayyad Muhammad, the heirs of the slain Sayyad Sâd-ulla. Sayyad Muhammad was the elder son and heads the bari taraf or senior line, while the junior or chhoti taraf (or enikai) traces its descent from Sayyad Fatch Muhammad. Since then the town, and the post of chaudhri and qâdûngô have been held by this family. I learn from the Bhamapur proprietary rights record that the whole of (pargana) Sândi was at one time held by the chaudhris on a pargana grant from the throne. This ceased in 1194 Sadi (A.D. 1843) or thereabouts. Then every village fell into the direct tenure of the old inhabitants. The pargana had been held by the chaudhris for nearly 180 years.

The Oudh treaty of 1772 was ratified at "Camp Saundee." *Voir Aitchison's Treaties II., pp. 83-84.*

SÂNDI*—*Pargana SÂNDI—Taluk BILGRAM—District HAMIR.*—(Latitude 27°17' north, longitude 80°0' east.) An interesting town of 11,123 inhabitants, on the left bank of the Garra on the old route from Shâhjahânpur *id* Shahabad to Lucknow. For its history the pargana article may be referred to. Tennant, visiting it in 1790, complained of "the bleak, desolate, and dreary aspect of the country, where you are constantly sinking at every step in loose sand and blinded by showers of dust." Halder, in 1824, gives a more cheerful account, but under-rated the size of the place. "The country," he writes, "through which we passed to-day was extremely pretty, undulating with scattered groves of tall trees and some extensive lakes which still (4th November) showed a good deal of water. The greater part of the space between the wood was in green wheat, but there were round the margin of the lakes some small tracts of brushwood, and beautiful silky jungle-grass, eight or ten feet high, with its long pendant beards glistening with hoar-frost—a sight enough in itself to act as a tonic to a convalescent European. Sandee is a poor little village shaded by some fine trees, with a large jheel in the neighbourhood swarming with water-fowl. It was described to me as a very dangerous place for travellers without my present advantages, and I was told that from thence to the company's frontier the country bore an extremely bad character, and several robberies and murders had taken place lately. The lake was half dry already, and would, they said, in three months time be quite so. As it recedes it leaves a fine bed of grass and aquatic plants on which a large herd of cattle was now eagerly grazing."

* By Mr. A.B. Harington, C.S., Assistant Commissioner.

Twenty-six years later Sir W. Sleeman noted his impressions of Sāndī (Vol. II., p. 31, *Sleeman's Tour in Oudh*):—

"The river Ganges flows under the town to the north. The place is said to be healthy, but could hardly be so were this lake to the west or east instead of to the south whence the wind seldom blows. This lake must give out more or less of malaria that would be taken over the village for the greater portion of the year by the prevailing easterly and westerly winds. I do not think the place so eligible for a cantonment as Tandawaun in point either of salubrity, position, or soil. The lake on the south side abounds in fish, and is covered with wild fowl, but the fish we got from it was not good of its kind."

The best market is that held on Sundays and Thursdays in muhalla Nawabganj, but smaller bazars are held on Tuesdays in muhalla Khallisa, on Mondays in muhalla Aulādganj, on Fridays in muhalla Munshiganj, and on Wednesdays in Salāmullaganj. The Sāndī market has a local fame for its small cotton carpets or qālima.

The principal wards or muhallas are called Sayyadwāra, Salāmullaganj, Munshiganj, Khallisa, Aulādganj, Nawabganj, and Uchatilla. Uchatilla has been built on one of these isolated bluffs where soil harder than usual has withstood the river-floods of ages, and has left a sort of natural fortress commanding the adjacent river basin. Here, layer upon layer, are piled the vestiges of the Arakhs, Thatheras, Sombansis, and Sayyads of the past, crowned with the successive remains of an earthwork thrown up during the reign of Shujā-ud-daula, a factory built by European enterprise at a rather later date, a chakladar's tahsil and fort, an English tahsil and police station established at annexation, and now a Government opium godown or weighing house and office. A gloomy association clings to this building, for it was here, in 1870, that the opium officer Mr. MacMullen was atrociously murdered by his bearer, who in revenge for a trifling punishment by the kindest and most indulgent of masters, blew out his brains as he lay asleep, and then gave out that his master had committed suicide. A moment's glance at the poor victim's body refuted the lie; the murderer confessed his crime, and was hanged for it.

In Sayyadwāra the chief buildings are a mosque and mansion built by Sayyad Qutb-ud-din Humay Khan, chakladar at annexation of Bāngarman and Sāndī. In this house is located the Government aided school, averaging 102 pupils. To the south of it is an imāmbāra and mosque built in 1844. Two other mosques adorn the quarter raised by Munshi Mubārak Ali and Nayabat Ali, reader of the khutba or prayer for the king. Salāmullaganj, named after one of the Sayyad chaudhris of the pargana, boasts its rauza built in 1738 by Sayyad Muhammad Amjad, father of chaudhri Salām-ulla, and a mosque built by the same Sayyad three years later.

To the east of the town are the dargāhs and graves of Shāh Allah Bakish Darwesh, called also zinda Pīr and of Maulāna Khallis, faqir of great local renown, and claimed by tradition as companions in arms of Sayyad Sālār Masūd.

These tombs seem to have been constructed about the end of the fourteenth century. One of them has evidently been chiefly built out of the ruins of a Hindu temple, being made almost entirely of large blocks of kankar of different sizes. At the edge and in front of the raised platform are two large blocks, of which the upper surface has been hewn into the segment of a large circle. In their present position these stones are without use or meaning. They have apparently been originally a part of the doorway of a Hindu shrine. Other fragments of pillars and bas-reliefs, belonging probably to the same building, are collected at the shrine of the Mangla and Gahardhani Devis.

In Munshiganj there is a masonry well of great age, said to be of a date prior to the Sombansis under Rāja Samian, and called Mūha kuaṇ or the well of sweet waters. It was repaired during the reign of Saifāt Ali Khan by Muḥammad Ali Naqī Khan, uncle of Sayyad Quthb-dīn Husen Khan.

The Khulisa and Aulādganj wards contain many good masonry houses built by wealthy Rācāda Kāvaths such as the Lālas Gopāl Rāc, Gangā Parbhād, and Shādī Lāl. Here, too, are two Thākardwāras, erected in recent times by Benī Datt Misir and Chhote Lāl Pānle.

To the east of Mūratganj lies the sacred shrine of the Mangla Devi. Here, in addition to the usual fragments of stone bas-relief, are two small white marble images, of which the feet and hands have been broken off, a huge block of hewn kankar, and a fragment of a red sandstone capital. Close by is the Phāl Matī dher, a bas-relief representing a pagoda-like structure, rising over a seated central figure with attendants, of apparently Buddhist type.

In Nawabganj there is a fine *maṛāc*. This ganj was built by one Saḥādī Gir Goshāin, a military officer in the Nawabī. In this quarter need to be mentioned some of the ex-kings' troops with guns. The road to Bilgrām and Hardoi passes through Nawabganj, which is by far the most thriving mart in Sandī.

A mile from the town in Asmapur at the edge of the lake a little spring wells up and trickles into it. The spot is called "Brahmāvart," and is regarded with peculiar veneration by the Hindus of the neighbourhood. Here a grove has been planted, and in it over the sacred spring is a little shrine tended by a few priests.

SANDILA Pargana*—**Tahsil SANDILA**—**District HARDOI**.—The principal subdivision of tahsil Sandila in the Hardoi district. It consists of 213 villages. On the north it is bounded by parganas Gopāman, on the west by parganas Bālamau and Mallānwān, on the south-west and south by parganas Rāngerman, Safipur, and Mohān Auria of Lucknow, on the east by parganas Gūndwa and Kalyān Mal, and across the Gūndī by pargana Aurangabad of Sitapur. The Sai flows along the greater part of its south-western and southern border.

* By Mr. A. H. Hastings, C.S.

In shape it is an irregular rhombus, with an extreme length and breadth of 31 and 23 miles. Its area is 320 square miles, of which 170 or 53.14 per cent. are cultivated. Rather more than a fifth (22.56 per cent.) is culturable; a fourth (24.7 per cent.) is returned as barren. More than a fourth (27.65 per cent.) is rated as third class, that is, sandy, light, and uneven. Rather less than a third (31.05 per cent.) of the cultivated area is irrigated in the proportion of about four parts from tanks and ponds to one from wells. The percentage under groves is only 1.6; 7½ acres is the average area of cultivation per plough.

There is nothing very striking or interesting about its physical features. The statistics already given show that it is poorly wooded, that the area of barren and sandy soil is very large, and that wells are scarce. This last circumstance is owing to the sandiness of the subsoil—a feature always met with in the vicinity of Indian rivers. The worst and sandiest tract is to the north near Beniganj and Mánjigton. Here the neighbourhood of the Gomti, which forms the north-eastern border, is plainly visible for miles inland from it, in the great irregularity of the surface, scantiness of wells and dhils, and the lightness of the sandy undulating soil. This region abounds in extensive herds of deer, whose depredations add seriously to the cultivator's difficulties. Southwards, as the scene shifts towards the centre of the pargana, a more even surface and a firmer soil is reached, abounding in dhils of no great size, of which the largest is at Raisen. It is notable for the number of grabe on it, and the advantages for duck shooting presented by the embankments across it. The Baita nála rises among the dhils in the east centre of the pargana and drains its south-eastern side.

Large tracts of dhák jungle and barren waste follow its course, and it is not much used for irrigation. Towards the Sar on the west the soil again deteriorates.

It becomes sandy and unable to retain water. Dhils disappear. The surface becomes uneven. But the slope into the basin of the Sar is neither steep nor deep, so that there is comparatively little of the scour which so disastrously affects the Gumti side of the district.

For the same reason the land on this side is less sandy, that is, less denuded of its loamy particles. A few spotted deer (chital) still linger in the Utar Gañán jungle near Kachhona.

The main road is the unmetalled one from Lucknow to Shahjahanpur, passing through Sandila, from Malihabad, and Kachhona, on its way to Haridwar. Parallel to it now runs the Oudh and Rohilkhand Railway with stations at Sandila and Kachhona. From Sandila other unmetalled district roads branch off south-westward to Bāgarman, westward to Ghousganj and Mallánwán, and northward to Beniganj and Nínkhār.

The chief products are barley, wheat, bájra, grain, arhar, másh, paddy, and juár. Of these at survey barley covered a fourth of the cultivated area; wheat a fifth; bájra and grain together rather more than a fifth; rather more than another fifth was cropped with arhar, másh, paddy, and juár. The areas returned as under cotton, cane, poppy, tobacco, and indigo were respectively 2,618, 1,780, 276, 267, and 9 acres.

The climate is considered average, but damp makes it unhealthy at and near Sandila.

The 212 villages are held thus:—

Sikandhā	...	...	...	...	...	60
Jonwāra ..	...	...	...	...	...	13
Itakwāra	...	...	...	...	...	2
Dāl ..	...	...	...	...	...	1
Alhama ..	...	...	...	...	...	2
Kachikwāra	...	...	...	...	...	6
Sakarwāra	...	...	...	...	...	2
Qharwāra	...	...	...	...	...	1
Chaudhā	...	...	...	...	...	6
Total Chhattis						82
						—
Tiwari Brahmins ..	...	...	...	...	...	1
Dāl ..	...	...	...	...	...	1
Sukant ..	...	...	...	...	...	1
Būwar ..	...	...	...	...	...	1
Sāraswat ..	...	...	...	...	...	1
Total Brahmans						5
						—
Shokhs ..	...	...	...	...	...	63
Sayyads ..	...	...	...	...	...	17
Pattāns ..	...	...	...	...	...	1
Total Muhammadans						81
						—
Kiyālha ..	...	...	...	...	...	41
Rurula ..	...	...	...	...	...	8
Kalwāra ..	...	...	...	...	...	1
Lodha ..	...	...	...	...	...	1
Total Miscellaneous						45

The taluqdari tenure obtains in 114 of the villages: 70 are zamindari; 26 imperfect pattidari; 5 are bhayyachāra.

The Government demand, excluding cesses, is Rs. 1,92,553, a rise of 42 per cent. on the summary assessment. It falls at Rs. 1-12-7 on the cultivated acre, Rs. 0-14-7 per acre of total arable, Rs. 12-14-6 per plough, Rs. 2-11-1 per head of agricultural, and 1-6-5 per head of total population.

The incidence of population is 417 to the square mile. The leading statistics are: total 1,37,275; Hindus to Muhammadans 1,17,571 to 19,004; males to females 72,173 to 65,080; agriculturists to non-agriculturists 71,569 to 65,275. Among the Hindus Chamāra, Pāsia, Brahmans, and Murās predominate. Chamāra are more than a sixth of the entire population; Pāsia are nearly a tenth. Brahmans rather less than an eleventh; Murās about a fifteenth. Among the rest Chhattis (7,054), Ahirs, Vaishyas, and Arakhs (4,215) (the earliest children of the soil according to tradition) are most numerous. Among the Muhammadans Shokhs are strongest (5,076), then Ghosia and Julahas; Sayyads are only 1,610.

There is an Anglo-vernacular tahsil school at Sandila, and there are village schools at Beniganj, Asa, Ghauganj, Balakdar, and Behar.

The pargana is mentioned in the *Ālur-i-Akbari* as having a cultivated area of 3,93,700 bighas.

Revenue, nāl	—	—	—	24,25,305 dāms.
84 jaghāl	—	—	—	1,567 "
Zamindars, Chaudēh	—	—	—	
Garrison, 20 sawārs and 1,000 foot soldiers.				

In the early history of this pargana Arakhs occupy the place which is filled elsewhere in the Haridwar district by Thatheras. Two brothers of the tribe, Salhia and Malhia, are said to have founded the one Salhia Purwa now Sandila, the chief town of the pargana; the other Malhabad, in the adjacent pargana of that name in the Lucknow district. The Arakhs held the tract till towards the end of the 14th century. Sayyad Makhdūm Alāud-dīn, the fighting apostle of Nasir-ud-dīn, the "lamp of Delhi," undertook to drive out the infidels, and to carry the faith and arms of Islām a stage farther to the south. The promise of a royal revenue-free grant made the prospect of success as tempting to the soldier as was the expulsion of the infidel to the saint. How long or how fiercely the Arakhs resisted we know not. Only the issue of the contest has been remembered. To this day the Arakhs of Utraula, on the Rāpti, 120 miles away to the east in Gouda, recall their lost domains in Sandila. A century and a half earlier in the reign of Shams-ud-dīn Altamash, the Sayyad had driven out the Hindu lords of Bilgram and settled themselves there.

Sandila was their next acquisition of importance in this part of the country. The process of consolidation is thus described in the *Tārīkh-i-Mubārak Shāhi* (Elliot's History IV., p. 13). "The frontiers of the empire were secured (1375 A.D.) by placing them under the charge of great and trusty *amirs*. Thus on the side of Hindustan, on the Bengal frontier, the sief (ektā) of Karra and Mahoba, and the *Shik* of Dalmau, were placed under the charge of Malikas Shark (prince of the east) Mardān Daulat, who received the title of Nasir-ul-Mulk. The sief of Oudh and Sandila and the *Shik* of Kol were placed under Malik Hissām-ul-Mulk and Hissām-ud-dīn Nawā. The sief of Jaunpur and Zafarabad was given to Malik Bahroz Sulhān. The sief of Bihār to Malik Bīr Afghān. These nobles showed no laxity in putting down the plots of the infidels, and in making their territories secure".....(1394 A.D.). "Through the turbulence of the base infidels the affairs of the siefs of Hindustan had fallen into confusion, so Khwāja-i-Jahān received the title of Malika-ul-Shark (king of the east), and the administration of all Hindustan, from Kannauj to Bihār, was placed in his charge. In the month of Rajab, 796 Hijri (1394 A.D.), he proceeded to Hindustan with twenty elephants; and after chastising the rebels of Etāwah, Kot, Kahāra-Kamāl, and the environs of Kannauj, he went to Jaunpur. By degrees he got the siefs of Kannauj, Karra, Oudh, Shalidāh (Sandila), Dalmau, Bahrāich, Bihār, and Tirhut into his own possession. He put down many of the infidels, and restored the forts which they had destroyed. God Almighty blessed the arms of Islām with power and victory. The Rāi of Jājungar and the king of Lakhnauti now began to send to Khwāja-i-Jahān the elephants which they used to send (as tribute) to Delhi."

(1399 A.D.) "The siefs of Kannauj, Oudh, Karra, Dalmau, Sandila, Bahrāich, Bihār, and Jaunpur were held by Khwāja-i-Jahān. In the same

year (1399) Khwāja-i-Jahān died at Jaunpur, and his adopted son, Malik Muḥarrak, became king in his stead, assuming the title of Muḥarrak Shah, and taking possession of all the fiefs.*

The inventive piety of the Muhammadans dispenses with the traditional clue to the derivation of the name, and asserts that it is traceable to an exclamation of Sayyad Makhdūm Alā-ud-dīn who when on his way thither from Delhi came into the Jumna the grant or charter received by him from his imperial master saying, *Sanad Allah, God be my charter*.

Accordingly he named his first conquest *Sanad-illa* or *Sandila*, though till then it had been known as *Sital Purwa*. Taking as his own share a rent-free grant of 399 bighas he built and settled upon it, and it is called to this day *Makhdūmpura* in remembrance of him; and his dargāh stands upon it. The tyranny and exactions of Muhammad Shah Tughlaq at Delhi are said to have contributed to the development of *Sandila*, whither fled many a refugee, chiefly of the Brahman and Chhattari castes. In the time of Sher Shah the settlement had become so crowded that Sayyad Husen founded a new town adjacent to it and styled it *Ashrafiola*. Up to this time no Government officer had been posted at *Sandila*; so that, like the cave of *Adullam*, it was a convenient refuge for all who wished to keep out of the way of the imperial writs; but about the time of Akbar the *qasī* was transferred hither from *Mahona*, and the other *pargana* officials came in time to be posted here. Firoz Shah twice visited *Sandila* in 734 Hijri (A.D. 1353) on his march to Lucknow, and in 770 Hijri (A.D. 1374) on the way to Bahraich. A mosque bearing the date 769 Hijri (A.D. 1367) was built by his order.

The restoration of Humāyūn brought trouble upon Sayyad Husen, who had been faithful to the fortunes of Sher Shah. The town was plundered by Humāyūn's troops; Sayyad Husen was dispossessed of his grant, and a *foran* was quartered here. The lands which for three centuries had been held by Sayyads were made over to Chandils. But the tenure of the Chandils did not last long. The Sayyads regained court favour and a portion of their lost possessions. Molvi Muhammad Meis ingratiated himself with Alauddīn, who conferred upon him in *jāgīr* for military service *Ibrāhimpur*, *Tilāi*, and ten other villages, and, when he died in *Rebār*, sent his corpse to *Sandila* to be buried with his forefathers. Most of the Sayyad's grants were resumed and charged with revenue after Shujā-ud-daula's defeat at *Buxar*, and the remainder were resumed by Saādas Ali Khan.

In our own time nineteen villages were conferred on Molvi Fazl Rasāl of Jalālpur of this family for distinguished services during the mutiny.

Two severe actions were fought at *Sandila* on 6th and 7th October, 1858.

SANDILA*—*Pargana SANDILA—Tahsil SANDILA—District HARDOL—*(Latitude 27° 4' north, longitude 80° 34' east). *Sandila* ranks sixth in

* By Mr. A. H. Harrington, C.S., Assistant Commissioner.

population among the towns of Oudh, and second among those of the Hardoi district. It lies nearly midway between Lucknow and Hardoi, at a distance of 32 miles north-west from Lucknow and 34 miles south-east from Hardoi. It is 31 miles east from Bilgrami. There is a station of the Oudh and Rohilkhand Railway at it.

For an account of its foundation and political history the pargana article should be referred to. Its four mullahs are named Ashrafiola, Mahetwāna, Mandai, and Malkāna.

The population is 15,786, of whom 7,629 are Hindus and 8,157 are Muhammadans. They are lodged in 1,114 brick and 3,986 mud-built houses.

Being the headquarters of a revenue subdivision, the town has the usual Government offices, tahsil, police station, dispensary, and Anglo-vernacular school.

Markets are held on Tuesdays and Saturdays. Pān and ghi are sold for export in considerable quantities.

There are no buildings of special interest or antiquity. The Bēra Kambha, a hall of the twelve pillars, was built of stone a century and half ago by an ancestor of Farzand Ali and Musharrāf Ali.

Sir W. Sleeman's notes on the place are worth quoting, written as they were six years before annexation (Volume II., p. 2, Volume I., pp. 356-357):—

"Halted at Sundeela. To the north of the town there is a large uncultivated plain of coar lands that would answer for cantonments, but the water lies, for some time after rain, in many places. The drainage is defective, but might be made good towards a rivulet to the north and west. There is another open plain to the west of the town, between the suburbs and the small village of Ansoo Serai, where the trigonometrical survey has one of its towers. It is about a mile from east to west, and more from north to south, and well adapted for the location of troops and civil establishments. The climate is said to be very good. The town is large and still populous, but the best families seem to be going to decay or leaving the place. Many educated persons from Sundeela in our civil establishments used to leave their families here; but life and property have become so very insecure that they now always take them with them to the districts in which they are employed, or send them to others. I observed many good houses of burnt brick and cement, but they are going fast to decay, and are all surrounded by numerous mud houses without coverings, or with coverings of the same material, which are hidden from view by low parapets. These houses have a wretched appearance.

* Several of the villages of Sundeela are held by Syud zamsandars, who are peaceable and industrious subjects, and were generally better protected than others under the influence of Chowdhree Sheikh Hashmat Ali, of Sundeela, an agricultural capitalist and landholder, whom no local authority could offend with impunity. His proper trade was to aid landholders of high and low degree, by becoming surety for their punctual payment of

the Government demand, and advancing the instalments of that demand himself when they had not the means, and thereby saving them from the visits of the local authorities and their rapacious and disorderly troops: but in an evil hour he ventured to extend his protection a little further, and, to save them from the oppressions of an unscrupulous contractor, he undertook to manage the district himself, and make good all the Government demand upon it. He was unable to pay all that he had bound himself to pay. His brother was first seized by the troops and taken to Lucknow. He languished under the discipline to which he was there subjected, and when on the point of death from what his friends call a *broken heart*, and the Government authorities *cholera morbus*, he was released. He died immediately after his return home, and Husham Ali was then seized and taken to Lucknow, where he is now confined.

"The people here lament his absence as a great misfortune to the district, as he was the only one among them who ever had authority and influence, united with a fellow-feeling for the people, and a disposition to promote their welfare and happiness."

SANDWA CHANDIKA—*Pargana PARTABGARH—Tahsil PARTABGARH—District PARTABGARH.*—This town was founded by the Bhars; it gets its second name from the temple of Chandika; it is near the road from Partabgarh to Amethi, eleven miles from the former. The tradition is that Chandika Debi here killed certain Rākshasas or demons. The population consists of 1,950 Hindus and 27 Mussalmans. There is a temple of Debi, and great fairs are held in her honour—one in March, the other in October. Each Tuesday about 1,000 people assemble; at the annual fair about 5,000.

SANGRÁMGARH—*Pargana RÁMPUR—Tahsil KUNDA—District PARTABGARH.*—This village was founded by Sangrám Singh, the ancestor of the taluqdar of Rámpur, about 150 years ago.

It is on the unmetalled road to Manikpur 30 miles from Partabgarh. Brahmans reside here who are great dealers in iron.

Population. Hindus	...	...	...	2,084
" Musselman	...	...	...	54
				<hr/> 2,138

It possesses a temple to Mahádee and one vernacular school with 30 pupils; there is a bazar also at which the annual sales are Rs. 20,000. The Dusshra is celebrated here by a festive meeting at which 6,000 people assemble.

SANGRÁMPUR—*Pargana DAUNDIA KHERA—Tahsil PURWA—District UNAO.*—This village was founded 1,900 years ago by Rája Abhai Chand Bais, who called it Sangrámpur (city of the fight): because he had to fight a fierce battle here on entering this country. The place is also called Daundia Khera, the original Bhar name. Babu Rám Baksh Singh, a descendant of Abhai Chand's, lived here, and was hanged after the mutiny for abetment of murder. There is a vernacular school attended by about 35 pupils, none of whom are Mussalmans. Population is 1,190, of whom 106

are Mosalmans. There is one mosque, four temples in honour of Dehi, and one to Mahadeo.

SARA Pargana*—Tahsil HARDOI—District HARDOI—A subdivision of tahsil Hardoi consisting of 85 villages. Pargana Alamnagar bounds it on the north, pargana Shahabad on the west, pargana Bawan and Gopaman on the south and south-east, pargana Mansurnagar on the east. The Sai, here called Bhainata, flows along part of its eastern border. It is eleven and a half miles and thirteen miles in extreme length and breadth, and its area is 90 square miles.

Rather more than half (52.92 per cent.) is cultivated; a third (34.09) is culturable. About an eighth (11.56) is returned as barren. Not quite a seventh (14.62 per cent.) is rated as third class, that is, sandy. Half of the cultivated area (49.41) is watered from wells (34.10) and tanks (15.22). The percentage under groves is 1.43. Seven acres is the average area of cultivation per plough.

There is little to notice in its physical features except the excellence of the soil and the great quantities of jhils and marshes. Some of them are embanked, but the facilities offered for rice cultivation are not taken advantage of. "There are," notes Mr. McMillin, "thousands of bigges of splendid rice ground which lie utterly unproductive. There no doubt the landraris object, because the *pasahi* (wild rice), which is their material right, and which grows spontaneously, would be superseded. They say they do not sow rice, but in some places Kachhis have raised very fine crops. The country is rather bare of groves. Singla pipal and banyan and pākār trees are common, but no groves have been planted for years. All in existence are clearly old and mostly barren."

The number of forest trees still standing in the fields is an indication that the pressure of population has not yet become overpowering. The banks of the Bhainata near Harfau, fringed with low jungles and shaded by stately beech-like "arjan" trees, presents a scene of quiet beauty. A fine prospect may be enjoyed from the ruined fort of Saadatnagar, on the top of Sohawan Khora. The closeness of the water to the surface—it has rarely to be dug for for more than fifteen feet—makes irrigation easy. The sub-soil is so firm that in most of the villages wells worked with the leathern bucket (*pur*) and axen can be dug. They cost from two to four or five rupees, and last generally for four years, and some times up to 10 and 12 years. The pargana is pretty well off for roads.

The Oudh and Rohilkhand Railway runs through its western side, and one of the stations is at Chāndpur. The north is traversed by the unmetalled road from Pibāni to Shahabad; the Hardoi and Shahabad road skirts the west, while the east side is crossed by the road from Hardoi to Pibāni. But cross-roads are wanted to connect the heart of the pargana with the Pibāni and Shahabad road on the north. There are no markets of any importance.

* By Mr. A. H. Harrington, U.S.

The main products are wheat and barley which occupied at survey nearly half the cultivated area, more than a fifth was cropped with bajra and jua, the rest was chiefly covered with cotton, sugarcane, gram, arhar, paddy, mûsh, and moth. The areas returned as under cotton, cane, tobacco, poppy, and indigo were respectively 1,783, 1,386, 2,515, and 3 acres.

The climate is not exceptionally bad, but with so many marshes the pargana cannot be salubrious. Kankar is found in Kursoli, Basolia, Bâri, and Kutla Sarâh.

The eighty-five villages are thus distributed:—

Gaura	...	...	...	...	89
Jamrâra	...	...	...	...	1
Semlâhala	...	...	...	...	2
Bâthari	...	...	...	...	1
Bishwari	...	...	...	...	8
Mahmûdâhâ	...	...	...	...	6
Kârâhâ	...	...	...	...	6
Alira	...	...	...	...	1
Government	...	...	...	...	1
					—
					85
					—

Only one of these villages is taluqdari; 10 are zamindari; 43 imperfect patidari; one is bhaynachâra.

The Government demand excluding cesses is Rs. 60,132, a rise of 31-30 per cent. over the summary assessment. It falls at Rs. 1-15-5 on the cultivated acre, Rs. 1-0-3 per acre of total area, Rs. 14-1-2 per plough, Rs. 2-6-0 per head of agricultural, and Rs. 1-11-5 per head of total population.

Population is 389 to the square mile, or a total of 34,972; Hindus to Muhammadans are 32,373 to 1,597; males to females 19,052 to 15,920; agriculturists to non-agriculturists 25,069 to 9,903; Chamars are a sixth of the whole; Pâls a seventh; Brahmans an eighth; Chhatris only an eleventh; Ahîrs, Vaishyas, and Garurias predominate among the remainder.

There are village schools at Hariôn, Baholia, Ant, Amraull, Dhanwâr, Todarpur, and Sâlatnagar.

There are no religious fairs; the pargana is thus mentioned in the Ain-i-Akhari.

Pargana Sara, Dastûr Pali, Sarkâr Khairabad; zamindars Chauhâna.

Area	...	60,852 bighas
Garrison	...	500 Infantry, 48 Sowârs.
Revenue, mûl	...	20,91,083 dâms.
Sticks	...	8,656 dâms.

I am indebted to Mr. McMinn for the following historical notes:—

"The pargana was formerly occupied by Thatheras, who may or may not be identical with the Bhars of Sultanpur, who afterwards spread to the Chambal and the Ganges. Then Chamar Gaura came in from about ten miles north of Bijnor in Jai Chand's time. They came in under two chiefs, bringing with them Dichhit Brahmans, who up to date are their

recognized priests. They first settled at Baswan in this pargana about six miles south-east of Pihāni, on the border of a large hill. From thence they scattered to all quarters, colonising and conquering. They established, according to their own account, 370 villages in the pargana principally of Sara, Bāwan, Bangar, and Gopanna. They differ entirely from the Chamar Gaura who come from near Cawnpore, whose hereditary priests are Tiwari Brahmins. The Thākurs having established military stations rather than colonies, I do not think that they ever condescended to touch a plough. They have held their villages with a tight hand ever since. Up to the establishment of the Oudh Government they were *de facto* and *de jure* lords of the soil. They were subject to the Muzuli rāja, an Alban Thākur, but he does not seem to have interfered with their possession. Shah Alam of Delhi granted a few villages rent-free to the Qāsi of Bāri, which were afterwards resumed by the Oudh Government, but with that exception I can find no traces of disturbance in the holding of the territory till the reign of Kaif-ud-daula. In his reign, Saadat Khan, the successor of the Nawab Dost Ali Khan, being tahsildar of the pargana, and a man of great ability, managed through mortgages, purchases, and other well known means, to become master of about forty villages in the north and east of the pargana, and shortly afterwards Jagannāth, a qāsi, violent and unscrupulous, mastered some more. The Thākurs took to the jungle, followed by their *amils*. The new Kāyāthi and Māshman proprietors found their conquest barren, and after having got scanty, they gradually abandoned their gains. Saadat Ali Khan, with his well known exactitude, finding the revenue falling, formed the four parganas to a family of Kashmiri Brahmins, who had entered India with Zāmān Shah or rather Ahmad Shah Daurāni, and entered the service of the king of Oudh. Their farm lasted with brief interruptions from 1210 fash (A.D. 1803) up to 1264 fash (A.D. 1857). The taluqdars were driven out, many villages were settled khām, or the collections made through resident Kāshhis. The exactions grew heavier and heavier, and the Thākurs abandoned village after village. There was no room for village *lambardars*, and no margin of profit for taluqdars. The settlements were always largely in excess of those now holding. In every village there are desolate quarters of bare rain-washed walls, which represent the old coats of the peasantry that fled from Kālānāth and his Kashmiri brethren. The Thākurs are, I should think, declining in numbers. They have very few children; many not married, and plead poverty. They were much oppressed in the time of Kālānāth, whom, however, they always mention with respect. His mode of adjusting balances was peculiar. Being a Brahman, though of low caste, and a smoker of the *hugga*, he used to visit villages which had not paid up, and place himself at the *lambardar's* door in *dharma*, vowing neither to eat nor drink till the muzzes were forthcoming. The thākurs never ventured to be contumacious, and hurried their buffaloes to the nearest bazar. He sometimes devolved the execution of this religious terrorism upon Brahman *chaprāsia*. He was a man of conscience, however, and refused bribes and presents."

I have little to add to these interesting notes. The only derivation that the qāsiūngos can offer for the name *Ja*, that of old the pargana was a

wild bandit-haunted tract, and that when by degrees it was cleared and settled it acquired the epithet of *Sārā* (clear). The traditional account of the expulsion of the Thatheras from parganas Sara and Bāwan by Kober Sah, and of the origin of the Kāna and Onai branches of the Chamar Caste will be found under heading Bāwan (pargana). The Onai or Rān branch became the more powerful of the two and obtained the chandhriship of the pargana. Their chief seats were at Todarpur and Sara. The leading men of this stock are Navār Singh of Pipri and Mohan Singh of Todarpur, while the head of the Kāna branch is Padam Singh of Samnour and Chandeli. The Caste had things pretty much their own way till the reign of Sahāib All Khān when the Nāzim of Kishinābād, Rāin Sīāl Parsād Tīrēdi, of evil memory, was set over them. Among the cruelties practiced by him was the hacking off of men's noses and women's breasts. The qadrōgo, Jagannāth Parsād, assured me that he had seen one Mauhāwan Sūrahmān of Berdon, an aged man of ninety who died in 1807, whose nose had been cut off by Sīāl Parsād's orders. The pargana officials used to be thus posted: the qazi at Bāri, the qānōgo at Ummāli, the tahsildār or amil at Saḍātnagar, the chandhri at Todarpur.

The successive steps by which the taluqa of Mustafabad was broken up are thus described by Mr. Brathford in his *Alāri* judgment. "The musk-room taluqa of Saḍātnagar or Mustafabad in 1235 faal (A.D. 1828), after dwindling down from 39 to 23 villages, was suddenly and completely broken up. In 1163 faal it had consisted of 34 villages; in 1192 faal of 37; from 1202 faal to 1211 faal of 39, and called the Mustafabad taluqa."

The antiquarian will not find much to interest him in this pargana. I give the names of the twelve villages which contain dīhs or deserted sites of Thathera and more recent settlements. They are Rēhi, Haridān, Kurcāli, Rājān, Uttar, Alāri, Bargān, Todarpur, Dhanwār, Rāmpur, Saḍātnagar and Kamālpur.

SARĀYAN River.—A small river which rises in the Khori district, having its source in the village of Ahmadnagar, pargana Haidarabad, in latitude $27^{\circ}46'$ north, longitude $80^{\circ}32'$ east. In a north-easterly direction it flows through that district, and enters into Sitapur at about 40 miles from its source; it receives on its left side the Janwāri, in latitude $27^{\circ}32'$ north, longitude $80^{\circ}47'$ east. Thence it flows for about 3 miles in a north-westerly direction, and then resuming its previous north-easterly course it joins the Gomti in latitude $27^{\circ}9'$ north, longitude $80^{\circ}55'$ east. Its total length may be estimated at about 95 miles. It flows past Sitapur, Bāri, Pīrnagar, and other places. It causes extensive and destructive floods in some years, as it drains a very considerable area of country with its numerous affluents.

SĀRDA River.—An account of the river from the point of its junction with the ancient channel of the Chauka comes more properly under the latter name.

It is described in Thornton's Gazetteer under the incorrect name of *Ohāgra* or *Gogra*, which name properly belongs to the Kauriāla after it has

received the waters of the Sarda at Katti Ghat. The course of the river, as described in that work, is that taken by it up to about 1910, but not since that date. The Sarda enters the plain at Barmao in latitude 29° 6', longitude 80° 13', 148 miles from its source, which is 18,000 feet above the sea in the mountains which separate Kumaon from Tibet. Barmao is 847 feet above the sea, 708 according to Thornton. This river is there 450 feet broad, the minimum discharge is about 5,000 feet on an average of four years, but in the unusually dry season of 1869 it sank to 3,818 in February. Shortly after leaving Barmao it divides into several channels which reunite nine miles further down at Banbasa, but again separate, and finally join at Mandia Ghat, thirteen miles further north, where the last rapids occur, and the bed ceases to be composed of large boulders and shingle. About half way between Banbasa and Mandia Ghat at Nogla, on the most westerly branch of the river, it was proposed to erect the weir which was to divert the water into the Sarda canal. This scheme, for which the preliminary surveys were taken in 1859, and for which the complete plan and measurement were prepared in 1868-1872, was finally disallowed in the latter year.

The Sarda after a course of 168 miles becomes at Mandia Ghat an ordinary plain river; eleven miles further down it touches the territory of Oudh in the pargana of Khairigarh, and 22 miles from Mandia Ghat or 190 from its source it joins the Chanka, near Mothia Ghat. At Banbasa the river is 500 feet broad, with an average depth of nearly five feet; at Mothia Ghat the breadth is about 700 feet, and the deepest channel about 10 feet, but the velocity is not above 2½ miles an hour.

The following particulars of the discharge are taken from the Sarda Canal Report by Major Forbes:—

"From the 15th February to 6th March, 1869, when the river was extraordinarily low, and the levels of springs in the Bangar lands four to five feet lower than in ordinary seasons, the loss was 23·7 per cent. between Burn Deo and Banbasa; the discharge at the former place being 4,747 cubic feet, and at the latter 3,619 cubic feet, or a loss of 1,128 cubic feet per second.

"From the discharges taken this year, between Banbasa and Chinkath-pore (20 miles below Dehala), it appears that the volume in the river steadily decreases until it arrives about 20 miles below where the shingly bed ceases and the sand commences. At this point there is a slight increment which goes on increasing for about 40 miles, when the discharge is again diminished.

"For instance, when the discharge at Banbasa was 6,022 cubic feet per second; at Moondosa Ghat, 13 miles lower down, where the shingly bed ceases, the discharge was 5,448 cubic feet; at Chunpoora Ghat, 5 miles lower, the supply was 5,162 cubic feet; and again, 7 miles lower, at Bylah, it was 5,124 cubic feet, or practically the same.

"Below this point, however, there was an increase; for, at Mootees Ghat, 6 miles below Bylah, the discharge was 5,502 cubic feet, of which only 40

cubic feet were due to affluents. At Narowaa Ghat, 5 miles lower, the discharge was 5,451 cubic feet; at Marowcha Ghat, 10 miles below Narowaa, the supply was 6,220 cubic feet; and at Balwari Ghat, 5 miles below Marowcha, it had increased to 6,890 cubic feet; at Sirsa Ghat, 14 miles lower, and close to Dalaha, the amount in the river had decreased again to 6,718 cubic feet. Two other discharges were also measured, at 10 and 30 miles below the above ghat, viz., at Burrageon and Chuknathpore, giving amounts of 5,581 and 5,592 cubic feet per second respectively; but when these were measured, the supply in the river at Banbasa was 290 cubic feet per second less than when the above discharges were taken.

"Deducting this quantity, there still remains a loss of 1,000 cubic feet per second to account for in the distance of 30 miles between Sirsa Ghat and Chuknathpore; but looking at Map No. 3, it will be seen that below Sirsa Ghat the numerous nullahs on either side of the river drain away from it instead of emptying themselves into it, as they do above the ghat; there are also many old and deserted beds of the river in close proximity to and below the level of the present stream, each of which, as well as the above nullahs, are undoubtedly fed by percolation from the river; for although dry at their heads, they quickly become running channels, with a considerable amount of water passing down."

The Sarda as already stated now enters the Chauga at Mothia Ghat, but formerly at some distance above that river it kept a separate course whose ancient channel is still apparent, and which is the boundary between pargana Khairigarh and Naipal; in this channel, after a few miles, percolation supplies running water; two more small streams flow in from the forest of Khairigarh, and under Newalkhar they become the river Suheli or Sarju. This is a placid stream, in many places very deep, but not more than two feet deep at the ford. It runs under the fort of Newalkhar, and thence east into the Kauriāla at Sūtābi Ghat, keeping the whole time within the ancient broad channel of the Sarda, now covered with woods, jhām jungle, or shisham trees. Through this bottom land, a most picturesque wilderness, the Suheli now winds a mere riband of water. The north bank rises, high and steep, crowned with tall trees, above the evergreen tops of the shisham trees which grow below, and beneath them again stagnate broad morasses, which the narkul covers with acres of feathery plumes. The whole of this ancient channel is the haunt of tigers. Considerable pains were taken to render the Suheli navigable, so that all wood might be floated down it to the dépôt at Rahmanghat.

The nomenclature of this river has been always uncertain. In the treaty with Naipal it is styled the Kālī; in March 1816, in the treaty with Oudh, it was called Gogra. Both names were incorrect. Tiffenthaler, in 1767, found the Sarda "*rivière qui n'est pas médiocre*" joined the Kauriāla at Sūtābi Ghat. The broad features of the changes which have occurred are clear enough; there were formerly numerous

* "Oudh Report on the Sarda Canal Project," pp. 14-15.

† Alcock's Treatise, Volume II., page 206.

‡ Alcock's Treatise, Volume II., page 184.

§ Volume I., page 276. Map, Volume III., page 276.

confluents of the Kauriāla on the west, the Suhell, the Sārda, the Dah-saru, the Chanka, the Ul; they joined it at intervals from Shilaīā Ghāt down to Fyzabad. The tendency has been to select one main channel, and now the Sārda and the Chanka uniting into one pour nine-tenths of the drainage into the Kauriāla at one central spot. The back water of the Chanka and the Ul still form a languid stream uniting at Balwānghat, but the ancient channel of the Ul and Ghāghī which joined the Kauriāla near Fyzabad is quite dry. The same slow process has been at work in the Kauriāla, the lateral streams have shrunk down to rivulets or have quite dried up, and the central channel has attracted the waters of all. As the name Sārda is still sometimes applied to the Chanka, and as the waters are still undoubtedly those of the Sārda, although the bottom and banks may be those of the Chanka, I now proceed to give an account of the latter river.

* *River Chauka*.—A tributary of the great river Gogra, rises in the district of Bareilly, North-Western Provinces, about latitude 28° 50', longitude 80° 4'. It takes a south-easterly direction, and passing through the districts of Bareilly and Shāhajānpur, enters into the Khari district in latitude 28° 21', longitude 80° 31'. At the distance of forty miles from the source and in latitude 28° 43', longitude 80° 15', it, on the left side, is joined by an offset from the river Gogra (Sārda). It passes on in the same direction dividing the pargana of Palia from that of Bhār, and then continuing the same course, and having traversed throughout the latter pargana forms the boundary of the parganas of Srīnagar and Dhanraha, having the former on its right and the latter on its left side. Lower down, in latitude 27° 42', longitude 81° 13', it receives on the right side the Ul, and continuing a south-easterly course for about forty miles further, falls into the Gogra on the right side, in latitude 27° 0', longitude 81° 30'.

The above extract from Thornton's Gazetteer accurately describes the Chauka river as it flowed forty years ago. It was then one of the four rivers which running tolerably parallel in a south-east direction drained Northern Oudh, commencing with the most southerly, their names were the Ul, the Chauka, the Sārda, the Suhell. Details of the various changes which they underwent come more fitly under the name Sārda, that is, the proper name of the great river which bursting through the mountains at Baradoe beyond the boundaries of Oudh occupied sometimes one, sometimes several at a time of these channels, all of which probably it scooped for itself in the deltaic soil, together they take the drainage east of the watershed which is marked by Mīna Koth*. The point where the river seems to have diverged into one or other is near the present Motkīa Ghāt, twenty-four miles north-west of Masamucha Ghāt, a little north of this are two lateral channels; one breaks off to the north and can be still traced, though silted up as far as the Suhell in whose new course the Sārda's waters flowed probably till 1810; to the south a channel now almost effaced leads south-east, and after a few miles drainage or percolation again creates a stream called the Ul. Midway between the two is the now Chauka or Sārda. A comparison of the maps, even of such recent charts as that of the country bordering the grand trunk road published by the Surveyor

* Sārda Canal Report, para. 2.

General in 1857, and republished in 1862, will show how variable was the course of these rivers. It must be borne in mind that the Chauka was as is described by Thornton up to 1810, and that since it has been the most frequent channel of the waters of the Sārda.

The Chauka proper, indeed, is a mere plain stream; its highest flood discharge is 1,161 feet, its lowest about 59, which now falls into what is called the Sārda near Mothia Ghāt near the north-western extremity of pargana Palia, and from that point the joint streams are called the Chauka. It would be more correct to say perhaps that the Sārda falls into the Chauka, but it is usual to term the smaller stream the tributary, and the larger the main river. Nor will historical accuracy be wholly violated; a river in ordinary parlance consists both of its waters and of the channel in which they run; the former remain the same even if they cut a new channel or resume that of some other stream. Here, therefore, may be indicated one cause of the double or treble nomenclature which renders the cartography of this river system ambiguous, and its historical aspects uncertain. When a great river has changed its course and entered another channel formerly known by a name of its own the greater part of the world, notably the navigators on its waters, will continue to give the new channel the name of the river whose waters now fill it. On the other hand, the old residents in the neighbourhood of the new channel, who were familiar with the ancient land marks, see no reason to abandon the familiar name, the banks, the groves, the villages, which they recognise are still there, and the mere increase in the volume of the water scups no sufficient reason for a new name.

Thus the Sārda which flowed past Newalkhār and Khairigarh forced a new course south and joined the Chauka at Mothia Ghāt. The channel of the latter has been in the main the same from immemorial time; it was only amplified by an addition to its waters, yet in course of time it has become the Sārda, although the people of the adjoining parganas still call it the Chauka, and with greater unanimity as they live on the banks further down from the point of union.

That the Chauka has not changed its course materially at any rate since 1767, is evident from the valuable itinerary of Tieffenthaler. That traveller in 1767 described a number of villages and towns as upon or near the banks of this river. Aliapur and Mahrajnagar in Dhaurahra,* Srīnagar in the pargana of that name, Tambaur in Sitapur, Ratanpur near Bahramghat, Bhitauli at the confluence with the Kauriāla, towns still existing are all described as situated at the same distance and direction from the river as they now are. Its channel then is unchanged, but its waters and its names have altered greatly. Briefly then the present Chauka on being joined by the Sārda, about fifty miles from its source, takes the name of that river with the majority of people. It flows on and eighty-five miles further on it bifurcates. The eastern channel, which retains the name of Chauka, was the only one till 1862; the western one called indiscriminately the Chauka and Sārda, and carrying five-sixths of the waters, joins the Dah-aura, and occupying its channel after a course of

* Tieffenthaler. *Description de l'Inde*, Volume I, pp. 243-244.

thirty miles, flows into the Kumbha at Mallāpur near Katar Dhat. We may follow its farther changes for moment—the joint stream becomes the Gogra a few miles beyond Balmanghat; it then flows north-east dividing Bara Banki and Fyzabad on the west, from Gonda and Basti on the east; it is or was formerly called the Dowa and sometimes the Goudak,* indeed the changes are perplexing.

The course then has generally been the same, but there have been several minor changes, or rather what is more likely there were at several places two or more channels, which sometimes together sometimes separately conveyed the water, the river has now gradually settled down into one course, the three principal of these are mentioned in detail, as very important questions connected with property arise when the river alters its channel. The custom of the country is that the deepest point in the deepest channel shall be considered the demarcating line between the contiguous estates on either banks, sometimes for instance in Dargabad in the Hardha estate there are tracts of country covering ten or twenty square miles insulated between channels of the river; sometimes the main body of water would take the eastern channel for ten years, then the island will belong to the western bank proprietor, and after ten years perhaps with a change of the current caused by a snag or sunken boat, the vast property would be transferred to the proprietors on the western bank. Since annexation this custom has been invalidated, and masonry pillars which are sometimes buried in the water, sometimes high and dry, form a fixed boundary. The first change in the channel of the Chanka is described as follows in the settlement report, pargana Bhūr:—

"But there are many persons still living in the pargana who can remember the last great change. Up to about 35 years ago the river flowed under the high bank from the ruins of the old fort of Kāmp close to Ali-ganj down to the villages of Bhūr, Bundhia Khēra, and Jagdīpur, the headquarters of the great taluqa Bhūr. The ruins of the fort of Jagdīpur, destroyed after the rebellion, are now five miles from the river, but the fort was built at a time when it commanded the stream. At the last settlement of pargana Pulā, 52 years ago, the whole of the pargana was to the north of the stream, whereas now there are parts of seven villages to the south. At a distance varying from 12 to 20 miles to the north of the high bank or ridge which I have been describing, and to the north of the Chanka there is in pargana Khairigāh another high bank which runs nearly parallel to and at a short distance from the north bank of the river Sarju, in the same manner as the Bhūr ridge is parallel to and at a short distance from the south bank of the river Chanka."

The next change which took place was further down the course. The description given is as follows:—

"In the report on pargana Bhūr it has been mentioned, that at Buscha in Bhūr, which lies to the north of the village of Srīnagar in the pargana of that name, there occurred many years ago a great and important change in the river's course. This has now to be described.

* Il faut observer que dans ce canton le Gogra s'appelle Goudak et qu'on donne l'ichaka le nom de Gogra; ce changement de nom pourrait induire en erreur.—Tiefenthaler I, p. 295.

Up to about forty years ago the Chauka seems to have flowed from Buscha to Pachperi; and so on in its present channel along the frontier of Srinagar and Dhaunahra. In those days a small back-water of the river left it at Buscha, and passed under Srinagar to the south, and after a winding course of about 12 miles, it was joined by the river Kundwa under the old village of Mahewa, the headquarters of the Mahewa taluqa. These two villages were large, populous, and prosperous places, both had houses and temples and mango groves; the former had a large brick fort, built at a time when Srinagar gave its name to a taluqa of Muhammadan Rîens of which it was the headquarters, about forty years ago an unusually heavy rainfall caused the Chauka to rise about Buscha beyond its banks. It swept over into the back-water communicating with the Kundwa, rushed up it, and covered the surrounding low country with deep floods over an extent of about 50 square miles. These floods caused widespread ruin; Mahewa and Srinagar and several intervening villages were completely destroyed, and a large tract of country was depopulated, and remained for many years a desolate waste.

"After the autumn rains had ceased, the main body of water continued to flow down the bed of the back-water, partially deserting the old channel on the north. The Kundwa, which flowed into the back-water at Mahewa, had up to this time given its own name to the united streams from that point, and they had flowed on till they rejoined the Chauka at Robria, 16 miles east of Mahewa. But from this time the little Kundwa lost its identity by its connexion with its big neighbour, and for the last 16 miles of its course, the united streams became known as the Chauka, and by way of distinction I will now call it the southern Chauka. It is generally called the Chauka in this pargana while the name Sarā is reserved for the more northerly stream.

"After this for about thirty years the Chauka flowed in two large streams, its own channel to the north and that of the Kundwa or south Chauka to the south which channels now average about six miles apart. About ten years ago the sickle waters again completely returned into their old bed and left the back-water communicating with the Kundwa quite dry. The great change which occurred, when the waters of the Sarā-cum-Chauka abandoned their westerly channel and turning into the Dab-aura with it joined the Kauriāla at Mallāpur, has already been referred to. This was in pargana Firumbal."

The next change was in pargana Dhaunahra. At the south-west corner the river up to 1866 ran three miles south of village Aira past the temple of Marwa and the fort of Umarnagar, taking a very circuitous course; but about 1869 it abandoned that channel after having, it is said, cut away a part of the Marwa temple wall and been propitiated by the priests into diverting its waters. It cut a more direct channel for itself about three miles to the north, sweeping away several villages; the river is in fact slowly selecting for itself a permanent channel. The Chauka has a very considerable slope, and its current is consequently rapid. Rising near Mina Koth in Pilibhit, at an elevation of about 630 feet above the sea, at Mothia Ghāt, where the Sarā joins its channel and it enters Oudh, the water level is 540 feet above the sea; from this point to Mallāpur, a distance of about

110 miles, the level falls at 165 feet or exactly eighteen inches per mile; the length in a straight line is 78 miles, so that the slope of the country is more than two feet per mile.

The current averages about three miles per hour, but there are places when during the rains it exceeds five. It is nowhere fordable after its junction with the Sarda, before that it is a mere stream. The river channel is considerably beneath the watershed. The high lands of southern Kheri, for instance, run parallel to the river at a distance of about 15 miles. Maillni is 550 feet above the sea, the river at Srinagar Ghât 500, Gola Gokaranath is 503 feet, the river at Delaha 467, Lakhimpur 434, the river at Chakrathpur 427, Loharpur 453, the river at Aira 398; it thus appears that the channel is from 36 to 55 feet beneath the level of the high lands. It is thus useless for irrigation, except through a high level canal. The deltaic lands on its banks do not require irrigation except for certain crops.

The quantity of water discharge varies with the season. It is at its lowest in March. The averages of 1866-67-68-70 were—

January	8,500	cubic feet per second.
February	8,471	"
March	4,068	"
April	8,673	"
May	7,935	"
June	10,518	"

It may here be noted that the Ganges at Cawnpore only discharges 5,000 feet.

In 1869 the river being low beyond all precedent, the discharge in February was only 3,818.

The river itself is not a picturesque one; its banks are sandy, and the variations of its current are so uncertain and frequent that groves are not planted near it, or if they are, are generally soon carried off. At a distance from the channel, where the great river now sweeps along, there are many noble lagoons formed of old by its waters and now deserted; these present grand sweeps of still-water, with high sloping banks, crowned by magnificent groves. The fish are the mahsir and the rohú; the latter everywhere, the former are met with as far as Pachperi Ghât. Large boats, capable of carrying 1,200 maunds, or 45 tons, ascend to Marancha Ghât, and smaller of 500 maunds almost to Mandia Ghât. The unpublished maps prepared for the Sarda canal scheme exhibit the most recent changes of the river channel. That in Tieffenthaler, Vol. III., page 278, gives a fair chart of the river as it was about 1770 A.D. As to the previous aspect, in Akbar's time it did not join the Gogra till close to, about four miles above Fyzabad. There are no contemporary maps to my knowledge.

SARENI Pargana—Tahsil LALGANJ—District RAE BAREILLY.—This pargana takes its name from the chief town (Sareni), which was founded by Saring Sih of the Bais clan. It is asserted that all these parganas belonged to Bhars, but Abhai Chand of the Bais tribe drove them away, and acquired possession; all these were under one chief, with Daundia Khara the capital. The disunion, however, among the sons of Pirthi Chand resulted in the separation of the estate, and then Daundia Khara remained

in the possession of the descendants of Dab Rān, one of whom, Bābu Rām Bakhsh, was hanged for rebellion in 1858; the ilāqa Sarani fell into the hands of the next brother, Aji Chand, whose descendant, Shūpāl Singh of Murārman, is the present chief.

The pargana was formerly called Bhojpur, and under the arrangements of Akbar Shah was named Khanjar; but Nawab Safiat Ali Khan called it Sarani, and fixed the taluk and principal headquarters of the pargana in the village of the same name. The village Sarani is principally inhabited by jādingas, and perhaps it was at their request that the seat of the taluk was transferred from Khanjar to this village. The pargana comprises 169 villages; it is 11 miles in length from east to west, and 9 miles in breadth from north to south. It is bounded on the east by pargana Dalman, on the west by pargana Daudia Khara, on the south by the Ganges, and on the north by pargana Khirna.

The Bās are the chief proprietary body. Rāja Shūpāl Singh of Murārman is the head taluqdār, and his taluqa is now much larger than in the King's reign. It comprises his own hereditary one and three confiscated from the mutinies, Bābu Rām Bakhsh and Rān Beni Mādho Bakhsh. Rāja Shūpāl received these ilāqas as a reward from the British Government for the good will shown and assistance rendered to the British soldiers and Major Thompson, who were found floating on the Ganges, and took refuge with the rājā of Murārman.

The proprietary system runs thus:—

Taluqdār	...	...	...	...	137
Grant in reward	...	...	...	...	10
Zamindars	...	...	...	...	1
Patildars	...	...	...	...	1
					169 villages.

The area is 72,976 acres. The revenue assessed is Rs. 1,91,003-0-10, and the rate per acre on an average Rs. 2-9-11.

The population consists of all castes almost. But of the Hindu higher castes Brahmins and the Rāis are numerous; the creed of the Hindus is principally Shaivī, and the Mahamandars are solely of the Sunni sect. The whole population amounts to 50,825, of whom Hindus are 59,471 and Musalmans 1,354.

There are two rivers in this pargana—one the river Ganges which passes through it to the eastern boundary of pargana Dalman; the other is the river Lon, which passes through the northern part of the pargana, and falls into the Ganges in pargana Dalman.

There is also a stream which commences from a tank in village Bhadla, pargana Bhagwaninagar, and passing through this pargana joins the river Lon. These, however, do not aid materially in the irrigation of the soil. The soil is of three kinds—loam, clay, and sand. Irrigation is chiefly carried on by wells. The products are—in kharif harvest—jūār, māsh, paddy, moth, kadi, makrī, bājra, oil-seeds; in rabi harvest—barley, gram, wheat, birru, sugarcane, pea, sarson, alsī, tobacco. There are four marts—

Sareni held on Monday and Friday, Bhojpur and Chaula on Sunday and Thursday and Beni Málhoganj on Saturday and Wednesday.

There is no fair held in this pargana; climate is on the whole salubrious. During the king's reign in 16 villages salt was manufactured to the extent of 97,884 mamda and the value of Rs. 77,457, but it has now been put a stop to. Mango and mahua are the principal trees. No others need be mentioned.

SAROMANNAGAR Pargana*—*Tahsil SHAHABAD—District HARDOL*.—A level and well watered tract of forty-two villages lying midway between Shahabad and Sāndi along the south-eastern corner of the Shahabad tahsil, district Hardoi.

The Garra flows along its western side separating it from pargana Pali; on the south and south-east the Sukheta divides it from Barwan; on the east it is bounded by Bāwan, and on the north by Shahabad. The greatest length is 8½ and breadth 6 miles. Its area is 35 square miles, of which 21 are cultivated. It is intersected by numerous streams; of these the Sukheta is the largest and most valuable. It runs in a loop round the north-eastern corner of the pargana, and then stretches southwards through the heart of it till, after being joined by its principal affluents, the Gauria and the Kaarua, it flows along the south-eastern boundary for about four miles, approaching to within half a mile of the Garra at the southernmost extremity of the pargana. In the dry season the Sukheta is easily fordable except where it has been dammed up for irrigation. It is crossed by an old stone bridge at Saromannagar; and at Dālehmagar, an encamping ground on the route from Shāhjahānpur to Unao, there is a ferry during the rains. In the hot season these streams dry up, but by a system of dams water is kept in them till March, after which month irrigation is not required.

The Garra, rising in the Himalayas, never fails. Along its bank lies a belt of rich Tarāi villages, whose land always remains moist, so that wells are scarcely required. These villages are subject to floods, and after heavy rains the autumn harvest suffers, but the loss is in such seasons made good by the increased outturn of the spring crops. To the east of these villages, about a mile away from the river, on either side of the Sukheta and its affluents, but mainly along the western bank of that stream, stretches a belt of jungle villages two miles broad. In these the soil is generally firm and good, and almost entirely free from sand, but in some places it is very stiff and hard to work.

The tillage in this tract is backward. The jungle is full of wild-goe and wild hogs which do infinite damage to the crops. Rents are low and cultivators somewhat scarce. Though backward this tract is highly improvable, but its villages can never become so rich as those which lie along the Garra.

To the east of this belt lies a strip of sandy, light villages, above and away from the network of streams that covers the rest of the pargana, but

* By Mr. A. H. Harrington, C.S., Assistant Commissioner.

irrigable for the most part by wells. Here the small lever-wells (dhenkli) are used. They cost from one to two rupees, and last one and sometimes two seasons. In the jungle villages these wells are also used, but the large wells worked by bullocks can be also made for from three to five rupees, and last for three years. The lever and pitcher system (dhenkli) is used all along the Garra for irrigation, and on the Sakhetia, wherever the banks are too high to allow of the "lift" method being employed. Tanks and jills too, of which there are 230, contribute considerably to the irrigation of the pargana. Only two-sevenths of the irrigation is from wells; 36 per cent. of the cultivated area is irrigated from wells, rivers, and ponds.

Only two roads cross the pargana, the unmetalled road from Sandi to Shahabad, a part of the old Shah-Roh, or king's highway to Delhi from the south, and an unfinished road from Hardei to Fatehpur, which stops short half-way at the Garra, and is not kept in repair. No ferry is kept up over the Garra in this pargana. The nearest ferries are at Pali and Barwan. In the dry season it is fordable in most places.

The staple products are wheat, barley, and bajra, covering about two-thirds of the crop area. On the remainder rice, gram, and arhar are most largely cultivated. The climate is not so good as in drier tracts.

The Sombansis are the oldest and largest land owners. They hold twenty villages. Next to them come the Chamar Gaur with fifteen. Three have been decreed to Government. Brahmans and Kayasths each own two. In thirty villages the tenure is imperfect pattidari, in the remaining twelve it is zamindari. The Government demand, excluding cesses, is Rs. 22,298, being a rise of 35 per cent. over the summary assessment. The rate is Rs. 1-10-5 per acre of cultivation and Rs. 0-15-10 per acre of total area; Rs. 9-11-2 per plough; Rs. 2-0-11 per head of agricultural, and Rs. 1-6-10 per head of total population.

The pargana is well populated with a total of 15,624 or 446 to the square mile. There are only 293 Muhammadans to 15,331 Hindus. Males to females are 8,651 to 6,973, and agriculturists to non-agriculturists 10,827 (69 per cent.) to 4,797. Rajputs, Brahmans, Chamars, and Musáms head the list, together making up half of the Hindu population. In the other half Ahirs, Kahirs, Pásis, and Kisáns predominate.

No fairs are held. The only market is at Saromannagar on Sundays and Thursdays. Schools are more numerous than in many other parts of the district. There are village schools at Saromannagar, Shahpur, Nayágón, Sakrauli, and Nasauli.

The pargana is named from its only town, which was founded by Rā Saroman Dās in 1708 A.D. In 1803 Rāja Bhawāni Parshād, Chakladar of Muhamdi, took villages out of the adjacent parganas of Pali and Sara, and made them into pargana Saromannagar. Like all this part of the country, it was originally occupied by Thatherias. About the middle of the twelfth century, and perhaps much earlier, the Thatherias seem to have been driven out of many of their possessions by a body of

Gaur Rajputs under the command of Kuber Sâli. A little later, and about a generation before the fall of Kanauj, their expulsion was completed by the Sombansis under the following circumstances.

A strong body of Sombansis headed by Râjo Sâtan migrated southwards from Delhi and established themselves at Sâtan Khern (Sândi). Thence they spread over the whole of the Barwan pargana and into the Pali and (what is now) the Saromannagar country, gradually driving out the Thatheras. The local tradition is that Mawân Sâh, a Sombansi chief resident at Barwan, went out one day in search of game towards Shimpuri, a Thathera town, seven miles north of Barwan. The Thatheras resented his intrusion within their borders; there was a quarrel, and Mawân Sâh summoned his clansmen from Barwan. They drove out the Thatheras from Shimpuri, and settling there themselves renamed it Bhaishangon, since corrupted into Behgâm. The name (Shimpuri) is perhaps worth noting as a possible indication that the Thatheras were worshippers of Shiva. Since then no important change seems to have taken place in the ownership of the pargana.

SAROMANNAGAR*—Pargana SAROMANNAGAR—Tahsil SHAHABAD—District HARDOI.—Saromannagar, the chief village in the pargana of the same name, district Hardoi, lies 15 miles north-west from Hardoi, 6 south of Shahabad, and 18 north of Sândi, at the point where the old Shâh-Râh, or king's high road from Sândi to Shâhjâhânpur crosses the Sukheta nâla.

It was founded in 1708 A.D. by Râo Saroman Dâs, a Sribâstâb Kâyâth of Sândi, in the employ of Nawâb Abdulla Khan, the celebrated Bâcha Sayyad, Governor of Allahâbad, and afterwards Farukh Siari's wazir, who, with his brother Hasan Ali, "made four Timûrides emperors, dethroned and killed two, and blinded and imprisoned three" (Blochman's translation of the *Âin-i-Akbari*, page 391).

In those days a dangerous jungle surrounded Gâeghât, as the crossing of the Sukheta was then called, and the spot was of evil repute among travellers. Râo Saroman Dâs bought this wild bandit-haunted tract from its owners, the Sombansis of Bhadauna, cleared it, bridged the Sukheta, and built in his own name a small fortified town. Saromannagar has a population of only 1,452, of whom 1,303 are Hindus, mostly Brahmans. It contains two brick and 140 mud houses. A Government village school accommodating 160 pupils was built in 1863. The *warâo*, wall, and bastions built by Râo Saroman Dâs are in ruins. Market days are Sundays and Thursdays.

Reginald Heber visited Saromannagar in 1824, and has thus described it†:—

"A large village with an old fortress. The country improved in beauty, becoming more and more woody and undulating, but was neither so well

* By Mr. A. H. Harington, C. S., Assistant Commissioner.

† Heber's *Journey II.*, page 2.

inhabited not so well cultivated as that which we had gone through before (Sāndi and Bilgrām).

"The fortress is pretty much like a large circle, surrounded by a high brick wall, with round towers at the flanks, and two gothic gateways opposite to each other.

"That by which I entered had a tall iron-studded door like a collage, with a small wicket in one leaf; within on each side of the passage was a large arched recess about three feet from the ground where were posted twelve or fifteen men, armed as usual, with one or two guns, and matches lighted, but mostly having bows and arrows; all had swords and sideblades. I passed on through a narrow street of mud houses some looking like warehouses, and the whole having more the air of a place where the peasantry of a small district were accustomed to secure their stores, than the usual residences of any considerable number of people. I went on to the opposite gate, which was supplied with wardens in the same way as the previous one, and then entered a little straggling bazar, which, with some scattered huts, completed the hamlet.

"A pretty stream winds under the walls of Saromannagat through a beautiful carpet of green wheat interspersed with noble trees."

The quiet beauty of the spot moved the pious Bishop to note:—

"It is strange, indeed, how much God has done to bless this land, and how perversely man has seemed bent to render his bounties unavailing."

SARWAN—*Pargana MAHAJANWAN—Taluk PUNWA—District UNAO.*—This village lies in latitude 26° 36' north, longitude 80° 56' east, at a distance of six miles north-east of Punwa, and 26 miles due east of Unao. It is a very old village, and the date of foundation is unknown. The site is good. There is a school here. The climate is agreeable, and water good. The population amounts to 2,183, of which Hindus amount to 2,067, and Musalmans to 116.

Referring to the foundation of the village and the temple of Bilkent Mahādeo, Mr. C. A. Elliott gives the following (pp. 5-6, "Chronicles of Oonao") :—

"To worship at this temple and to shoot and hunt in the wild forest country around came Raja Duseruth from Ajoodhia, the father of Ramchundur, the fifty-seventh Raja of Ajoodhia, in direct descent from its great founder Ieshwara. He was encamped at Sarwan on the edge of a tank.

"By night came Sarwan, a holy Rishi, from Chouna (near Ajoodhia), by caste a Buniyah. He was going on pilgrimage, and was carrying his blind father and mother in a Kanwar,* slung over his shoulders. Reaching the tank he put his burden down and stopped to drink. Raja Duse-

* A pair of baskets hung on a bamboo, carried on the shoulder by all pilgrims in India.

ruth heard a rustling noise, and thinking it was some wild beast, took up his bow and shot an arrow which struck Surwan and he died. Then his blind parents in their misery lifted up their voices and cursed the man who had done that thing. They prayed that as he had slain the son who was the light of their hearts, so he might have trouble and sorrow from his own children, and might die of grief even as they were dying. Having so said they gave up the ghost, and from that day to this no 'Chhattari' has lived in the town which is founded on the spot and is called Surwan. Many Rajpoots have tried it, but evil has overtaken them in one way or another. The tank remains to this day, and by it lies under a tree the body of Surwan, a figure of stone; and as he died with his throat unperched, so if water is poured into the navel of the stone figure, the hole can never be filled up, but is inexhaustible in its demand.

SĀTAN—*Pargana HARIJA—Taluk UNAO—District UNAO*.—This village is about 14 miles from the sadr station to the south-east. A river called Gardhoi runs about a mile north of this place. Some 500 years ago, when there was jungle all over the place, a Muhammadan mendicant named Sātan lived here. A Brahman of the Pāthak class was his disciple, and succeeded him after his death; having all the jungle cleared away, he founded this village and called it after his late master (Sātan.) That Brahman's descendant is still the landholder of the village. The soil is clay and sand mixed. It is situated on a plain with scarcely any jungle in its vicinity. The appearance of the village is pleasant, climate healthy, and water good. There are many mango, babul, and nim trees in the vicinity. There is a well and temple to Shīla Dēvi of very ancient date. There are two markets weekly, and one fair annually in honour of Sateswar Mahādeo lasting for one day, at which about 4,000 people assemble.

Population:—

Hindus	{	Brahmans	...	...	573
		Chhattaris	...	...	5
		Pāris	...	...	87
		Ahirs	...	...	503
		Other castes	...	...	513
		Total	...	...	1,554
		Mohammedans	...	...	69
		Grand Total	...	...	1,623

There are 340 mud-built houses and one masonry house. Two temples, one Shīwala and one to Dēvi. The average annual amount of sales at bazar Sātan is Rs. 4,500.

SATĀWAN—*Pargana RAE BARELI—Taluk RAE BARELI—District RAE BARELI*.—This town was founded by one Sāthu; it is on the road from Bareli to Bihār; the river Sai flows past to the east. The population is 2,952. The soil is good, and the place is surrounded by numerous groves.

SATHAN—*Pargana INHAUSA—Taluk Digbijaganj—District RAE BARELI*.—This little town is pleasantly situated on high ground overlooking the Gumti, six miles north of the police station (Jagdispur), and forty miles

north-west of Sultanpur. It was founded by Sāthan, a Bhar, and called after him, but the date of its foundation is unknown. The Moslems under Sayyad Sālār are said to have expelled the Bhars. Shokhs and Sayyads now reside here. One Shah Abdul Latif came after the mutiny, settled here as a missionary of pure religion; he built a mosque on high ground near the Gumti, and hundreds of the Sunnis assemble every Friday to hear his harangues. The dīgāh of this town is a place of considerable resort for the faithful when the Id festival comes round. The population is 2,253, of whom only 1,028 are males. There are no temples, but one brick maṇḍarā erected in 1256 A.H.

SATRIKH Pargana—Tahsil NAWABGANJ—District BARA BANKI.—This pargana is bounded on the north by parganas Nawabganj and Partabganj, on the east by Siddhanur, on the west by Deora, and on the south by Haidargarh. Its area is 46 square miles or 29,404 acres; the cultivated land amounts to 19,318 acres, and the cultivable to 10,986. Of the former only 5,207 acres are irrigated. The number of villages in the pargana is 42. The prevailing soil is clay. The Gumti forms part of the western boundary; it frequently damages the kharif crops by overflowing its banks. The river takes a southerly course; its length being about 10 miles. There are 12 villages on its banks. Water is met with at six to twelve feet. The only road is an unmetalled one from Nawabganj to Satrikh town. There are three ghāts in this pargana—viz., Tikra, Tīrgām, and Ibrāhīmābād. The first two lead to Amethi, Goolmanganj, &c., and the third is the route to the tahsil station Haidargarh. There is no trade save that in salt. Schools are established at Ibrāhīmābād and Satrikh, also a branch at Lachhmanpur. There are post and registry offices at Satrikh. The Government revenue amounts to Rs. 47,986. The tenure is as follows:—

Taluqdari ...	...	...	...	17 villages
Zamindari ...	...	...	...	20 "
Pattidari ..	...	...	...	4 "
				43 "

The population of the pargana amounts to 24,157, being at the rate of 525 to the square mile. Satrikh, Ibrāhīmābād, and Sethman are villages possessing a population of more than 2,000.

For the origin of the name see Satrikh town. The taluqdars of the pargana are Rāja Nawab Ali, Rāni Rukmin Kunwar, Mīr Buniād Husen, and Amjad Husen, Sāhib-un-nisa, and Qāzi Ikram Ahmad.

SATRIKH—Pargana SATRIKH—Tahsil NAWABGANJ—District BARA BANKI.—This town lies 5 miles south-east of the civil station and 28 miles south of Bahraighat, in latitude 26°51'20" north, and longitude 81°14'40" east. It was founded by a Hindu Rāja, Satrikh, but was taken by the Mussalmans in the days of Mahmūd of Ghazni. Sālār Sāhu, alias Bīrdha Bāba, married the sister of Mahmūd, and led the invaders against the town; here he died and a shrine was built in his honour. The dargāh has a rent-free grant of 54 local bighas of land for its expenses. A fair lasting two days is held here in March at which 17 to 18,000 people assemble.

There is a market at which the trade is chiefly in salt. There is a school, and a registry and post-office. The population amounts to 3,584; Hindus number 2,177 and Moslems 1,407.

SEOTA—Pargana KUNDRI (NORTH)—Tahsil Biswān—District SITAPUR—Is 32 miles due east from Sitapur, and lies four miles north of the road from that place to Chahilari and Bahraich. It is four miles to the east of the Chauka, and five miles west of the Gogra, both navigable rivers, and between it and the latter are several smaller streams fordable in the dry season. It was founded by Alha, a Chandel Thakur, the story of whose expedition is generally sung in this part of the country and is styled "Alha." This chieftain was a protégé of Raja Jai Chand of Kannauj, and was granted possession of all the surrounding district known as Gánjar. He with his patron was killed by Rao Pithaura, King of Delhi and Ajmer, who in turn was slain by Shahab-ud-din Ghorî in 1193 A.D. There is a superstition against building a masonry house or growing sugarcane. Besides a school, there are good bazars at which the value of annual sales is Rs. 2,000. There are the ruins of a mosque, and of an ancient taluqdar's fort. On every Purnamāshi a fair is held in honour of Senāri consort to Alha. The population numbers 3,428.

SHĀDIPUR—Pargana BĀNGARMAU—Tahsil SAFIPUR—District UNAO—Lies about nine miles north-west from the tahsil station and 26 miles from Unao.

There is no river or large town near; the date of its foundation is not known, but it is said that some three-hundred years ago there was one Parshādi Gūjar living here, when the place was inhabited by Gūjars. The Rājputs came afterwards from Shiurajpur of Cawnpore district and brought ruin for the Gūjars, but the name of the place was retained.

The soil is principally clay. It is on a level, and there is some jungle towards the south about one mile from the site. The appearance of the place is very agreeable. Climate healthy, and water good. Hindus and Muhammadans live amicably. There is no sarai, thāna, tahsil, or school here. There is no bazar but three fairs in the year—one in March, one in October, and one in August—on account of the 8th incarnation of the deity, the great Krishna. These fairs last one day each where some 2,000 people assemble. Sweetmeats and toys are brought for sale.

There are no manufactures excepting earthenware and shoes.

Latitude	...	...	...	26°55' north.
Longitude	...	...	...	83°12' east.

SHAHABAD Pargana*—Tahsil SHAHABAD—District HARDOL—A subdivision of taluq Shahabad in the district of Hardol comprising 143 villages. It is bounded on the north by the Shāhjahānpur district; on the west the river Garra divides it from parganas Pachhohis and Pali; on the south it is bounded by pargana Sōromannagar; on the east the Sukheta nala divides it from pargana Alamnagar and Sara.

* By Mr. A. H. Harrington, C.S.

Its extreme length and breadth are 14 and $41\frac{1}{2}$ miles and its area 131 square miles.

Three-fifths (61.71 per cent.) is cultivated, more than a fifth (22.1 per cent.) is cultivable. About an eighth (12.2 per cent.) is returned as barren.

Rather more than an eighth (13.47) is rated as third class, i.e., sandy and light. Two-fifths of the cultivated area (41.73) is irrigated in the proportion of two-thirds from wells and a third from tanks and ponds. The percentage under groves is 3.99; 6½ acres is the average area of cultivation per plough.

As the rivers and streams of the pargana all flow from north to south the physical features will be most conveniently observed by crossing it from west to east or vice versa. Beginning with the Garra on the west, and the villages along its left bank, the following characteristics will be noticed. The Garra, rising in the Kumaon tarāi, flows past Pilibhūt and Shāhjahānpur across the Oudh border into pargana Shahabad. Fed with Himalayan snows it never dries up. As remarked of the Saromannagar villages which it fertilizes after leaving this pargana, "along its bank lies a rich belt of tarāi (or khādir) villages, whose land always remains moist, so that wells are scarcely required. These villages are subject to floods, and after heavy rains the autumn harvest suffers, but the loss is in such seasons made good by the increased outturn of the spring crops." In the dry season it is generally fordable. The lever and pot (dhimkli) system of irrigation is used all along it; wherever the bank is too high to admit of the use of the ordinary 'lift' method. Though the soil in these villages is light, they are the best in the pargana.

East of them there is the usual strip of uneven sandy villages marking the edge of the 'bāngar' and the 'tarāi.' Further east is a considerable tract of good but backward land, watered by the Narbū and Gauria nālas holding one or two large jhāla, and thickly interspersed, in the southern half of the pargana, with dhāk jungle and brushwood.

The soil here is fine and good and retentive of water, and bears fine rice crops, but wild animals do much damage in the jungle parts, and rents are low and cultivators rather scarce. This tract will gradually improve. Large wells worked by bullocks can be cheaply dug in it for from three to five rupees, and last about three years. Further to the east the quality of the soil falls off, becoming light and poor. Towards the Sukheta, which forms the eastern boundary, a quantity of 'dhāk' and thorn jungle is met with, full of nil-gāo, wild hog, hare, pea-fowl, partridge, and bush quail. The cost of protecting the crop from the depredation of jungle animals is a heavy drag on the cultivator.

The Oudh and Rohilkhand Railway runs through the pargana, with a station near Shahabad. The road (unmetalled) from Shāhjahānpur to Hardoi also runs through it parallel with and about two miles west of the railway. From Shahabad other unmetalled roads branch off from it

to Pali, Sāudi, and Pihāni. The road from Sirapur to Shāhjāhānpur via Pihāni crosses the north-eastern corner.

The chief products are wheat, barley, bājra, gram, jūr, paddy, arhar and sugarcane. Of these at survey wheat occupied nearly a third of the acreage under cultivation; barley covered a tenth; bājra nearly a tenth; gram, jūr and paddy together, nearly a fourth. The areas returned as under cane, cotton, poppy, tobacco, and indigo were respectively, 2,628, 1,202, 129, 36, and 5 acres. The nearness of the Rosa Factory at Shāhjāhānpur accounts for the large breadth of sugarcane.

The climate is considered good.

The 143 villages are thus held—

Sambhants	...	...	...	...	4
Chamar-Gaura	...	...	...	...	141
Nikumbha	...	...	...	...	8
Total Chhattis					149
<hr/>					
Tiwari Brahmins	...	...	...	...	3
Mars	...	...	...	...	3
Pāthaks	...	...	...	...	8
Pādis	...	...	...	...	5
Tirbadi	...	...	...	...	3
Agrotetris	...	...	...	...	1
Barnabharis	...	...	...	...	2
Upādhyas	...	...	...	...	1
Total Brahmins					23
<hr/>					
Shakhs	...	...	...	...	4
Sayyids	...	...	...	...	2
Pathāns	...	...	...	...	64
Total Muhammadans					70
<hr/>					
Kiyaths	...	...	...	...	6
Shahāns	...	...	...	...	1
European (Messrs. Owen)	...	...	...	...	1
Government	...	...	...	...	13
Total Miscellaneous					21

26 of the villages are taluqdari, 82 are zamindari, 35 pattidari.

The Government demand, excluding cesses, is Rs. 93,426—a rise of 30 per cent. over the summary assessment. It falls at Rs. 1-12-11 on the cultivated acre, Rs. 1-1-10 per acre of total area, Rs. 11-8-4 per plough, Rs. 2-3-4 per head of agricultural, and Rs. 1-6-1 per head of total population.

Population is extremely dense—516 to the square mile. The leading statistics are total 67,046; Hindus to Muhammadans, 56,187 to 11,459; males to females, 35,894 to 31,752; agriculturists to non-agriculturists 42,297 to 25,349.

Brahmins are most numerous, and are an eighth of the whole; Chamāras are rather less than an eighth; Lodhis a tenth; Murās a twentieth; Ahirs-Chhattis 2,523; Kahlās, Telis, and Pādis make up most of the remainder.

There is an Anglo-vernacular tahsil school at Shahabad, and village schools at Udrampur Parial, Fatehpur Goini, Bāsīnagar, Pursili, and Bāri, and female schools have been established at Udrampur and Parial.

The pargana is not mentioned in the *Xin-i-Akbari*, not having been constituted till about 1745 A.D. when the villages to the east of the Garra in what was then pargana Pali were made into a new pargana (Shahabad).

The leading events have been the expulsion of the Thatheras, the growth and spread of their Chhattri successors, the successful campaign of Diler Khan, and the foundation of Shahabad and of the Pathān taluqa of Bāsīnagar.

The chief Thathera settlement seems to have been at and round Angni Khara, the nucleus of the present town of Shahabad. It consisted of twenty-six villages surrounding a fort named Shabarpur, Todarpur, Nizāmpur, Sorapur, Jangpur, Muhāddāpur, Chaudhripur, Dalāwalpur, Maheshpur, Chāndpur Khokar, Niāmatpur, Hālabpur Hāns, Bībipur Gantar, Bībipur Udlaukul, Bahādurpur, Malikpur, Nahok Bāra, Jamālpur, Kantaia, Chand Thok, Muhammadpur *alias* Jamālpur, Thok Dālu, Khandi, Mominpur, Yusufpur, and Malhaia. These names are obviously modern.

The conquest of this settlement is attributed to a pilgrim band of Pānde Parwār Brahmans, who on their way from Kāshi (Benares) to Haridwār halted here, noticed the weakness of the Thatheras, and on their way back fell upon and dispossessed them; who these Pānde Parwārs were is a mystery. The tradition gives only the name of their leader Angul, and traces their origin to a Kori, who, from the accident of his being found with a thread (*biḡa*) on his body, when Brahmans were in great request for a royal "jagg," got irregularly enrolled among the Pānde Brahmans, and was dubbed Pānde Parwār. The date of this displacement of the Thatheras may be presumed to have been synchronous with the great Brahmanical revival which set in with the seeking of Sarvāth, and the expulsion of the Buddhist monks from India in the eighth century.

To the Pānde leader Angul is traced Angni Khara, the name whereby the ruined site of their town is called, and Angul Khara, a spot which, it is said, was the "akhām" or "campus martius," where the Pānde youths used to hold their athletic sports.

The only surviving Thathera name is to be found in the Tank Ratauka, derived from Rāo Thān, or the seat of Rāo, a Thathera prince.

The Pathān, Ghoris of Jamra, claim to be converted Sambansis. Their tradition goes to show that the Muhammadan conquest took place before the Thatheras by Chhattris had been completed, Rāja Santan Sambansi they say, of Santan Khara (Sāndi), had four sons who ruled at Barwan, at Siwāichpur, at Semar Jhala, and at Raigawān. Dalip Singh, of Raigawān, fought against Alā-ud-dīn Ghori for twelve years.

At last while out in search of game he was taken captive and carried to the Muhammadan Sultan, and imprisoned at Delhi for twelve years.

Then his brother ransomed him. On his return home his kinsmen treated him as an outcast till he should propitiate the Brahmans.

In spite of his protestations that he had not become a pervert during his captivity his brethren held aloof from him, and when at last prevailed upon to eat with him, drew a line of demarcation on the floor. Stung deeply with the affront, he renounced the faith of his fathers before them all, took horse for Delhi, sought the Sultan, told the tale, and announced his desire to become a Muhammadan. Whereupon he was admitted as a convert, was named Mián Dilpassand Khan, and honoured with a grant of eighty-four villages, among the chief of which were Fatchpur Gaid, Aigawán, Adranpur, Maujhala, and Loni.

And in those days two and twenty Thathera chieftains still ruled from Angni Khara to the Sarju, against whom he warred with great renown.

And he died leaving four sons, of whom Mustafa Khan dwelt at Loni, and there his descendants are to this day; and Daulat Khan lived at Piani, and Jajhar Khan at Raigawán, and Mahmúd Khan at Jamra.

The Bais under-proprietors of Bhairain relate a third displacement of Thatheras in this pargana from Pairás and Dourás and the adjacent forest by their ancestor Pahalwán Singh, who, married to the sister of Raja Samur, left Baiswára, and sought distinction in his wife's country.

The Pánde Parwárs retained possession of Angni Khara and the neighbourhood till the reign of Aurangzeb. In an evil moment they plundered a convoy of treasure on its way from Khairabad to Delhi. The Sultan despatched Diler Khan Afghán, a distinguished officer, to repress the bandits arriving at Sháhjahánpur, recently founded, and then, commanded by his brother Bahádur Khan, Diler Khan rode out alone towards Angni Khara to reconnoitre. Smitten with thirst he begged water of an ancient crone. The gift of two gold mohars loosened a garulous tongue, and he learned from her the strength and ways of the Pánde Parwárs. In particular he heard that on a certain date the whole tribe mustered at the old Thathera tank Ratauha to bathe. Returning to Sháhjahánpur he mustered a strong force, marched secretly to Angni Khara on the night of the bathing, and surrounded and slew the unsuspecting Brahmans. In reward for his skill and daring he was granted the whole of their possessions in pargana Shahabad and Sara in Jágir, and became Nawab Diler Khan Bahádur Haft Hazári, or commander of seven thousand. His descendants held the grant rent-free till Saádat Ali Khan resumed it. In 1577 A. D. he founded the city of Shahabad on Angni Khara, filled it with his Afghán kinsmen and troops, assigning them jungle grants in the neighbourhood: and in the midst raised the spacious mansion known as the Bari Deorhi. Fifty-two wards or muhallas trace their present names to the followers who then built in the places on which they stand.

The further progress of the family has been thus described by Captain Gordon Young in his settlement decision regarding the village of Dariapur.

"These Nawabs acquired either by purchase, mortgage, fraud, or force every village in the pargana, and held as proprietors till fifty or sixty years ago, when the family began to decay and the taluqa to fall to bits, the old proprietors in a few instances getting back, mostly by purchase from the Nawab's family. The sales made by the Nawabs were generally followed by possession. There was no question at that time as to whether they had the right to sell. They sold, and the vendees got in and held and the title was respected. In dealing with the transactions of those days one is reminded of the stanza—

'The good old rule sufficeth them,—
The simple plan,
That those should take who have the power,
And those should keep who can.'

Elsewhere the same officer writes:—

"The sons of Nawab Diler Khan were four—namely, Kamālad-din Khan, Chānd Khan, Dildār Khan, and Pateh Muhammad Khan.

"The eldest son and his sons have always been known as the "Bari Doorhi Wāla" from the large fort he built, and this appellation still appertains to this branch of the family, which is now represented by Sarfrās Husen Khan and Alimad Husen Khan. The descendants of Chānd Khan are known as the "Khara Doorhi Wāla." Dildār Khan's branch is represented by the present taluqdār (of Bāsitnagar) Nawab Husen Ali Khan."

SHAHABAD*—*Pargana SHAHABAD—Tahsil SHAHABAD—District HARDOI*.—Latitude 27°38' north, longitude 79°59'. The chief town of the pargana of the same name in the Hardoi district. Thornton's account of it is:—"A town on the route from Lucknow to Shahjahanpur, 15 miles south of the latter and 30 miles north-east of Futtelgurrh." Tieffenthaler describes it, about A.D. 1770, "of considerable circuit, and nearly in the middle is a palace of brick, strengthened with towers like a fortress, with a vestibule and spacious covered colonnade. Most of the houses are of brick, and there is a fine mosque built of the same material, and inclosed by a wall. The town extends a mile from north to south; its breadth is something less, but of its flourishing state little remains." When visited by Tennant, A.D. 1799, it was an expanse of ruins "that appeared in the form of hills and broken walls crumbling to dust." Heber found it, in 1824, "a considerable town or almost city, with the remains of fortifications and many large houses." According to Tieffenthaler, "it was founded by Angad, the nephew of Rama, king of Oudh, and if so; must be of high antiquity, as Rama is considered to have reigned 1600 years B.C.; hence it is sometimes called Angadpur. It was renovated by Dilāwar Khan, an Afghan chief, contemporary with Aurangzeb. At present it has a bazar and encamping ground, close to which are two tanks lined with brick. The road to the north or towards Shāhjahanpur is good; to the south-east, or towards Lucknow, very bad. Latitude 27°39', longitude 80°1'."

Shahabad, with its population of 18,254, is fourth in the list of Oudh towns and first among the Hardoi ones. The proportion of Muhammadans

* By Mr. A. H. Haslegrave, C.S., Assistant Commissioner.

is very large, being 7,540 to 10,714 Hindus. There are 985 brick and 3,668 kachcha houses, grouped in numerous wards or *muhallas*. Named for the most part after the followers and companions in arms of the founder Diler Khan (see *pargana* article), they are called :—

Sidi Khalil, Pirzādagān, Imazai, Shukhpur, Malkapur, Jangalia, Khalil Nabi Basti, Wali Yaman, Shansher Khan, Ohila, Hakim Moinsubbi, Mirān-ki-Basti, Jāfar Khan *alias* Kaingari, Bankuri, Bazid Khalil, Hāji Hayāt Khan *alias* Maulāganj, Mahmūd, Sulaimāni, Garhi Kalān, Garhi Bagha, Bāqarzal, Tājpur, Sidi Khalil Sāni, Bhūron, Dilāwalpur, Ikhtiyārpur, Inayatpur, Yūnas Khalil, Bībī sajj Khora Asmat Khan, Gagiāni, Māhi Bagh, Baira Zainab, Kot Arobiān, Bazid Khalil, Niāmat Khan, Kanauli Khanzāda, Imazai, Nālbandān, Sayyadwāra, Bazid Khalil, Sāni Mahmūd Khan, Talwa Wirān, Talia Wirān, Kanhala, Binoria, Bārapur Wirān, Marāf Ismāil, Kot Bāchbil, Sajjan Khan.

The brick fortress-like palace in the centre, described by Tieffenthaler, is the Bari Deorhi of Nawab Diler Khan.

The inhabitants date the decline of the town from the decay of the Delhi empire and growth of the Nawabi into power. Its present population is said to be only a third of its former size. It is connected with Shahjahanpur, Pali, Sāndi, Hardoi, and Piliāni by unmetalled roads, and the Oudh and Rohilkhand Railway passes close to it, and has a station here.

The subdivisional office (*tahsil*) and police station (*thāna*) are located in the enclosure of the Jāma Masjid—a mosque built by Diler Khan. Among other buildings are an Anglo-vernacular tahsil school, a dispensary, and a sarai built originally by Rāe Mangli Lal, Chakledar, and repaired by the present Government.

Bathing fairs are held at the old Thathera pool, Raitanlia, and at a masonry tank built by Diler Khan and called Narbada, because water from that river was poured into it when it was opened, but they are not attended by pilgrims from any distance.

There is no trade or manufacture of importance; for sugar, the most valuable product of the neighbourhood, is worked up at the Rosa Factory at Shahjahanpur. Bazaars are held in Sardārganj, Jamāl Khan's Ganj, Nainak Mandi, Reshan Bazar, Nihārganj, Dilorganj, Saādutganj, called also Kāra, the Chank, Maulāganj, and Mahmūdganj. Mahmūdganj has been opened since annexation, and a daily grain market is held in it. The town is noted for its excellent mangoes, and grafts are exported to a distance. A native cloth called 'Mahmūdi' used to be manufactured here and was much prized.

Sir W. Sleeman's account of Shahabad (1850) is worth extracting, as it gives the origin of the chronic ill-feeling between Muhammadans and Hindus which has smouldered ever since, and broke out into active disorder at the Muharram of 1868 :—

"Palee is a good place for a cantonment, or seat of public civil establishments, and Shahabad is no less so. The approach to both, from the

south-east, is equally beautiful, from the rich crops which cover the ground up to the houses, and the fine groves and majestic single trees which surround them.

Shahabad is a very ancient and large town, occupied chiefly by Pathan Mussulmans, who are a very turbulent and fanatical set of fellows. Subsookh Râe, a Hindu, and the most respectable merchant in the district, resided here, and for some time consented to officiate, as the deputy of poor old Hufiz Abahallah, for the management of the town where his influence was great. He had lent a good deal of money to the heads of some of the Pathan families of the town, but finding few of them disposed to repay, he was last year obliged to refuse further loans. They determined to take advantage of the coming mahurrum festival to revenge the affront as men commonly do who live among such a fanatical community. The tazeens are commonly taken up and carried in procession ten days after the new moon is first seen at any place where they are made; but in Oudh all go by the day in which the moon is seen from the capital of Lucknow. As soon as she is seen at Lucknow, the king issues an order throughout his dominions for the tazeens to be taken in procession ten days after. The moon was this year in November first seen on the 30th of the month at Lucknow, but at Shahabad where the sky is generally clearer she had been seen on the 29th. The men to whom Subsookh Râe had refused further loans determined to take advantage of this incident to wreak their vengeance; and when the deputy promulgated the king's order for the tazeens to be taken in procession ten days after the 30th, they instigated all the Mahomedans of the town to insist upon taking them out ten days after the 29th, and persuaded them that the order had been fabricated, or altered, by the malice of their Hindoo deputy to insult their religious feelings. They were taken out accordingly, and having to pass the house of Subsookh Râe, when their excitement, or spirit of religious fervour had reached the highest pitch, they there put them down, broke open the doors, entered in a crowd, and plundered it of all the property they could find, amounting to about seventy thousand rupes. Subsookh Râe was obliged to get out, with his family, at a back door, and run for his life. He went to Shahjahanpoor, in our territory, and put himself under the protection of the magistrate. Not content with all this, they built a small minishure mosque at the door with some loose bricks, so that no one could go either out or in without the risk of knocking it down, or so injuring this *mock mosque* as to rouse, or enable the evil-minded to rouse, the whole Mahomedan population against the offender. Poor Subsookh Râe has been utterly ruined, and ever since seeking in vain for redress. The Government is neither disposed nor able to afford it, and the poor boy who has now succeeded his learned father in the contract is helpless. The little mock mosque, of uncemented bricks, still stands as a monument of the insolence of the Mahomedan population, and the weakness and apathy of the Oudh Government."—(p.p. 46—47, *Tour through Oudh*, Volume II.)

SHAHÂB-UD-DIN-ABAD—*Pargana* MÂNIKPUR—*Tahsil* KUNDA—*District* PARTARGARH.—This place was founded on the bank of the Ganges by Raja Sayyad Abdul Qâdir Mir Âdil. See the history of pargana Mânikpur

It is 36 miles from Partabgarh. A magnificent palace was erected here; part of it has fallen down, part been carried away by the river, but enough remains to attest the magnificence and taste of the founder. A long stately front of red stone from Fatahpur Sikri is varied by several buildings, the hall of forty columns, the hall of colours and others; these have balconies boldly projecting over the river with finely carved columns and delicate tracings. Population,—1,106 Hindus; 153 Mussalmans; total 1,259.

There are 103 masonry houses, two temples to Mahādeo, and four mosques. There is a bathing fair here in Kārtik attended by about 30,000 people.

SHAHGANJ OR MUQIMPUR—*Pargana* PACHHIMRATH—*Tahsil* BHUPUR—*District* FYZABAD.—The town was founded by a Mughal on the land of the village Muqimpur; but seized by Raja Darahan Singh, who built here his fort and residence of Shahganj, celebrated during the mutiny. It is about ten miles from Fyzabad.

The population consists of 3,077 Hindus and 667 Mussalmans, of whom 113 are Shias. There is one mosque, one temple to Hanomān, one to Mahādeo, and one vernacular school.

SHÁHPUR—*Pargana* BIHAR—*Tahsil* KURDA—*District* PARTABGARH.—This town was founded by a royal prince; it is on the bank of the Ganges, thirty-seven miles from Partabgarh and eight from Mānikpur. The population amounts to 1,031 Hindus, 100 Mussalmans; total 1,131. There is a fine old tomb and a mosque with its southern wall in the water of the river. There is a fair here.

SHEKHPUR SAMODA—*Pargana* BACHHRAWÁN—*Tahsil* DIGRIJAGANSI—*District* RAE BARELI.—The town lies six miles west of the Guntī on the road from Rae Bareli to Bachhrawán. The soil is good, and the climate healthy, but the country is rather bare of trees. The population is 2,672, of whom 428 are Brahmans, 351 Chhatris. There is a weekly market; the sales average about 400 rupees.

SIDDHAUR *Pargana**—*Tahsil* NAWABGANJ AND HAIDARGARH—*District* BARA BANKI.—This pargana is bounded on the north by Partabgarh, on the east by Sārajpur pargana, on the south by Haidargarh and Subeha, and on the west by Satrikh. Its area is 141 square miles, or 64,474 acres. Of cultivated land there are 44,225, and of uncultivated 20,249 acres. The irrigated area is 26,263, and the unirrigated 37,049 acres. The villages lying close to the Guntī are uneven; the land is also cut up by ravines. The soil is chiefly loam. The climate is good. The Guntī borders the pargana on the south; it flows from east to west, having a course of 30 miles. There is a stream (the Bāri) also in the interior of the pargana flowing for 12 miles through it. There are about 30 villages lying along the banks of the Guntī. The road from Nawabganj to Debiganj and Haidargarh passes through this pargana, and another from the chief town to the Daryabad and Safidarganj stations. There are seven ferries

* Half in Nawabganj and half in Haidargarh tahsils.

on the Guntur country cloth is the only item of export. There are seven schools; the post and registry offices are at Siddhaur. There are fairs purely local in honour of Siddheswar Mahadeo on the day of Shivrâtri, and in honour of Qâzi Qutab on the Id and Baqarid. The temple of Durg Debi at Bibipur is visited on Mondays and Fridays. The Government revenue amounts to Rs. 119,860. The tenure is as follows:—

Taluqdari	...	...	...	...	68 villages
Zamindari	...	...	...	...	51 "
Pattadari	...	...	...	...	45 "
					168

The population amounts to 59,085. Siddhaur and Bibipur are the only villages possessing a population of above 2,000 souls.

This pargana had its origin in the time of Akbar Shah. The Bhars were the original occupants; they were expelled by the Moslems at the time of the invasion of Masaid. The Sayyads form a great part of the population. The taluqdars of the pargana are Pande Sarabjit Singh, Wajid Husen, and Ahmad Husen, Anjad Husen, Raja Farzand Ali Khan, Hakim Karam Ali, Bibi Bech-un-nisa, Thakur Shiu Sahas, Rani Lekhnaj Kunwar, and Ghulam Qasim Khan.

Steeleman writes as follows:—

"February 26th, 1850, Sidhore, sixteen miles west south-west. The country a plain, covered as usual with spring crops and fine foliage; but intersected midway by the little river Kuleenue, which causes undulations on each side. The soil chiefly dumata and light, but fertile. It abounds more in white ants than such light soil generally does. We passed through the estate of Soornjpoor Behreyloo, in which so many of the baronial robbers above described reside, and through many villages beyond it, which they had lately robbed and burnt down, as far as such villages can be burnt. The mud-walls and coverings are as good as bomb-proofs against the fire, to which they are always exposed from these robbers. Only twenty days ago, Chundoo Behraloo and his party attacked the village of Siawao, through which we passed a few miles from this plundered it, and killed three persons, and six others perished in the flames. They served several others in the neighbourhood in the same manner; and have within the same time attacked and plundered the town of Sidhore itself several times.

"The boundary which separates the Dureeabad from the Sidhore district we passed some four miles back; and the greater part of the villages lately attacked are situated in the latter, which is under a separate Amil, Aga Ahmad, who is in consequence unable to collect his revenue. The Amil of Dureeabad, Girdhara Sing* on the contrary acquiesces in all the atrocities committed by these robbers, and is in consequence able to collect his revenue and secure the favour of the court. Some of the villages of the estate held by the widow of Singjoo, late Raja of Soornjpoor, are under the jurisdic-

* Girdhara Sing's patron is Chundoo Sahas, the minister's deputy, whose influence is paramount at present.

tion of the Sidhore Amil; and, as she would pay no revenue, the Amil took a force a few days ago to her twelve villages of Sonowlee, within the Dureebad district, and seized and carried off some three hundred of her tenants, men, women, and children, as hostages for the payment of the balance due, and confined them pell-mell in a fort. The clamour of the rest of the population as I passed was terrible, all declaring that they had paid their rents to the Rane, and that she alone ought to be held responsible. She, however, resided at Soorajpoor within the jurisdiction and under the protection of the Amil of Dureebad.

"The Behralera gangs have lately plundered the five villages of Sadutpoor, Lulooport, Bilkhundee, and Subahpoor, belonging to Soorajbulee, the head canoongo, or chowdhoree of Dureebad, who had never offended them. Both the Amils were with me for the latter part of the road; and the dispute between them ran very high. It was clear, however, that Girdhara Sing was strong in his league with the robbers, and conscious of his being able to maintain his ground at court; and Aga Ahmaud was weak in his efforts to put them down, and conscious of his being unable much longer to pay what was required, and keep his post. He has with him two companies of Najeeds and two of Telingas and eight guns. The guns are useless, and without ammunition or stores of any kind; and the Najeeds and Telingas cannot be depended upon. The best paymaster has certainly the best chance. It is humiliating and distressing to see a whole people suffering such wrongs as are every day inflicted upon the village communities and towns people of Dureebad, Rodowlee, Sidhore, and Dewa, by these merciless freebooters; and impossible not to feel indignant at a Government that regards them with so much indifference."—(*"Sleeman's tour through Oudh,"* Vol. II., pages 316—318.)

SIDDHAUR—Pargana SIDDHAUR—Tahsil HATDARGAHER—District BARA BANKI.—This town lies 16 miles west of the civil Station and 24 from Bahramghat in latitude $26^{\circ}46'$ north, longitude $81^{\circ}26'10''$ east. The original name is said to have been Siddhpura (the residence of a holy man or siddh), but it is now corrupted into Siddhaur. There is an old temple of Siddheshwar Mahadeo and a dargah of Qazi Qutub, where fairs are held respectively on Shivratri and Id and Baqarid. It is connected by an unmetalled road with the sadar station and Zaidpur, and by another with Daryabad. A good deal of fever prevails in the town at the commencement of the cold season. There is a school, a registry office, and a post office here. The population amounts to 2,209.

SIKANDARPUR Pargana—Tahsil USAO—District USAO.—This pargana is bounded on the north by Parliar, on the east by Unao, on the south by Harha, and on the west by the district of Cawnpore. It is about 10 miles long from east to west, and 8 miles broad from north to south. It has an area of 37,023 acres or about 38 square miles comprising 51 villages, of which 48 are the zamindari of the Parihar Chhatris. The soil is chiefly loam and clay. The chief products are barley and sugarcane, 1,013 acres are under groves. There are three lakes in the pargana. The climate is healthy. There are five markets. The land revenue amounts

to Rs. 60,876, and the assessment falls at Rs. 1-10-3 per acre. The landed property is held under the following tenures:—

Talukdari	11,528 acres.	Pukhtadari	428 acres.
Pattidari	16,294 „	Zamindari	3,642 „

The population amounts to 34,544.

This pargana was formed in the reign of Akbar (A.D. 1565). The original name of it was Burhanpur, but in A.D. 1297 Sikandar Khan, an agent of Ala-ud-din, altered the name to Sikandarpur. In 1535 A.D. this pargana was held by Harja Mal Dhobi (washerman), but in the reign of Sher Shah in 1540 he was killed by Medni Mal, Parihar Thakur of Jigini, from whom the present talukdar, Gopal Singh, descends. The Parihar Thakurs of this pargana are thus described by Mr. Elliott:—

“The present Purihars in the Unao district inhabit the pargana of Surosee, or as it has recently become habitual to call it Secunderpore, and possess the mystic number of 84 villages—a tract of land which is called a Chowmasto. According to their local traditions they came from a place called Jiginie (which is not to be found on the map), or Sarinagar, i.e., Cashmere.

“From that high hill country they were driven, we know not by what cause to inhabit the sandy plains of Marwar; expelled thence, they were broken into innumerable little principalities, which found no abiding place, and have undergone continual changes, till we meet with a small portion of the clan who settled comparatively a short time ago in a little corner of Oudh, and even here the name of the beautiful valley from which they came ten centuries ago is still common in the mouths of men.

“The story of the settling of the ancestors of the clan in Surosee is thus told. About three hundred years ago, in the time of Humayun, king of Delhi, a Dikhit girl from Purenda was married to the son of the Purihar Raja, who lived in Jiginie across the Jumna. The bridegroom came with a large escort of his friends and brotherhood to celebrate the marriage, and the party on their journey passed through Surosee.

“As they sat down around a well (the locality of which is still shown though the well has fallen in), they asked who were the lords of the fort which stood not far off. They were told that the fort was held by Dhobies (washermen) and other Soodras who owned the neighbouring country. The procession then went on to Purenda, and returning conducted the bride to her home. Just before the Holi festival a party headed by Bhago Singh returned, waited for the evening of that riotous feast, and then, when the guards of the fort were heavy with wine, and no danger was looked for, suddenly attacked and slaughtered them, and made themselves masters of the fort and the surrounding country.

“Bhago Singh had four sons, and they divided the eighty-four villages he had conquered at his death. Asocs and Salhu, the two eldest sons, took the largest portion of the estate; twenty villages falling to the former and to the latter forty-two.

"The third son, Manik, was a devotee, and refused to be troubled with worldly affairs. All he asked for was one village on the banks of the Ganges, where he might spend his life in worship, and wash away his sins three times a day in the holy stream. The youngest son, Bhoolathan, was quite a boy at the time of his father's death, and took what share his brothers chose to give him, and they do not seem to have treated him badly.

"The law of primogeniture did not exist among the family, and every son, as he grew up and married, claimed his right to a separate share of his father's inheritance, and thus the ancestral estate constantly dwindled as fresh slices were cut off it, till at last the whole family were a set of impoverished gentlemen, who kept up none of the dignity which had belonged to the first conquerors, Bhag Singh and his sons. For six generations they stagnated thus, no important event marking their history till the time of Heera Singh.

"The family property in his time had grown very small, and he had five sons to divide it amongst; and to add to his misfortunes he was accused of some crime, thrown into prison at Fyzabad, and loaded with chains. With the chains on his legs he escaped, arrived safely at Surser, and lay in hiding there. His pride being thus broken, he resolved to send his third son, Kulunder Singh, to take service in the Company's army. He rose to be Soobadar Major in the 49th Regiment of Native Infantry, and in this position, through his supposed influence with the Resident, became a very considerable man. He knew that as long as he was at hand, no chukladar would venture to treat the Purihar zemindars with injustice; but on his death they would be again at the mercy of the local authorities.

"He therefore collected all the members of the brotherhood who were descended from Asoos, and persuaded them to mass their divided holdings nominally into one large estate, of which his nephew, Golab Singh, should be the representative talookdar; so that while in reality each small shareholder retained sole possession of his own share, they should present the appearance of a powerful and united talooka making Golab Singh their nominal head. Thus the chukladars would be afraid to touch a man, who seemed to hold so large an estate, though in reality he only enjoyed a small portion of it. The brotherhood consented to this, and from 1840 till annexation the estate was held in the name of Golab Singh alone, and they had no further trouble from the oppressions of the chukladars."

"Elliott's Chronicles of Oonao" pages 58-60.

Golab Singh is now the recognized Taluqdar of Sarani.

SIKANDARPUR—*Pargana SIKANDARPUR—Tahsil UNAO—District UNAO*.—This village, which has a population of 1,679 gives name to the pargana. It is situated six miles west from U nao, and close to a lake called Barkota. No road passes through or near it. There is no jungle, but groves of mango and mahua are to the west. The water is sweet and climate healthy. There is a Government school here. There is no market held or fair celebrated in this village. There is one temple to Mahadeo. For

the origin of name see pargana Sikandarpur. Near this village the Prince of Wales went out pig sticking in 1876.

SIMRAUTA Pargana—Tahsil DIGBHAIGANJ—District RAE BAREILY.—This pargana is bounded on the north by Haidargarh of the Bara Banki district, on the east by Inhauna, on the south by pargana Rae Bareilly, and on the west by Kumbhāwān and Hardoi. Its area is 97 square miles, and population 58,771 being at the rate of 606 per square mile. Of the soil 28,302 acres are cultivated, 7,457 acres culturable, and 26,518 barren. The irrigated land amounts to 22,612 acres, and unirrigated to 5,722 acres. The surface is level, climate good, soil chiefly loam. The only river running through this pargana is the Naiya, and the only road is that which leads from Rae Bareilly to Bara Banki. There are no ghāts (fords). The traffic is carried on by means of bullock carts, buffaloes, and ponies. The manufactures are gāzra and gazi cloths and blankets. The principal import is cotton from Cawnpore, and export grain.

The Government revenue amounts to Rs. 63,355, being at the rate of Rs. 1-12-4 per arable acre.

The distribution of landed property is as follows:—

			<i>Talukdari villages,</i>	<i>Zamindari villages</i>
Kanhpuria	...	...	33	0
Bachgoti	...	...	7	0
Musalmans	...	...	7	34
Other castes	...	...	0	19
			47	53

The pargana taluqdars are Rāja Jagmohan Singh of Chandāpur, Rājā Partāb Singh of Siwan, Murtaza Husen of Sikandarpur, Rāja Shankari Bakhsh of Parāsi, Rāja Mahesh Narāin of Tok, and Ilāh Bakhsh of Bariāpur.

The only village worthy of mention in this pargana is Mungtal; in it is a tank in the centre of which Rāja Daljit Singh built a masonry house, and king Nasir-ud-din Haider lived in this house for a short time. The prevailing caste is that of the Kanhpuria Chhattria. There are six schools, in which are taught Nāgri and Urdu, a post-office, a registry office, and a police station in the pargana.

History.—The country was at first held by the Bhars. Rāja Madan Singh of Mānikpur came and after a fight took possession from them.

Two fairs are held—one at Janai in the month of November on the Kārtiki Pūranmāshī, and the other in Mahrājganj bazar called Rāmīlā in October. There is a temple of Debi called Anharwa-ki-Bhawāni.

SINGAHLI—Pargana KHAIRIGARH—Tahsil NIGHAṢAN—District KHENNA.—Is situated north of the Suheli, 101 miles north from Lucknow, lying in latitude 28°19' north, longitude 80°57' east. It belongs to Rāja Indra Bikram Sāh, taluqdar of Khairigarh. It has a good market, in which articles of country consumption are sold. The average annual sale of cotton

fabrics is estimated at Rs. 2,000. The place is reckoned unhealthy. Population, 1,995. The Hindus amount to 1,577 and the Moslems 418.

SINJHAULI SHAHZÂDPUR—*Pargana* AKBARPUR.—*Tahsil* AKBARPUR.—*District* FYZABAD.—For the history of this town see *pargana* Akbarpur.

It was founded by Sujhawal, a Bhar chief, called from him Sujhawalgarh, and this shortened to Sinjhauli. Khattris got this place rent-free from Akbar.

Prior to this one Sayyad Tāj settled here and dug a tank; a tomb in an island within this tank still bears an inscription dated 1365 A.D., one of the oldest in Oudh.

It is a picturesque spot on the high bank of the Tons, opposite Akbarpur, 36 miles from Fyzabad on the road to Jaunpur, here crossed by the road from Sultanpur to Gorakhpur.

There are numerous groves here. A great family of Khattri bankers, headed by Gajādhar Mal and Shimbans Rāe, formerly flourished here.

The population is 5,069, of whom 2,021 are Sunnis, 84 are Shias, 2,964 are Hindus.

There are 916 houses, of which 24 are of masonry. There are four mosques, three temples to Mahādeo, and one to Bhawāni.

SISSAINDI—*Pargana* NUGHAN SISSAINDI.—*Tahsil* MOHANLALGANJ.—*District* LUCKNOW.—Sissaindi is the chief village of a small *pargana* known in former times as the *pargana* of Sissaindi on the bank of the river Sai, about six miles to the south-east of the *tahsil* station of Mohanlalganj, and connected with it by a cross country road made by the taluqdar Rāja Kāshi Parshad, whose principal residence was in this village, and from which his taluqa takes its name. The rise of the rāja's family is recent, and the village once, together with the 27 villages that formed the *pargana*, are said to have belonged to a clan of Gantams, an offshoot of the Argul rāj, who must have established a colony here in very early times; for their ancestor, Bhūraj Singh, is said to have led an expedition, as a servant of the Rāja of Kanauj, against the Bhars of a neighbouring village, who had the presumption to propose an alliance with the daughter of a Janwār chief. The Janwār appealed to Bhūraj Singh, who was lending a marriage procession through the neighbourhood, for help, and it resulted in the invasion and conquest of the *pargana* by the Gantams. In the village there is a small heap of stones worshipped under the name of Bhura Bāba, probably the same as Bhūraj Singh; but the name of the village seems to have been given to it by Shīu Singh, his son, if it be not due to some more mythic origin for the worship of Shīva under his emblem seems to prevail very extensively in the village.

The population is chiefly Hindu in which there are a great many Brahmans. The Musalman element is very small. The total population is 3,140 and the number of houses is 723, of which a very few are masonry. But in the centre of the village the rāja has built an imposing edifice. Notwithstanding that it was known as the headquarters of a *pargana*, it never attained to any importance. There are the usual trades carried on in the village, and a good deal of traffic passes through it direct for Unao, to which

place a road, with a bridge over the Sai, has been made, and by a rough country road that meets the Mohanlalganj and Bani road at about six miles to the west of Sissaindi. The annual sales in bazars amount to Rs. 9,587-8-0.

SITAPUR DIVISION.—A division of Oudh governed by a Commissioner who resides in Sitapur. It contains three districts whose names, areas, and population are given in the following table:—

Area and population.

System.	District.	Number of villages.	Area in 1861. Total in 1871.		Muslims.	Hindus.	Buddhists.	Jains.	Others.	Total.	Average population per square mile.	
			Total.	Cultivated.								
P.W. 40	Sitapur	—	2,241	2,211	1,438	411,221	117,707	174	40	997,241	421,710	417
	Hardoi	—	1,241	1,211	1,211	407,207	81,204	30	0	488,204	230,421	300
	Kheri	—	1,771	2,907	1,500	371,000	74,507	70	15	446,577	242,511	240
	Total	..	5,253	7,299	4,149	1,290,210	273,710	274	55	1,427,522	1,294,641	317

It corresponds with the old administrative division or sarkar under the Delhi emperors called Khairabad. This embraces the whole of the present division of Sitapur, including the three districts Kheri, Sitapur, Hardoi, with the exception of a row of parganas on the extreme south. Kachhanda, Bilgram, Mallanwan, Sandila, Gorinda, and Gundwa, are now in Hardoi; Bari, and Bilahra, now Mahmudabad are in Sitapur. They were formerly in the Sarkar Lucknow. The following table shows the parganas in Akbar's time, their proprietors, and gives similar information for the present time.

Statement showing the revenue owners, &c., of parganas according to "Am-i-Akbari" throughout the province of Khairabad.

Pargana.	Area in Aghas.	Revenue demand according to Am-i-Akbari.	Proprietors in Am-i- Akbari.	Present proprietors.
	Sq. M.	Rs.		
Khairagarh	45,000	7	45,200	Raja, Raja, Muzaffar, Kauri.
Elahi	100,100	81,504	Raja, Raja, Muzaffar, Kauri.	Jamir, Chaudhary.
Elahi	11,700	8,100	Various tribes.	Muslims.
Bahadur	145,000	48,700	Bahadur.	Muslims, &c.
Orch Qila Kawa Bha- rahar.	15,811	12,900	Ahli.	Jangra, Muzaffar, &c.
Bahadur	121,770	80,004	Rajputs and Brahmins.	Various tribes.
Chaurahad	100,073	64,000	Brahmins.	Jain.
Chaurahad	100,200	75,000	Brahmins.	Gaur.
Bahadur	60,000	82,000	Chaudhary.	Bahadur.
Gajpur	100,000	20,770	Chaudhary, Kauri, (Ak- hari), Bahadur.	Various tribes.
Bahadur	107,000	1,40,012	Jamir, Bahadur.	Bahadur, &c.
Chaurahad (Sitapur)	—	—	Gaur, Raja.	Gaur.
Chaurahad	211,710	78,000	Gaur, Raja.	Gaur.
Chaurahad	84,700	44,100	Bahadur.	Bahadur.
Bahadur	9,000	10,000	Bahadur.	Bahadur.
Chaurahad	84,100	31,000	Ahli, Raja.	Various.
Chaurahad	80,770	82,100	Ahli.	Bahadur.
Chaurahad	—	—	Brahmins.	Gaur.

The comparison of the proprietary possession in the two periods reveals some interesting facts. In only two parganas the old owners are still found; in that of Gopaman the then proprietary body, the Chāwar or Ahban Chhattis, still retain a portion of their possessions; the Setubans also now hold part of Sāndī. The Bāchhīl Chhattis who held Basāra, Sandilla, Biswān, Sadipur, Machhrelia and part of Khairigarh now do not possess any lands in those parganas. Similarly the Biswa have disappeared from Khairigarh and Kheri. Ahirs no longer hold Ninkhar or Garh Qila Nawa. It is not that these tribes have gone elsewhere; they have died out, or become mere tenants-at-will.

One or two Chhatti tribes have prospered mightily; of such are the Gauris who then had only Sitapur, but now have Sitapur, Lāharpur, Chandra, Hargām, Bawan, Barwan, Sara, in main part; the Chauhān Janwārs of Oel, who then had no villages and now have over 300; the Nikumbh, Katiār, and Jāngre, who now have several parganas and formerly had none. It is, however, the Muslims who have made the greatest progress. They now hold 1,445 villages in this division. In Akbar's time only Bilgrām is mentioned as being partly the property of the Sayyads. They probably had not more than 50 villages. In fact, as elsewhere remarked, the Muslims never aimed at acquiring property in land till the latter end of Akbar's time; and this is the reason that no deeds of mortgage or sale can be found bearing a date prior to his reign. Muslims then aimed at getting rent-free land granted them for life only. Since Akbar's time, and above all during Alamgir's reign, Muslims have been gradually acquiring large estates over Khairabad and everywhere in Oudh except in Baswāra. They have spread out from each town—from Sandilla, Sāndī, Shahabad, Bilgrām, Mahmudabad, Aurangabad, Kheri; during Shuj-ud-daula's reign Muslims held probably two-thirds of the whole country. The reaction which took place since Saadat Ali Khan's time deprived them of much of their property, but they still hold estates far beyond the proportion which might be expected from their numbers and influence.

Another remarkable matter in Khairabad is the fixity of the internal divisions. In a few cases ancient parganas have been broken up into several small ones, but there has been no wholesale uprooting of ancient land marks and redistribution of the lands. The reason is not far to seek. The great taluqdars who acquired possession of eastern Oudh, and who in many cases paid tribute and allegiance to the central Government just when it suited them, considered each man's property as a separate estate, in which the owner was to exercise authority civil and criminal, and for which the Government revenue was to be paid separately. In fact, local government superseded central, and consequently the territorial jurisdictions of local magistrates superseded the ancient divisions. The former were very generally called after their owner's name or after his favourite fortalice; he was never satisfied till he had rebaptized the territory and got the new name entered in the Government records. So Partabgarh, Parshādepur, Ohātampur, Dalippur, Mohanganj, Bhagwantnagar, Mohanlalgarh, were called after various chiefs of south-east Oudh; and Dhingwaz, Bāmpur, Atoha, Daundia Khora, Haidargarh after their forts; in each case displacing, split-

ting up, and blending in new combinations the older subdivisions. Nothing of the kind took place in Khairabad, at least not to such an extent. No great Hindu barons rose to power and remade the map of Hardoi or Kheri. Lāharpur and Mahmudabad are instances in Sītapur of how powerful Gaur and Musalmans did break up ancient divisions, superseding in fact the *jargana* or country by the *muhāl* or estate. Khairabad was afterwards broken up under the Oudh kings into the *chakladaris* of Sāndi, Pali, Tandiaon, Muhamdi, Khairabad.

SITAPUR DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—GENERAL ASPECTS. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATION. V.—HISTORY.

CHAPTER I.

PHYSICAL FEATURES.

Boundaries, area—General aspect—Soil—Subdivisions—Rivers—Graves—Hills—Jungles—Vegetable products—Wild animals—Mineral products—Fauna—Game birds—Temperature—Winds—Climate—Rainfall—Medical aspects.

Boundaries and area.—The district of Sitapur which takes its name from the country town of the same name, lies between the parallels of 27° 53' and 27° 7' north latitude, and 80° 21' and 81° 20' east longitude. Situated in the interior of Oudh, it is bounded on the north by the Kheri district on the east by that of Bahraich, from which it is separated by the great river Gogra; on the south by districts Bara Banki and Lucknow; and on the west by Hardoi; the river Gumti being the common boundary of both.

In shape like an ellipse, its greatest length from south-east to north-west is 70 miles, and its extreme breadth from north-east to south-west 55; its area is 2,250* square miles. Its population is 932,959, being at the rate of 414 to the square mile. There have been no changes in the area of the district; its capital bears the same name.

Physical features and characteristics of the soil.—Without hills or valleys, devoid of forests and lakes, properly so called, the district presents the appearance of a vast plain; well wooded through the numerous groves and scattered trees with which it is covered; well cultivated save in those parts where the soil is barren and cut up by ravines; intersected by numerous streams, and possessing many of those shallow ponds and natural reservoirs of water which in the rains are full to overflowing, but in the hot season become dry, and which are called *jhils* in the vernacular tongue. A plain, it slopes imperceptibly from an elevation of 505 feet above the level of the sea in the north-west to 400 feet above the level, in the south-east, the fall being just 1½ foot in each mile.

Soil.—With the exception of the eastern parganas, which lie in the duab of the Gogra and Chauka, the soil of the district is as a rule dry. In many parts, especially in the neighbourhood of the larger rivers, we meet with tracts of sand; barren land "dhar" is found all over the district; the lands close to the smaller streams are much cut up by the ravines

* By census report; by settlement returns the area is 2,314.

which form the natural drainage of the contiguous country; and in the eastern parganas specially there are numerous patches of land covered with that white mineral efflorescence called "rah," a combination of sulphate of soda and other salts, which is deadly to vegetation, but which recent experiments have demonstrated can be decomposed and got rid of by an improved system of tillage.

Inundations.—The eastern parganas are flooded more or less entirely every year (*vide* descriptions of Tambour, Kundri north and Kundri south); the inundations often ruining entire villages and always causing loss to the inhabitants by the destruction of their houses and cattle. At the present time (September, 1871) all that part of the country is under water, and for the past six weeks it has been with the greatest difficulty that the zamindars have been got to come into Sitapur, or that the process-servers have been able to execute the orders of the courts. And it is said the greater part of the autumn harvest has failed.

Subdivisions.—The collection of the demand is entrusted to the collector of the district, who is assisted in the duty by four nativesub-collectors or tahsildars, having their headquarters at the four tahsils into which the district is divided. These tahsils with their component parganas are as follows:—

Tahsil.	Parganas.
I.—Sitapur	{ Sitapur. Khairabad. Pinnagar. Kānhot. Hargān. Jāharpur.
II.—Bāri	{ Bāri. Biswān. Mahmūdabad. Sodpur. Kundri south.
III.—Mirikā	{ Mirikā. Aurangabad. Gundāman. Machhrohta. Chandra. Mabul. Kurauna.
IV.—Biswān	{ Biswān. Tambour. Kundri north.

Rivers, water communication, 360 miles.—Sitapur is well provided with rivers and streams—from the Gogra in the east to the Gumti in the west. The former is a very large river indeed, fordable nowhere during any part of the year, and in the rains having a width of from four to six miles.

The Chauka.—Eight miles to the west is the Chauka, the second largest river in the district, and running into the Gogra at Bahramghat in the Bara Banki district. This ghāt is connected with Lucknow by a railway, and thus a ready outlet to the west is provided for the grain from the east of Sitapur which borders on the Gogra.

Smaller streams.—Between these two rivers the country is cut up by numerous smaller streams, which are all fordable in the dry weather, and the chief of which are the Bahāi, the Gubriya, the Yaha, the Ghagghar, and the Sukni; this part of the district is known as the Gogra Chauka Duāb, and is subject to frequent and heavy floods as mentioned above.

Ul, Kewāni, Sumli.—West again of the Chauka is the Ul flowing into the Kewāni, and the Sumli, all three fordable during the dry season, but navigable for country boats during the rest of the year.

Old bed of the Chauka.—We then meet with a narrow strip of moist land overlooked by a ridge of earth of from 20 to 40 feet in height, and running down from Kheri through Sitapur to the Bara Banki district; this strip of land was apparently once the bed of the Chauka (now 9 miles to the east), and the ridge of earth its right bank. The river is said to have changed its course about 150 years ago.

Gen.—Twelve miles further west we meet with the Gen, an inconsiderable stream, and not used as means of communication.

Sarāyan.—It flows into the Sarāyan at Pirmagar 14 miles south of Sitapur through which town that river passes; and the united stream goes on in a south-westerly direction until it meets the Gumti at Hindaura Ghāt. West of the Sarāyan, and flowing into it, is a small stream, the Retha, and still further west is the Retia, also a small stream, joining the Gumti at Dūdhanman.

Gumti.—Last of all comes the Gumti, a good sized navigable river, and at the same time fordable here and there in the dry season. It flows down through Lucknow, Sultanpur, and Jaunpur until it meets the Ganges at Benares.

Of the above rivers the Chauka, the Gogra, and the Gumti, described at length under their proper headings, are navigable for boats of from five to twelve hundred maunds; the Kewāni, and the Sarāyan are navigable by boats of one hundred maunds. Their beds are all sandy. There are no towns upon their banks, nor is there any trading population. Formerly only the feudal lords resided near the rivers in order to command the passage by their cannon, and compel trading vessels to pay for permission to proceed. The Gogra is fordable nowhere; all the others are fordable in innumerable places; the Chauka about five years ago changed its course, and the main stream now joins the Kauriala or Gogra at Mallāpur. The traffic on them is detailed under that heading.

Details of the area of the district as shown by the khasra survey.—The khasra survey of the district was commenced in the cold weather (1863-64) and was completed in 1866-67. This survey was superintended by the settlement officer, and is not to be confounded with the survey conducted by the revenue surveyor which preceded it. The former goes much more carefully into details than the latter, but both correspond pretty exactly in their results for the whole district.

The khazara survey then shows as follows for the years in which it was accomplished :—

Cultivated area	...	...	...	Acres	2,03,863
Culturable	...	...	...	"	221,679
Barren-land	...	...	...	"	26,329
Barren	...	...	...	"	211,100
Total				"	1,440,297

Groves, jhils, jungles.—The detail of the jhils, groves, and jungles is given thus :—

Groves	...	...	...	Acres	15,341
Jungles	...	...	...	"	166,806
Jhils	...	...	...	"	57,713

The above figures are given by the settlement officer. But the following table is an abstract of the statistics given in the final settlement report, and they differ materially from the preceding. It omits the grants of waste lands, for the reason that they pay no land revenue; in other respects the table is generally correct.

General statement explanatory of the revised assessment.

	Bari.	Murikh.	Nilgaut.	Benda.	Grand total.
	No.	No.	No.	No.	No.
Number of mohals	349	657	529	519	2,064
	acres.	acres.	acres.	acres.	acres.
Total area of mohals	3,9469	37,84	558,619	367,117	1,411,334
Barren	48,418	37,749	44,600	41,218	173,712
Groves less than 10 per cent.	4,794	9,329	11,337	10,331	35,791
Total non-assessable	53,212	47,078	55,937	51,549	207,836
Irrigated by wells	10,304	3,713	13,523	7,109	34,649
" by ponds	26,416	13,649	20,467	4,509	65,041
Unirrigated	159,349	224,969	178,010	328,734	791,061
Total cultivation	305,263	237,103	219,454	249,139	910,959
Total assessable	252,051	223,767	190,816	211,446	878,080
	No.	No.	No.	No.	No.
Resident cultivators	26,539	22,933	21,294	30,955	101,721
Non-resident cultivators	11,318	9,381	14,543	18,333	53,705
Total number of cultivators	37,857	32,314	35,837	49,288	155,292
Number of ploughs	96,659	27,097	27,079	27,271	108,036
Ditto cattle	166,570	177,510	178,241	217,321	740,642
	acres.	acres.	acres.	acres.	acres.
Rate	18,297	17,916	24,086	17,794	19,533
Other cultivation of proprietors	3,337	14,377	8,482	1,843	28,039
Of resident cultivators	147,060	166,376	113,499	161,029	588,564
Of non-resident cultivators	40,348	46,592	57,419	49,292	193,751
	Rs. & p.	Rs. & p.	Rs. & p.	Rs. & p.	Rs. & p.
Rate on cultivation	1 10 7	1 6 4	1 7 1	1 4 9	1 7 3
Ditto culturable	1 6 1	0 15 11	1 1 10	1 0 4	1 1 2
Total	1 1 4	0 14 0	0 14 9	0 12 10	0 14 10

There are a number of lakes in Sitapur, but most of them are merely large ponds with stretches of marshy land all round. There are four in pargana Bári,—one borders on the villages Bahirwa, Chhājān, Jalālpur, Andhna, a second on Haraiya, Rāmadāna, Bhandia, Ajai, and a third on Chauriya, Chandiyā, Uncha Khera, Semra, Kaima, Rāmpur, and others, a fourth on Sujjanpur, Shankarpur, Sakr. In Mahmudabad there is a fifth small lake bordering the villages Kaurār, Madārpur, Bhānpur, Lodhaura, and others. In Tamhaur pargana there are two jhils at Harharpur and Rudrāpur. In Kuadri at Ajāipur and Rājpur. All of them are navigable by small boats of shallow draught, but they are only useful for irrigation.

Vegetable products.—To come to the vegetable products they may be divided into A cultivated produce, B uncultivated produce.

Taking the latter first we have that derived from trees under the form of timber, fruit, fibres, dyes, gum, and lac, and the trees yielding these are as follows:—

Mango (*Mangifera indica*).
Pipal (*Ficus religiosa*).
Gūlar (*Ficus glomerata*).
Pākār (*Ficus venosa*).
Bargad or Banyan tree (*Ficus indica*).
Nim (*Azadirachta indica*).
Nimbo (*Diosbergia Stato*).
Tun (*Cedrela toona*).
Phalenda (*Stryglum jambolanum*).
Jāmin (*Eugenia jambolana*).
Bel (*Ægle marmecosa*).

Kathal (*Artocarpus integrifolia*).
Bahāl (*Acacia Arabica*).
Khair (*Acacia catechu*).
Dhāk (*Butea frondosa*).
Kharjūr (*Phoenix sylvestris*).
Kaula (*Phyllanthus emblica*).
Simra (*Mimus acris*).
Tamarind (*Tamarindus indica*).
Kachnar (*Bauhinia variegata*).
Common Bamboo (*Bambusa*).
Semal (*Bombax heptaphylla*).

Of these the only tree grown in groves is the mango, and it, and many of the others notably the pipal and bel are considered by the Hindus to be sacred trees, and no devout member of that body will destroy them with the axe or by fire or in any other way. The bel, for instance, is a representative of Shiva, and the pipal and banyan represent Vishnu; the person who plants one of the latter does so expecting that just as he has set apart a tree to afford shade to his fellow-creatures in this world so after death he will not be scorched by excessive heat in his journey to the kingdom of Yama, the regent of death.

These two with the gūlar and pākār are of the fig genus; the fruit of the gūlar being of a better and larger description than that of the pākār. Lac is yielded by the pipal. The leaves of the almi possess medicinal properties, as does also the fruit of the bel tree.

The semal is the "cotton tree" growing to an immense size and bright with crimson flowers; the phalenda is a larger species of the jāmin, both having a purple fruit as large as a damson; and the kathal is the well known "jack fruit tree." The bahāl, khair, and dhāk are smaller trees than any of the others, and grow in the most barren soil; the first yields both a dye and a gum, the ordinary "gum arabic," the last the gum known as "dragon's blood or kino," and the khair produces the "catechu" familiar to doctors. All three are combined to form the khāki colour used in dyeing the uniforms of many of the native regiments and of the well known Oudh constabulary. A red dye is obtained from the scarlet flowers of the dhāk.

and is used at the Holi and at weddings for smearing the clothes of those who take part in those joyous festivals. A red dye is also obtained from a gum which the pipal yields, and from it the country red ink is made.

The *khajur* is the common date palm, and is useful in this part of India rather for its leaves than for its fruit, the former making good matting; its fruit is very small, and it yields a juice or *tari* just like that of the properly so-called *tari* tree.

The *kachnar* in the month of February is exceedingly pretty being one mass of lilac-coloured flowers; and these are not only pretty to the eye, but when cooked form a delicate vegetable for the table. The fruit of the *Acacia* is about the size of a small orange. The *Acacia*, of the genus *Acacia*, is a small but graceful tree, with pretty leaves, and covered in the season with yellow flowers. The tamarind and bamboo are two well known to require any description here. The *dhak* mentioned above is known in other parts of India as the *palis* or *perai*, and from this word the village of Plassey, the scene of Clive's famous victory, takes its name.

These are the trees of Sitapur. There are no forests to be met with as has already been stated: nor do we find the mahua tree which is so common in the other parts of Oudh. This is very much to be regretted, as the profits arising from it are very considerable, and in bad seasons the zamindars and grove-holders would have something to fall back upon. In one district (Partabgarh), the area of which is only two-thirds that of Sitapur, the settlement officer has estimated the yearly value of the mahua crop at one lakh and a half of rupees, the flower being used in the distillation of spirit, the fruit as food for man, and when plentiful for beast; and the seed for oil.

Uncultivated products.—The other uncultivated vegetable products of this district are the fibres obtained from the roots of the *dhak*, from the *munj* and *sarpai* grass, and from the date palm already mentioned. From the *munj* and *sarpai* a string is twisted which is woven into matting, and a coarse rope is made from the other two which is used for tying up cattle and such like purposes. Mud wells are often lined with a sort of cable made from the *rûs*, a wild shrub, growing to the height of four or five feet.

Wild animals.—The wild animals resemble those of Upper India generally, and are the nil-gâe, the black buck, *pârha*, goud, and other kinds of deer, the wild pig, fox, jackal, wolf, and hare. We meet with none of the larger carnivora, nor are wild elephants, rhinoceroses, or wild buffaloes found anywhere within the district. There are a few wolves; no tigers are paid for killing snakes.

In the river itself there are the different varieties of the Indian crocodile and river porpoise, and of course fish of many descriptions, but the *tulsi*, the *Cekti*, and the *mahair* are not among them.

• The following sporting particulars are given by Major Tweedie:—

As a rule, on the plains in India game of all descriptions will generally be found most abundantly in the neighbourhood of large rivers. The

reason of this is apparent. The foundations caused by the overflow of rivers during the rains cause tracts of land to be covered with grass, where a great deal of sand is deposited by the floods a very coarse description of grass springs up, and on low lying lands where inundated by rivers whose source is in the plains, the grass is generally the kind used for thatching purposes by the natives. In the Sitapur district, therefore, nil-gae, pig-parcha, and antelope will be found in the greatest numbers in the waste lands lying along the banks of the rivers Gunti, Chauka, and Gogra. A few swamp deer are also to be found in the eastern parts of the district. The antelope being the most numerous of all the fauna in this district, is deserving of mention first. The black buck, the male of an antelope, is so well known in India that any lengthy description of him would be out of place here. Antelope are found more or less all over the district, but in greatest numbers on high and low ground running along the banks of the river Gunti, where they may be seen in herds of some 20 and 30 does to one black buck. The young bucks are not allowed to remain in the company of the does, and generally herd together in small parties. Directly the black buck of a herd is shot, another takes his place. Should an outsider approach a herd before the master buck has been shot a fight instantly takes place, and at this time they can be easily approached and shot. At other times the does keep a watchful look out, one in a herd always remaining standing, and on the first approach of danger a grunt or two is given and all begin to stand up; at this time the only way to kill the buck is to circle him; if the circling is properly performed the buck will be under the delusion that you are walking away from him. This plan is however only followed by European sportsmen, the exertion being usually too great for natives. A shot can then be generally got at about 120 or 150 yards, and the shot should always be delivered standing. Natives shoot and kill them in a variety of ways, the most common being that of shooting with a trained bullock. The bullock is driven with a rope passed through his nostrils, and the shikari walks alongside of the bullock. When near enough, say some 50 yards, the bullock is checked and the shikari shoots either behind or underneath the stomach of the bullock; another very common way is for the shikari to dig a pit in the middle of the grass plains inhabited by the antelope, just deep enough to conceal the shikari sitting down, the top of the pit is left quite flush with the ground. This is a very tedious way of shooting them, and can only be followed by natives who wait patiently for hours before getting a shot; when however they do get one they are certain to kill as they shoot at very short distances, and rest their gun on the edge of the pit. A class of men called Bahulla come frequently from the neighbourhood of Gwalior, and are very skilful in catching antelope by the legs with nooses. Pigs are driven into the ground in a line often some 200 yards long and at distances of two or three feet apart. To these pigs are attached nooses, and these are fastened to the grass so as to raise them a few inches of the ground, as soon as a herd of deer is seen in the vicinity of the place, the shikaris gently drive them towards the line of nooses. Two or three of the deer generally manage to get their legs into the nooses, and the shikaris running up despatch them with their clubs and knives. Antelope are very destructive to young crops, and as they feed by night their depredations are very

great. Where numerous the cultivators are obliged to watch the fields by night.

"After the antelope the *nî-gâe* (*Tortax picta*) come next as regards numbers in this district. No Hindu will kill the *nî-gâe*, as they consider them allied to the domestic cow. Such however is not the case, for they belong to the same family as the antelope, and are so claimed by naturalists. They are very destructive animals and require shooting carefully, or will invariably get away to die of their wounds. The male is a very handsome creature, and if he has come to mature age is of a dark blue colour. This is the blue bull of the Indian sportsman. The Muhammadans are very fond of eating his flesh, but it is usually considered coarse and inferior to the flesh of the antelope by Europeans. They are to be found in numbers on the waste land, situated in the eastern part of the district. They are, however, scattered in small numbers all over it, and wherever there is a piece of tree jungle *nî-gâe* are sure to be found. The female is of a light dun colour, and like the female of the antelope has nothing very striking about it in appearance. Europeans usually consider shooting the *nî-gâe* but very poor sport, for there is not the same excitement about it as there is in antelope shooting. The nicety and delicacy of hand required in antelope shooting is probably one of its chief charms to the English sportsman. The *nî-gâe* is, however, a very destructive animal as he can eat as much as an English ox, and their numbers should always be kept down if possible.

"The wild pig (*Sus Indicus*) is dying out rapidly in this district. They are still to be found on the low grass lands in the eastern portion of the district, and a few in the tree jungles in the western portion. The part of the district inhabited by these animals is however not suitable for the sport of riding them down and killing them with a spear. The wild pig is a very fine looking creature, feeds cleanly, and is of a very different habit from his domestic native relation. The Pâis are the greatest hunters of the wild pig in this district, and it is to their exertions, together with the spread of cultivation, that this animal will in a few years only be known by name.

"The *pâtha*, known also as the hog-deer, is found in the eastern portion of the district, and inhabits the same kind of ground as the wild pig. Like the pig they are becoming very scarce, and in a few years hence will cease to exist. There is one other animal still existing in this district which requires notice. The swamp deer of Bengal (*Cervus wallichii*) known also as the *gon*, *bârah singha*, and *maha*. They are to be found in small numbers in the tall grass jungles on the banks of the Chauka and Gogra. The stag is a very handsome creature with fine branching horns and not unlike the red deer of Scotland. This year (1874) I have shot two stags, but took good care not to shoot the hinds; and as long as the grass jungle remains we shall still have the pleasure of seeing this noble creature. They are very harmless and shy, but rarely leave the grass jungle and feed entirely on grass. Their flesh is quite unfit for consumption, and the only inducement to shoot them is for the sportsman to hang up the heads and horns as a trophy to delight his eyes when the time comes when he will be unable to sight and draw the trigger of his rifle.

The tiger was very plentiful in this district some 20 or 25 years back. At that time a much larger body of water used to come down the river Chanka, and the floods were consequently much more extensive than they are now; of late years the river Gogra has carried off the most of the water which used to flow into the Chanka, and the grass and jhân jungle is gradually disappearing before the spread of cultivation. The king of Oudh and his nobles used to pursue the sport of tiger shooting in the eastern portion of this district, and there are also native gentlemen now alive who have killed many tigers there. The last tiger killed here fell to the gun of Colonel E. Thompson, C.S.I., and was shot near Budhhar some few years ago.

The leopard (*Felis leopards*) is occasionally killed in this district. A few still find their way down through the tree jungle on the banks of the river Kathua. They are very scarce, however, and as the tree jungle is gradually disappearing in this district, so will the leopard like the tiger and wild pig become eventually to be known only by name.

Domestic animals.—The domestic animals of the district require no particular mention; they are the ordinary oxen, buffaloes, ponies, asses, goats, pigs, sheep, and dogs, met with all over India. In addition to these the wealthier inhabitants possess elephants, camels, and imported horses.

Game birds.—Feathered game of all kinds is to be found in fair quantity in this district. It comprises—

The peacock	(<i>Pavo Cristatus</i>).
Black partridge	(<i>Francolinus vulgaris</i>).
Grey partridge	(<i>Ortygornis Poudicerranus</i>).
Common grey quail	(<i>Coturnix Communis</i>).
Hain quail	(<i>Coturnix Coromandelensis</i>).
Floricorn	(<i>Sypheotides bengalensis</i>).
Leek Florican	(<i>Sypheotides curtus</i>).
Kulain	(<i>Grus cinerea</i>).
Snipe	(<i>Scelopax gallinago</i>).
Painted snipe	(<i>Rhynchus bengalensis</i>).
Teal	(<i>Querquedula (roea)</i>).
Uncommon Teal	(<i>Querquedula ciria</i>).
Pochard	(<i>Ardea rubra</i>).
White-eyed duck	(<i>Aithya nyroca</i>).
Mallard	(<i>Anas boschas</i>).
Pintail duck	(<i>Dallia acuta</i>).
Buddy shillbake	(<i>Caasares rutila</i>).
Cotton teal	(<i>Actapies coromandelensis</i>).
Whistling duck	(<i>Pendburygga acauter</i>).
Shorelaker duck	(<i>Spatula clypeata</i>).
Wild geese	(<i>Anser sinensis</i>).
Comb geese	(<i>Sarkidiorata melanotos</i>).

The peacock is to be found in considerable numbers in the western portion of this district. They are however not so numerous as they were a few years back, owing to the soldiers from the Cantonment at Sitapur being extremely fond of shooting them. It will be long however before they become extinct as the Hindus do all they can to prevent their destruction. No prettier sight can be seen than peacock strutting about in the early morning in the spring time. Then is the time of their courting, and the male displays his tail to the admiring eyes of his future wives.

The black partridge is still to be found along the banks of the large rivers in this district, as also in the tree and grass jungle in the western portions. They are much sought after by European sportsmen, and their flesh is deservedly esteemed. The grey partridge is scattered all over the district, but in small numbers and chiefly delights in the comparatively open country. They are not in much request by European sportsmen, but natives are fond of keeping them in cages. The common grey quail is numerous all over the district in the winter and spring months. They are much sought after by Europeans as well as natives, and the latter keep them in cages in large numbers for fighting purposes. The quail is a bird of passage, and leaves the country as soon as the hot weather begins. The rain quail and button quail breed in the district, but are not to be compared to the grey quail for culinary purposes. The jhills and tanks contain numerous kinds of ducks. Large numbers are snared by the fowlers for sale, and are readily bought both by Europeans and natives. All the jhills in which there is grass cover contain snipe, as many as 80 and 100 couples have frequently been shot in a day. Their numbers never decrease, and each succeeding year sees the jhills well stocked with this delicate bird. The snipe does not breed in this country, but retires to colder latitudes on the approach of the hot weather. The whistling teal or tree duck breeds in this district in large numbers during the rains. Their nests are invariably placed in trees, and as soon as the young are hatched the old birds carry them down on their backs to the nearest piece of water. The cotton teal also breeds in the district during the rains. The kulan, a species of crane, is very abundant just after the rains; they feed entirely in the rice fields, and at night collect in large numbers on the sand banks in the rivers Chauka and Gogra. There are two species of the kulan, one is larger than the other, and has a very pretty tuft descending from the back of his head. They are good eating, and much appreciated by the natives. Sportsmen should refrain from shooting partridges or peafowl after the first of March, as they then begin to pair and make preparations for incubation.

In making mention of the fauna in this district, I have omitted to mention the hare (*Lepus vulgaris*). They are to be found everywhere, and are about one-half the size of their English brethren.

Mineral products.—There are neither mines nor quarries, properly so called, in the district. Kaugar is dug up all over the country, and is used for local purposes, the lime burnt from it in the town of Mahrajnagar having a certain local repute.

We do not meet here with any salt-producing lands such as exist in southern Oudh, the proceeds from which formed such a large source of profit to the zamindar and the State under the native rule.

Temperature.—The average temperature ranges from 45° in the cold season to 96° in the hot weather, but it is often so cold at night that hoar-frost is seen in the morning and the manufacture of ice in shallow earthenware vessels is carried on with success in December and January.

Winds.—The prevailing winds are from the east during the rains, and from the west during the remainder of the year.

Climate.—The climate is considered very salubrious for Europeans, and the cantonments of Sitapur are famous for the small mortality of the British stationed there. There are no diseases peculiar to the district.

Seasons.—The year may be divided into four seasons as follows :—

- From 1st February to 1st April, pleasantly warm.
- 1st April to 15th June, very hot.
- 15th June to 1st October, rainy.
- 1st October to 31st January, cold weather.

Rainfall.—The average yearly rainfall for the past five years ending 1871 was 32½ inches, the provincial average being 38. This is one of the driest districts of Oudh, the average for the last ten years being thirty five inches; 1867 and 1870 were years of excessive rain; 1864, 1866, 1868, and 1872, years of partial drought. This subject will be referred to afterwards under that of famines. Here it may be remarked that as elsewhere the rainfall is most uneven varying almost 300 per cent. in one year, falling from 60 inches in 1867 to 21 inches in 1868. Except in so far that the water level in the wells may probably be slightly raised by the heavy rainfalls of preceding years, there is no store of water from previous abundant seasons to counteract the effects of a drought. No canals of any kind have been made in this district, and it seems one in which some more enlarged means of storing water will shortly be required. Masonry wells are not used for purposes of irrigation except in rare instances for garden lands.

Average fall of rain.

Years	Inches.		Remarks.
1864	20.0		
1865	31.0		
1866	35.0		
1867	60.0		
1868	21.5		
1869	27.6		
1870	51.9		
1871	40.8		
1872	22.4		
1873	32.0		
1874	43.8	8	
1875	32.3	2	
Average for twelve years.		30.4	4

The following table exhibits the rainfalls for the last two years of drought, 1868 and 1872, each of which was followed in 1869 and 1874 respectively by a considerable scarcity.

It will be noted that the entire rainfall was not scanty, but the distribution was capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes. There are four rainfalls each of which must be propitious to secure a good harvest.

First the June rains, the former rains as they may be called; in 1873 they were quite wanting; there was no rain to moisten the earth for the plough and to water the early rice.

Second, the main monsoon which commences in July and ends at the commencement of October; this was sufficient in both years; but the fall in September, 1873, was only 3·7 inches, and it ceased too soon, viz., on September 15th.

Thirdly, the latter or October rains, which are required to water the late rice and moisten the land for the winter ploughings, were wholly deficient in both years.

Fourth, the January-February rains, which were wholly wanting in 1869 and in 1874, amounted to an inch and a half.

Speaking broadly then the rains commenced fairly in 1868, badly in 1873; they ended with nearly five inches in 1868, but too soon in 1873; they were scanty for the last month, and ended still earlier in September.

So far 1873 was much worse than 1868; then there was absolutely no rain in the either year from October till January, but in January-February there was no rain in 1869, and a good fall in 1874.

					1868.	1873.
TOTAL RAINFALL.						
Rainfall from 1st June to October 1st	...	...	...	...	21·6	23·9
From October 1st to December 31st	...	...	...	...	0·0	0·6
In June	...	...	...	...	3·9	0·0
In September	...	...	...	...	4·8	5·3
In October	...	...	...	...	0·0	0·0
Date of rain commencing	...	...	...	...	June 3th	July 6th.
" " rain ending	...	...	...	...	September 22nd	September 15th.
Rain in January-February of ensuing year	...	...	...	...	0·0	1·60

* *Medical aspects.*—The climate of the station and greater part of the district of Sitapur is considered healthy and I believe justly so. The soil is light and sandy and fairly cultivated. There is little jungle now remaining in the district and what does exist, distributed in patches of no great extent, is neither high nor dense. Hills are neither very numerous nor very large, and except in the north western part of the district there is not much low lying or marshy land.

Temperature.—The range of the thermometer in the shade throughout the year is from a minimum of 40° in December and January to a maximum of 112° in May and June. The mean daily range is however only about 13°.

These figures are taken from records kept in hospital. The temperature is taken by a common thermometer, the minimum at sunrise; if taken

* By the Civil Surgeon.

by a self-registering thermometer the minimum a little before sunrise would be less and the daily range greater, but the figures given above show a close approximation to the range, and we may fairly infer from them that the daily range is not great, and this fact is more important as far as health is concerned than the actual temperature.

The cold weather is good and bracing, better than that of most districts in the province.

Vital statistics.—From examination of the mortuary returns for the last three years it would appear that 77 out of every 100 deaths in the district are due to fever.

The returns for 1872 put down 63 per cent. of total deaths to fever.

Those for 1873	...	...	...	...	83 per cent.
" " 1874	...	...	...	...	87 " "

The fever is supposed to be of the intermittent kind and of malarious origin; but these returns are obviously incorrect. The death rate calculated from them and the census of 1869 is for 1873 a little under 12 per 1,000 of the population, and for 1874 under 11 per 1,000, giving an average life of about 87 years. In dealing with returns which gives such results great care is necessary.

Fever.—The prominent symptoms of fever are common to other diseases, and I have no doubt that in many cases these symptoms were mistaken for the disease, and deaths put down to fever which were caused by other diseases.

From August to November intermittent fever is prevalent, but the type of fever prevailing in the greater part of the district is not a bad one; the cases met with at the dispensaries yield readily to treatment and are seldom fatal. From my experience of the district, I would not expect the mortality from fever to be great. The conditions most favourable to malaria are not present in the greater part of the district, at least to any great extent. I except from this statement the north-west part of the district, the parganas of Tambaur and Kundri in the Biswan tahsil and Kundri pargana in the Bâri tahsil, that part of the district between the Gogra and Chauka, and a strip of land on the eastern side of the latter river; these parts are low lying and marshy. The staple crop is rice, and the ground during the rains is more or less under water. Here the conditions favourable to malaria are present in abundance, and intermittent fever of a bad type is present during the latter months of the year. The mortuary returns would indicate that fever is nearly equally prevalent in other parts of the district. In this and other respects I believe the returns are incorrect.

Small-pox.—The returns put down 12 per cent. of the mortality to small-pox. This disease is much more easily dangerous than fever, and I am inclined to think the returns not far from the mark on this point. The disease is prevalent from March to September, and vaccination has made little progress in the district.

Cholera.—Some deaths from cholera are reported every year, but the disease seldom appears in the district in an epidemic, and the mortality from it is comparatively trifling. In 1869 it prevailed during April and May in an epidemic form. It commenced at the Nimbhār fair on the Guntti in the beginning of April, and spread to different parts of the district on the return of the pilgrims to their homes. I cannot obtain any mortuary returns for 1869, but I know that the mortality from cholera that year was considerable. As a rule, however, the district is very free from epidemic cholera. The ratio of total deaths to deaths from cholera for the last three years is as 1 to 0018. I do not know of any disease especially peculiar to the district.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Towns.—Principal staples.—Agricultural operations.—Kharif and rabi crops.—Sugarcane.—Cotton.—Poppy.—Indigo. Silk flatures.—Kachhiana crops.—Cultivated fruit trees.—Harli.—Condition of the people.—Wages.—Irrigation.—Rent.—Interest.—Prices.—Families.—Fisheries.—Manufactures.—Roads.—Weights and measures.

Towns and villages.—There are 235 towns and villages in the district, their average area is 609 acres, or something less than a square mile, the provincial average being 519 acres.

Chief towns with their population.—Of these the chief with their populations, as given by the Census of 1869, are as follows:—

Sitapur	...	...	...	6,780	Bârl	...	...	3,041
Khairabad	...	...	...	15,677	Manwân	...	...	1,069
Hâmkot	...	...	...	1,217	Mahmûdâd	...	...	4,512
Hargâm	...	...	...	2,831	Paintapur	...	...	5,127
Lâharpur	...	...	...	10,890	Râmpur Mathura	...	...	2,217
Talgân	...	...	...	2,099	Sâdarpur	...	...	2,109
Subhânagar	...	...	...	2,545	Bisaura	...	...	2,823
Mîrîkh	...	...	...	2,113	Rawân	...	...	7,308
Siukhâr	...	...	...	2,307	Jahângîrabad	...	...	2,540
Aurangâbad	...	...	...	2,000	Mahadnagar	...	...	2,803
Kotbunagar	...	...	...	2,355	Santa	...	...	3,428
Bihâr	...	...	...	2,038	Mulkâpur	...	...	4,018
Barîgân	...	...	...	2,068	Tamhaur	...	...	3,014
Maholi	...	...	...	1,678				

These towns have all been described separately; suffice it to say here that Khairabad is the fifth largest city in the province, and that Hargâm and Manwân possess a special interest for the antiquarian. The former is believed by the inhabitants to be the city of king Bairât where the Pândavas spent the thirteenth year of their exile; and the latter, formerly known as Mânpur, is said to be the Mainpur of the Mahabharat, in the neighbourhood of which Arjun, the third Pândava, was slain by his son Babar Bâhan. One mile from the town is the village of Ranuâpâra, "or the place of the battles," and here it was that the son killed the father. Lâharpur is famous as being the birth-place of the celebrated Râja Todar Mal.

Principal staples.—The principal staples of Sitapur resemble those of the greater part of Upper India, and are as follows:—

				Acre.	Average price during last five years.			
					10 sars	15 ch.	per.	Rs.
Wheat	...	...	...	165,000	37	10	12	11
Barley	...	...	...	55,000	20	10	10	11
Jûr	...	...	...	70,000	25	10	10	11
Gram	...	...	...	85,000	25	10	10	11
Ngarsonne	...	...	...	15,000				
Dâjra	...	...	...	62,000				
Oil seeds	...	...	...	80,000				
Rice	...	...	...	21,000				
				600,000				

In addition to these there are of course the "Kachhiāna," or vegetables and other similar crops cultivated by the Kachhis and Muris who are found in most villages.

Tobacco.—The tobacco grown and manufactured at Biswān is much sought after, and is exported to other districts.

Poppy.—The poppy is cultivated under arrangements with the local Opium Agent, whose headquarters are in Sitapur.

Cotton.—Cotton is grown, but to an inconsiderable extent, and only to supply local needs.

Indigo and silk.—There are no indigo factories or silk filature in the district, and the mulberry tree is unknown, and almost the same may be said of flax which is grown very sparingly. The following extracts are mostly taken from the Settlement Report.

Agricultural operations and crops.—In addition to what has been already stated, it may be observed that in Sitapur the main crops are wheat, barley, gram, kodo, jār, urd, and tobacco. This last crop is its specialty, that of Biswān especially is celebrated; 18,000 acres are devoted to this cultivation, above a quarter of the whole area in Oudh, 69,000 acres, so applied. The best Biswān tobacco sells at three and a half seers for the rupee, ordinary tobacco at eight seers for the rupee.

But the price has fallen slightly this year; at the town itself it is sold for from Rs. 4 to Rs. 7 per maund after being kept and dried for a year. The price has fallen from recent rates which were from Rs. 8 to Rs. 11 per maund, but is still higher than the prices current in the Nawābi, Rs. 3 to Rs. 6 per maund. The reason of this is that the sale has expanded with the opening of roads and Biswān tobacco which formerly all went to Lucknow, now is transported to Bareilly and Rampur. Halwās on the spot prepare the tobacco with sugar and spices brought from Lucknow, the fragrance of Biswān tobacco is ascribed to the water. Akharpur in pargana Mahmudabad is most celebrated for its produce. There is no secret in the preparation. The crop is watered about five times. A good crop is reckoned three maunds to the local bigha, but half that is above the average. The maund used in the tobacco trade is 50 seers or exactly one hundred weight; it is supposed to be three local maunds; a very good crop then will be 20 maunds or rather 1,620 lbs. per acre, and 810 lbs. about an average; its value will be about Rs. 52, at Rs. 7 per hundred weight; rent will be Rs. 18, cost of irrigation with a *dhenkli* watering four biswas Rs. 18, manure Rs. 3, ploughing Rs. 6, dressing Rs. 3,—total, Rs. 48 per acre.

Crops.—The cultivated produce consists of the following staples:—

1. The Kharif or autumn crops.

Rice (*Oryza Sativa*).
Kodo (*Paspalum Scro biculatum*).
Kharif (*Panicum frumentaceum*).
Mundwa (*Echinochloa crusgalli*).
Kharif (*Panicum indicum*).
Jah large and small (Tee Mays and Sorghum Vulgare).

Bāra (*Pennisetum polystachya*).
Til (*Sesamum indicum*).
Urd or Mash (*Phaseolus radiatus*).
Mung (*Phaseolus Mungo*).
Meth (*Phaseolus acutifolius*).

Patwā (*Hibiscus sabdariffa*) sunai or san (*Crotalaria jincea*). These are well known and call for no detailed notice here; suffice it to say that there are very many varieties of rice, and this crop is the staple of the eastern portion of the district. The name paddy, by which it is very generally known among Europeans, appears to be like many other Anglo-Indian words of Dutch origin. No Munshi has ever been able to tell me anything about it more than that; "it was an English word," while the ordinary European asserts that "it must be a native word," and although Professor Forbes in his dictionary states, I know not on what authority that it is a Hindi word, I hazard the opinion that it is Malay from the fact that in Batava there is one variety of the crop known as "paddi rawa" or mountain rice.

Til, like some of the rabi oilseeds, is not grown alone but in the same field with other crops. Urd, mung, and moth are pulses. Patwa is grown along with either arhar (a rabi crop) or juar. It has a yellow flower, and from its fibre, as also from that of san or sunai (the common Indian hemp) string and rope are made—

II. The rabi or spring crops—

Wheat (*Triticum vulgare*).
Gram (*Cicer arietinum*).
Barley (*Hordeum distichon*).
Lāhi (*Sinapis*).
Mustard (*Sinapis nigra*).
Sarson (*Sinapis glabra*).

Linseed (*Linum catharticum*).
Castor-oil or Benol (*Ricinus communis*).
Peas (*Pisum sativum*).
Masur (*Ervum lens*).
Arhar (*Cajanus indicus*).
Safflower (*Carthamus tinctorius*).

Of these the first in the list covers the greatest area and then come barley and gram. Lāhi and linseed (alsi) are occasionally sown by themselves, and not like til and other oilseeds, in conjunction with some other crop. This tinnu linseed is the common flax. Castor-oil is produced from a plant which often reaches to the proportions of a tree. It is not as a rule grown in fields, but as a hedge round some other crop. Arhar is planted in July along with juar in the same field, but is not cut until six months later than that crop or in March-April. It bears the dāl so well known to the eater of *paddas* and *khichris*. Safflower is planted along with wheat, and produces familiar dyes. Oil is expressed from its seeds which are then given as food to the cattle.

Sugarcane.—Besides the above, which are the staple kharif and rabi crops, there is a considerable quantity of sugarcane grown in the district producing one crop in the year, and being of several kinds, as described in the following note by Captain Young, late Settlement Officer.

Speaking of pargana Maholi, he says,— "There are four very well marked rent-rates which appear universal in the pargana, and they are regulated entirely by the season at which the cane is sown, or more strictly by the length of time during which the land is occupied by the crop between preparation for sowing and actual development.

"The local names attaching to the cane are derived from the crops which immediately precede the sowing except in the fourth instance in which this rule does not apply. They are as follows —

I.—Chhaneri, where sown in a field from which chhana has been cut; II.—Masori, where sown after a crop of m sh; III.—Dhankari, where it

follows a crop of dhán; IV.—Pareli, where there has been no kharif crop, the land having been under tillage for the cane throughout the rains.

"The rates I found to be were for No. I. Re. 1-4-0 per kacheha bigha plus 2 annas per rupee kharif, or Re. 1-6-6, equal to Re. 6-12-0 per acre: for No. II. Re. 1-8-0 plus 2 annas per rupee, or Re. 1-11-0 a bigha, equal to Re. 8-1-7 the acre: for No. III. Re. 1-12-0 plus 2 annas as above, or Re. 1-15-6 a bigha, equal to Re. 9-9-3 the acre: and for No. IV. Re. 2-0-0 plus 2 annas as before, or Re. 2-4-0 per bigha, equal to Re. 10-12-8 per acre.

"The rates differ directly as the land is occupied by the cane crop for a longer or shorter period as will be seen from the following statement. For Pareli, the land is wholly clear of the rabi crop by *Asárh* (July); it is not sown with kharif, but is allowed to lie fallow absorbing all the rain and receiving frequent ploughings till the month of Māgh-Phālgun (January-February) when the cane is sown. The crop thus sown is reaped the following Pús-māgh (December-January) having occupied land for one year and seven months.

"Dhankui. The Dhán is the earliest of the kharif crops, and is cut in Kuár (September). This still leaves the husbandman 4 months before cane sowing time to prepare his land. He sows in Māgh-Phālgun, and cuts in Pús-Māgh, the crop having occupied the land between preparation and development for one year and four months.

"Masuri mīsh is cut in Aghān (November) leaving Pús and Māgh to prepare the land for a late sowing in Phālgun. The crop will then occupy the land for 12 or 13 months.

"Chaneri chana is the earliest rabi crop, and is cut in Chait (March-April). The plough is then hastily run through the soil again, and cane may even then be sown although nearly two months late. It will in all occupy the land 10 or 11 months.

"These several calculations have been reckoned only up to the date of the cutting of the crop, but over and above this it must be remembered that as the season for rabi sowing is then past, no further return is got out of the land until the following kharif.

"I conclude therefore," Captain Young goes on to say, "that the crop though very profitable to the tenant is not specially so to the landlord even though the rent paid is much higher than ordinary. The real benefit the landlord derives is to be found in the fact that the land after being so thoroughly manured and watered as it is for the cane, yields a very fine rabi without fresh manure at the ensuing spring harvest."

It is remarkable that the cultivation of this crop is under a ban in the eastern parganas of Tambaur and Kundri (north) as is also the use of burnt bricks or tiles.

Kachhiána crops.—The Kachhiána or vegetable garden produce is very various; garlic, haldi, vegetables of all description, spices, ginger, water-

melons, are to be seen at almost every village. Haldi gives the well known yellow dye turmeric.

Pân (Chavics bettepipe) or the leaf used with the betelnut (supári) as a quid for chewing is met with here and there; the pân field presenting the curious appearance of a crop growing on a sloping ridge of earth, and covered over by a trellis work and mats to keep off the rays of the sun. It is a creeper growing somewhat higher than the tallest English pea, and is propagated by cuttings. The plant lasts four or five years.

Price of staple crops.—The average price during the last five years (1866-1870) of the principal grain crops was as follows:—

	S.	ch.		S.	ch.
Wheat	18	15	Grain	20	10
Barley	21	12	Bájra	25	1

And we may here add concluding our notice of this part of our subject that unlike other crops the ears of the bájra and juár are taken off by the hand, and the stalk left standing to be subsequently cut down and chopped up into "karbi," the common fodder of horned cattle.

Cultivated fruit trees.—Besides the wild fruit trees already mentioned the district has the following well known cultivated fruits.

Guavas.	Melons.
Plantains.	Papitas.
Custard apples.	Pummelos.
Oranges and lemons.	Karaundas.

Rents.—Rents as a rule are paid in kind, only about one-tenth of the whole being cash payments. The zamindar's share varies from one-fourth to one-half, both extremes being exceptional, and the former to be found only in what was the Rája of Chahltári's taluqa in pargana Kundri. The variations are caused by the difference in the allowances made to the tenants. For instance the division is made thus: the tenant is allowed 5 sers out of the maund as kúr, and the remaining 35 is divided half and half between him and his landlord; the latter thus getting $17\frac{1}{2}$ sers against the other's $22\frac{1}{2}$, and the tenant then contributes 2 or $2\frac{1}{2}$ sers towards the patwári's allowance. In other estates, in addition to the 5 sers kúr, certain classes of the tenants have a let off which is called "charwa" of from 5 to $7\frac{1}{2}$ sers; and thus out of the maund the landlord gets from $12\frac{1}{2}$ to 15 sers, and the tenant 25 to $27\frac{1}{2}$, subject to the patwári's deduction as before.

Various proportions of the batái.—These allowances and deductions vary as I have said very much. In some estates the tikur system prevails, that is to say, the tenant keeps two-thirds of outturn, or in other words $26\frac{2}{3}$ sers out of the maund, without any reference to kúr or charwa, but subject to the 2 or $2\frac{1}{2}$ sers deductions for village expenses, including the patwári's remuneration. In pargana Gundlaman, again, the system is quite different from the above. The landlord first takes five sers out of the heap of grain for every maund therein. The maund is then divided into two equal portions; and the shares stand thus:—

Landlord's 25 sers, tenant's 20; finally each contributes $2\frac{1}{2}$ sers for the village expenses, and the result is:—

Landlord's share	—	22½	} For every maund in the heap.
Tenant's "	—	17½	
Patwari's "	—	5	
		<hr/> 45 sers. <hr/>	

The tenant thus gets only $\frac{1}{3}$ or less than one half of each maund which he produces—a proportion which I have not found to be the rule in any other pargana than Gundlaman.

The custom above noted as prevailing in the Chahilari ilāqa is as follows.—The tenant first takes 7 sers as a kūr out of the maund, and the balance is then apportioned one-third to the landlord and two to the tenant, who thus gets 29 sers against the others 11 out of every 40 produced by the land.

These represent the usual rates for batāi rents, and the system is in force with respect to all lands, excepting those which produce sugarcane, poppy, tobacco, and vegetables.

The ryots prefer the batāi system.—There has been no desire evinced by the people, save in very exceptional instances, to have their payments in kind commuted into cash payments, and perhaps it is too much to expect that any such change should take place immediately. For the Oudh cultivator is wedded to his old ideas, and stubbornly stands upon the *antiquas vias* of his forefathers: what they have been doing for hundreds of years cannot surely be wrong: who is he that he should set himself up against the immemorial custom of his family.

All this to be sure, is very much to be regretted. As long as the system of batāi prevails so long we may expect little advance in the cultivation of the country. Irrigation will not spread: and until forced by the increase in the population which is yearly taking place, the people will do little or nothing towards improving their farming or breaking up new ground.

The following remarks are the result of enquiries on the spot:—

Condition of the people.—The condition of the people does not greatly vary from its aspect in the adjoining district (Bara Banki); population is not so dense, the landlords are more generally Hindus, and akin to the mass of the people, the properties of the taluqdars are larger, averaging 23,800 acres each, the smaller proprietors are lightly assessed, wages are higher, and there is a great aspect of contentment and prosperity.

The people is more homogeneous, there are more heads of clans in the position of taluqdars and fewer mere farmers, court favourites, and city Muslims. The average size of the farms is small; there are only one and two-thirds of an acre for each adult head of the agricultural population; the farms average $3\frac{1}{2}$ acres; the profits of cultivation after paying for labour are calculated to be about two rupees per acre; the human

labour at the market price is worth about Rs. 30 per annum; therefore a tenant with $3\frac{1}{2}$ acres will be worth about Rs. 37 per annum, and if his cattle are his own, unburthened by debt, he may be worth Rs. 48. What with bad seasons, unforeseen expenses, the small tenant is generally in debt, and his net earnings in that case will be about Rs. 30 per annum.

When again the rent is a grain one the tenant's income can be still more easily calculated. I found tenants of the Lodh caste in pargana Khairabad irrigating the wheat crops from which the landlord was to take more than half the produce; the process of division was for the landlord to take first two sers in the maund or one-twentieth under the name of village management expenses, gāon kharcha, town cesses in fact, and then divide evenly with the tenants.

Now in a farm of five acres which a family and a pair of bullocks can cultivate, the average value of the crops has been estimated at Rs. 14 per acre. Allow Rs. 18 because the Lodh is a good cultivator, the total produce will be Rs. 90. Deduct one-twentieth and halve the remainder, the Lodh family will have Rs. 43 or the cost of the keep of bullocks (Rs. 12) being deducted, Rs. 31 per annum for their maintenance, just the average price of labour. If the family is in debt, the interest it will have to pay must be deducted from that sum. In many cases the grain division is not so harsh to the tenant.

I append details of crop divisions taken from the patwāri's papers. The following is an extract from a village record, pargana Khairabad, village Binaum:—

A crop of *ānwān* was appraised or estimated at 73 sers per bigha. From this the landlord first took $7\frac{1}{2}$ sers—viz., $1\frac{1}{2}$ for his servant, the patwāri, $\frac{1}{2}$ ser a weighing fee, 5 sers for lambardari right; the tenant then took $5\frac{1}{2}$ sers as kār or ploughman's allowance, there was left $60\frac{1}{2}$ sers. This was divided equally, but from the tenant's 30 sers were deducted $1\frac{1}{2}$ sers for the lambardar, called village expenses. Thus the tenant got $30\frac{1}{2}$ sers + $5\frac{1}{2}$ - $1\frac{1}{2}$, therefore he received $34\frac{1}{2}$ sers, and the landlord 38 $\frac{1}{2}$. In another case in the same village the crop was 178 sers. It was actually measured and the chaff resifted; 18 sers went to the lambardar—viz., 4 to the patwāri, 2 for weighing, and 12 to the landlord, the remainder was divided equally; the tenant got therefore 80 sers and the landlord 98. In both the above instances the tenant gets only 46 to 44 per cent. of the gross crop.

The following is however more usual. First, one ser is weighed out for the patwāri, then one-half sers for the weigher, then two or two and a half for the lambardar—in all four sers; then three, four, or even seven and a half sers for the tenant, and the remainder is divided half and half. The tenant getting from 44 to 60 per cent. of the gross crop.

Caste in very few instances acts as a protection. The *bhala mānūm* or respectable man often escapes paying lambardar's dues, but this privilege is confined generally to Brahmans or Chhattris, nor is it extended to all

of them. The other castes—Ahirs, Kurmis, Lodh, Chamār, Pasi—are taxed equally; in some villages the second gāon kharcha is remitted from Ahirs and Kurmis and exacted from Chamārs, in others all are treated alike.

The entire heap before anything is taken out is called pānchomāl, the five shares, a remnant probably of the ancient idea formulated in Manu that the state should take one-fifth. In all proportional statements of village cesses or allowances it must first be noted whether the incidence is upon the pānchomāl or upon the tenant's share. It will be observed that the patwāri is paid by both parties, but as the landlord can, according to Oudh law, discharge him at his pleasure, and can pay him as he pleases, he must be considered as the landlord's servant.

The following remarks are by Mr. Williams:—

"The division of the crops," writes Mr. Williams, "is made thus":— "In every maund 3 sers are first given to the zamindars as wages of patwāri and village expenses; then $7\frac{1}{2}$ sers to the cultivator as kūr; and the remaining $29\frac{1}{2}$ is shared between the cultivator and the zamindar. Even low-caste cultivators get kūr; for if not allowed it they find it more profitable to accept work on the roads or the barnacks, a striking proof, if proof were wanted, of the levelling effects of British rule on the caste system.

"Thirty kacheha bighas are cultivated by one plough. Of these wheat is sown in ten bighas, and some other rabi crop, but which does not require irrigation, such as gram or urd, is sown in five bighas. In these five bighas kharif crops are also grown—ice in the field which afterwards grows gram, kodo in the field which afterwards bears urd. There are fifteen bighas left, and in these kharif crops of all sorts are grown. Thus one-half of the cultivated area is under rabi and one-half under kharif; two-thirds of the former being under wheat. As a general rule, about two-thirds of the wheat area is irrigated. In other words, only two-ninths of the entire rabi area under crops is irrigated."

Average outturn of the principal crops.—By enquiries in some thirty villages the average outturn of the principal crops was found to be as follows:—

First-rate wheat irrigated and matured, 2 kacheha maunds per kacheha bigha.				
Second class	...	...	...	7 ditto.
Third	"	...	...	5 ditto.
Best urd	...	...	...	6 ditto.
Second class	...	...	...	3 ditto.
Third	"	...	...	1½ ditto.

The three qualities of rice and kodo 5, 4, and 2 maunds.

The three qualities of gram 5, 3, and 2 maunds.

The three qualities of bājra 3, $2\frac{1}{2}$, and $1\frac{1}{2}$ maunds.

Wages.—Wages differ but little throughout the district, but owing to the thinness of population are higher than in Bara Banki. For instance, the agricultural labourer in Mahmudabad engaged by the month receives

three rupees instead of two rupees or two rupees eight annas. If working by the day at raising water from wells or tanks he receives two annas, near the towns and in rural neighbourhoods, near Mahmudabad, $1\frac{1}{2}$ panseria of urd or jwār, and $\frac{1}{2}$ sars of parched grain or Indian-corn, thus in all $8\frac{1}{2}$ kachcha sars; and as $2\frac{1}{2}$ kachcha sars equal one regulation sar, it will appear that his wages are almost four sars pakka. Such grain at present (January, 1874); is worth ten panseria or $22\frac{1}{2}$ sars for the rupee; the labourer will then receive grain worth $2\frac{1}{2}$ annas or Rs. 4-12 per working month of 28 days; but this is an exceptionally high rate. In this district, however, labour is harder than in Bara Banki; here they have the *deorha* not the *dōna* system of relief—that is to say, six men working at a well will only have a relief of three men instead of six. Nine men then will be employed instead of fourteen at a *dodandi* well, four pulling up the leathern bag, with two for a relief, one attending to emptying the bag, one to the water channel, and one to the proper distribution over the crop. In Biawān wages at irrigation are one anna and a kachcha sar of coarse grain per day; this will be Rs. 1-12-0 in cash and 11 sars grain, now worth 8 annas or Rs. 2-4, per month of 28 days. Ploughmen are generally paid by receiving one-sixth of the crop. It is very remarkable that the price of labour should vary 100 per cent. between Biawān and Mahmudabad.

Agricultural capital and operations.—The soil especially towards the east is very sandy, but it is easily cultivated. The cottier tenant requires hardly any capital; a plough costs 20 annas, a hoe 10 annas, a sugarcane mill 4 to 5 rupees, a pair of oxen 25 rupees. A cart is not needed; it would stand him Rs. 60; ordinary agricultural implements and stock would not cost above Rs. 40.

Irrigation.—Water lies at a considerable distance from the surface in the greater part of the district; the levers then which are so commonly used in Bara Banki, and the earthen pitchers wound upon a pulley used in Kheri are not common here.

According to the survey it is the worst irrigated district in Oudh leaving out of the comparison the moist sub montane districts which hardly require water at all. The irrigated area is 154,840 acres, the unirrigated 759,258, but doubtless there was some concealment of the irrigation capabilities of the parganas at the time of survey in order to obtain a light land assessment.

Irrigation from tanks and rivers which cover 571 per cent. of the surface is not much used, the water is costly, and unfined wells, which will admit of a leather bag, are only found in a belt running through the centre of the district.

Nine men working such a well as detailed above will irrigate 1 to 2 kachcha bighas a day. In Mahmudabad two kachcha bighas are equal to seventeen biswas of a regulation bigha nominally, really to about fifteen; consequently a kachcha bigha equals about 1,140 square yards or $4\frac{1}{2}$ to the acre (in Biawān a kachcha bigha is equal to 1,008 square yards). The

nine men will cost paid in grain Re. 1-9, and if two kachcha bighas a day are watered, one irrigation will come to Re. 3-8 per acre. Generally grain is not so dear as it is this year. But taking one and a half bighas as the average day's work, and two annas worth of grain as the average pay, the cost of one watering will be Re. 3-3 per acre, by the cheapest method generally applied. Tanks are little used in many places because they are wanted for the cattle whose owners are too lazy to dig wells. In some parts of the district water is nearer the surface and irrigation is somewhat cheaper. It is possible that the cultivators understate the area irrigable; but considering the depth at which water is reached, 30 feet, the statement harmonizes with facts elsewhere recorded. Bullocks are sparingly used for dragging up the leather buckets being probably reserved for ploughing. There is no superstition against their use in this district apparently; some say that human labour is cheaper, because six men will do the work of two bullocks and one man. This argues a very low standard of human comfort. The real reason seems to be that owing to cattle disease and the poverty of the people, bullocks are so scarce that there are scarcely enough for the ploughs.

In pargana Khairabad, for instance, I found wells which had been dug to the depth of 38 hāthas, or 57 feet. The water was lying at a depth of 33 feet, six men pulled up the leather bucket; here it would have been cheaper probably to use bullocks. But in point of fact the question of cheapness can hardly have been considered at all. The cost of irrigation as it was being actually carried on before my eyes in January, 1874, exceeded the value of any increase of crop which the owner could hope to obtain. The owner of a few acres had prospected for a well site; he had made a bad guess; he had dug 75 feet without meeting a spring, and had then stopped after spending Rs. 17. He tried again, and at 57 feet he got enough water to water one local bigha a day with the labour of 11 men. The watering season will last from January 10th three weeks at the utmost, in that time the owner would irrigate 20 bighas or four and a quarter acres at a prime cost of Rs. 27 for the two wells, and a labour cost of Rs. 20-8, or Rs. 11-3 per acre, for a single watering. In this case the landlord probably anticipated a famine, and that prices would rise so as to recoup him. The wells would be useless for the next year, as they would fall in in the rains; he probably watered his wheat because his ploughmen would have been otherwise idle than in obedience to any calculation of profit or loss. Such land was not assessed as irrigated for Government revenue, the supply of water being considered so precarious.

Ploughing and harrowing are performed much more perfunctorily than in eastern Oudh, and there is no regular rotation of crops. Manure costs, if purchased, Rs. 4 to 5 per acre according to distance of field. A pair of plough bullocks will cost Rs. 24 to 28 if of local breed, Rs. 35 to 50 if from Pilkibhit or Dhaurahra. They will work from 20 to 40 local bighas, viz., from $4\frac{1}{2}$ to $8\frac{1}{2}$ acres. Grain is carried on the backs of ponies which will carry two maunds pakka or 164 lbs, the driver carrying 20 aers or 40 lbs on his back. Buffaloes and carts are used more sparingly, except on the main roads.

Rents.—Rents are uneven. The rates given in the official returns are as follows:—

			Rs.	a.	per acre.
Rice lands	4 3	...
Wheat	5 7	...
Gram, barley, maize	3 10	...
Cotton	5 1	...
Opium	9 12	...
Oilseeds	4 2	...
Sugar	10 2	...
Tobacco	10 14	...

These are about correct averages, but near Mahmudabad, an inferior portion of the district, I found sugarcane Rs. 2 the kachcha bigha; wheat lands Rs. 1-8 to Rs. 2; maize, kodo, and other inferior lands 10 annas to Rs. 1-4. At Biswán tobacco lands were from Rs. 2 to Rs. 5-4 per kachcha bigha; wheat Rs. 1-8 to Rs. 2 the bigha, being exactly 1,008 square yards; this will reach Rs. 25-6-0 per acre for tobacco.

Debts: rate of interest.—A much smaller proportion of the tenantry were in debt than in Bara Banki, which is probably owing to their holding more generally upon grain-rents whose elasticity enables them better to tide over bad seasons. Still many of them owed a great deal more than they were worth, and most dated their embarrassments from annexation. Probably the money-lenders conceived that there then arose some security for repayment and let them have advances. Interest is the same as elsewhere, 24 to 36 per cent. on good security, 18 per cent. on large transactions, and usurious arrangements such as “*up*” for the mere tenant without property.

The entire land revenue of the district is Rs. 14,31,000, and about two-fifths belong to the wealthy lords of Mahmudabad, Aurangabad, Rampur, Bilahra, Banañi, Dih, and other places. The taluqdars, 30 in number, have 6,76,383 acres in 1,019 villages, paying a revenue of Rs. 6,50,277, or 15 annas 5 pies per acre; the small proprietors have 741,176 acres, paying a revenue of Rs. 7,03,400, or 15 annas 2 pies per acre.

Prices.—A table showing the prices for the last ten years has been prepared for the Secretary of State, a copy is appended. It does not, however, contain the cheaper grains such as kodo and *sánwán*, which as in Bara Banki form a main resource of the people. Kodo at present, January 2nd, 1874, is selling at 36 *sera* for the rupee, and that which has become matua or spoiled with dew, so that its consumption causes paralysis is selling for 38 *sera*. If such grain is husked and used as rice it becomes harmless; and is now 22½ *sera* for the rupee, 70 per cent. dearer than kodo, maize is 24½, gram 20, and wheat 16½.

These prices are considerably lower than those ruling in Lucknow and Bara Banki although there has been the same drought, there are the same apprehensions of scarcity, and water supplies in the shape of wells are still more precarious. It is partly accounted for by the thinness of population, partly by the fact that rice, the great failure of the year, is comparatively a minor crop here, and maize and *juár* have been good. Kodo was obtainable in October, 1873, at 43 *sera* for the rupee.

Statement showing details of produce and prices in Sitapur district for ten years 1861 to 1870.

	Average.										Average of ten years.
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	
Paddy	34	40	61	52	28	36	34	38	32	36	36
Common rice (husked)	27	38	38	19	13	14	19	19	17	13	18
Best rice (husked)	9	10	10	11	2	2	2	2	2	2	2
Wheat	39	50	30	18	70	16	33	39	18	19	33
Barley	74	53	66	31	22	23	27	30	21	30	38
Rajra	27	43	31	31	39	26	37	48	22	30	32
Juar	39	44	50	32	33	38	32	40	29	39	34
Gram	33	49	45	30	30	17	26	38	17	17	28
Arhar (<i>Cylindropuntia</i>)	24	47	45	32	33	38	25	40	21	23	30
Und or makh (<i>Phaseolus max</i>)	25	44	33	22	18	16	18	26	17	17	24
Moth (<i>Phaseolus acutifolius</i>)	36	48	43	35	21	21	26	34	19	19	28
Mung (<i>Phaseolus mung</i>)	16	29	25	13	12	14	17	24	13	13	18
Masur (<i>Ervum lens</i>)	26	37	50	29	30	19	30	44	19	19	29
Ahar or makh (<i>Pisum sativum</i>)	...	...	...	...	23	31	27	...	19	20	23
Ghulian (<i>Arum colocasia</i>)	18	26	26	44	16	45	33	27	28	26	41
Sarson (<i>Sinapis dichotoma</i>)	16	16	15	17	19	20	20	17	17	14	17
Lahi (<i>Sinapis nigra</i>)	...	...	...	29	27	33	33	...	33	18	31
Raw sugar	4	5	5	5	5	5	5	5	5	5	4

Famine.—There has never been a serious famine in this district since 1837, and even concerning it the reports are somewhat conflicting. There have been a great number of scarcities notably since annexation. Famine prices seem to be reached when no grain is under fifteen annas for the rupee. The district was verging on famine for a few months at the close of 1869, but a plentiful crop restored the balance. The following details for the entire division of Sitapur are drawn from a report prepared for the Oudh Government in 1867. Sitapur apparently always suffers with its neighbour Harloi, except perhaps that locusts and hail storms do more damage in the latter district.

"The Deputy Commissioner of Sitapur reports that from local enquiry it appears in 1769-70 as well as 1784-85, 1837-38, and 1860-61 famine extended to Oudh, owing particularly to want of rain and dryness of the weather. The immunity from famine referred to in the letter under reply is attributable principally to the fact that there was little or no export from the country as compared with other provinces.

"The Deputy Commissioner of Harloi states that of the famine of 1769-70, I can in these parts learn but little. It is said that there was a famine but no particulars of it are still matter of common report. The latter fact may indicate that it was not a famine of great severity.

"The famine of 1784-85 is well known. It is called the 'hārah sadi famine' by the Muhammadans and the 'chālāi' famine by the Hindus; it having taken place in 1200 Hiji or 1840 Sambat. From want of rain it continued for two years. The scarcity was very great, and the loss of

life from starvation great. Children were disposed of by sale or abandoned; some reports, which are possibly untrue, say that they were roasted and eaten.

"The famine of 1837 was felt. A little rain fell in the early part of the usual rainy season; but was not followed by rain, and none fell till the end of Bhādon when it rained for one day only. There was not so great distress here as in parts further west, but the distress was much increased by the influx of people from other parts. Grain sold at eight *seers* for the rupee.

"In 1860 rain fell seasonably but not in abundance, and there was scarcity but not drought or famine. The officer reporting states that he has no knowledge of 'meteorology or of the divine counsels,' and cannot account for the uncertain incidence of famine. Nothing is said about the scarcity of 1864-65.

"The Deputy Commissioner of Kheri reports:—It would appear that Oudh was visited by a severe famine in 1253 *fasli* (1837 A.D.) It is known among the natives as 'tirpanna' from the year 53 or *tirpan* in which it occurred. Grain sold as low as 8 *seers* and under for the rupee, and there was great distress throughout the land. The scarcity was not in any way owing to local causes, but owing to the influx into the country of the starving population of the North-Western Provinces.

"In 1860-61 there was no scarcity although the price of grain rose, owing to the large exports of grain made by the traders in the province to the north-west."

In 1865, in 1869, and in 1873, the same thing has happened; the rains ceased early; a poor rice-crop was the result, and there was little water in the tanks for irrigating the spring crops, while there was no rain except an occasional drizzle from October till February.

STATEMENT OF PRICES.

Retail sale—quantity per rupee.

Articles.	July, 1869.	August.	September.	October.	November.	January, 1870.	February, 1870.
	Md. x c.	Md. x c.	Md. x c.	Md. x c.	Md. x c.	Md. x c.	Md. x c.
Wheat, 1st quality	0 12 1	0 10 15	0 10 15	...	...	0 12 12	0 10 5
" 2nd quality	0 12 4	0 14 3	0 11 4	...	...	0 11 5	0 10 10
Gram, 3rd quality	0 12 15	0 11 1	0 11 4	...	...	0 10 11	0 10 15
Bajra	0 10 4	0 9 14	0 10 0	...	...	0 10 1	0 20 1
Juar	0 8 5	0 8 0	0 9 0	...	...	0 20 0	0 20 3
Arhar	0 15 3	0 12 15	0 13 1	...	...	0 12 4	0 13 5
Urd	0 12 1	0 10 14	0 11 0	...	...	0 11 5	0 11 5
Masūr	0 16 1	0 13 14	0 14 0	...	...	0 10 4	0 10 8
Māng	0 8 5	0 9 0	0 7 8	...	...	0 16 0	0 14 15
Rice, 2nd quality	0 7 4	0 7 3	0 8 10	...	...	0 11 7	0 11 14

Fish.—The Collector of Sitapur says young fish are caught, but not to any great extent; they are taken by damming in the smaller streams during the dry weather, and in irrigated fields during the rainy season. The minimum size of the mesh of nets employed is about a quarter of an inch; no difficulty exists in regulating its size, which might be fixed at one inch. He opposes altogether prohibiting the sale of the fry of fishes, observing—"no real harm is done by catching young fish in tanks, jhills, or irrigated fields, for these fish, if left alone, would never find their way back to the river." Captain Thompson, in 1868, reported from this place—"fishing goes on at all seasons of the year, and there can be no doubt that in the small rivers and tanks the supply would be materially increased by a short 'close time.' Still I hardly think that the protection is necessary in the large rivers. But the narrow and shallow streams of this district can be well nigh cleared of fish with the net, and the supply is scanty in consequence. In such rivers the protection of the spawning fish would, no doubt, have a very good effect."—*Para. 283, "Francis Dwyer's Fresh-water fish and fisheries of India and Burma."*

"At Sitapur the native official observes that the Kahars and Guryas take fish at certain times, but their regular occupation is agriculture. The local markets are not fully supplied. Large fish obtain two annas, small ones one anna a ser, mutton two annas a ser. He is unable to give the proportion of fish-eaters. The general opinion is that fish have increased, due to several consecutive years of floods. The smallest size of the mesh of nets is given at a quarter of an inch. Fish are trapped during the rains in the irrigated fields. The native names of the nets and traps in use are *pandi jal*, *locari jal*, *maha jal*, *kharia jal*, *patia jal*, *pailna jal*, *lupa jal*."

Manufactures.—The only manufactures of any note are those of smoking tobacco and *tazias* at Bawán, with a little cotton printing and weaving in Bawán, Khairabad, and generally in all the towns. In Bawán there are one hundred houses of weavers; the same remarks as those already made about Bara Banki weaving apply to Sitapur, except that country thread has not been so entirely displaced in the latter district. The same complaints are heard that cotton is dearer, and that English cloths have now actually lowered the price offered for the local products. Native thread sells here for Re. 1-4-0 to Re. 1-8-0 per ser; English from Re. 2 to Re. 2-8-0. No emigration of the distressed weavers from this neighbourhood has as yet taken place.

Roads aggregate, length 266 miles.—Like all other districts in the province, Sitapur is well provided with good unmetalled roads, running in all directions, and generally carried over the smaller streams by bridges, many of which were built before we took the country. In addition, there is the fine metalled high road from Lucknow going on to Sháhjahánpur; travellers from either of which cities reach Sitapur in eight or nine hours by post chaise or *dák gari*. Hardoi is a 12 hours' journey to the west of Sitapur by palanquin post, and a similar means of locomotion takes the traveller in nine hours to Lakhimpur in the north.

The following is an extract from the official route book:—

Roads.—There are two metalled roads—one from Sitapur to Lucknow, the other to Shajjahanpur. The former passes for 39½ miles through the district; the stages from Sitapur are Jalalpur 11 miles, Bahádurpur 19½, Jai-pilpur 10; the only river is the Gom, which is bridged. The latter passes for 23 miles through the district; the stages are Maholi, 14½ miles from Sitapur; other stages are in the Kheri district; the only river is the Saráyan which is bridged. The district unmetalled roads are—

1. From Sitapur to Lakhimpur; the only stage within this district is Solaman, 10 miles from Sitapur.

There are no rivers.

2. From Sitapur to Hardoi; the distance within this district is 21 miles; the stages are Rámkot seven miles from Sitapur and Dudhámáu 14.

The rivers are Saráyan and Pirai; both bridged.

3. Sitapur to Mahmudabad and Gonda *via* Bahramghat. Total length within this district is 37 miles. The stages are—

1. Sarayyan, eight miles from Sitapur.
2. Biwán, 12½ miles farther;
3. Mahmudabad 16½.

The rivers are the Gom and Gunti; the latter is bridged only by a temporary structure; other stages are in Bara Banki district.

4. Sitapur to Bahraich *via* Chahlári Ghát; this passes for 40½ miles through this district; the stages are Sarayyan, eight miles from Sitapur, then Biwán 12, Rasulpur 11, and Chahlári 9. The rivers are the Gom and Chanka; the former is bridged, but the latter has a ferry. Other stages are in the Bahraich district.

5. Sitapur to Mallápur towards Bahraich *via* Láharpur. This passes for 34 miles through the district. The stages are—Kusraila, seven miles from Sitapur, Láharpur 10 miles, Chándi 11 miles, Tamháur six miles, and Mallápur six miles. The rivers are the Gom, Kewání, Gogra, Ul, Kathna, Chaula, and Gubeníya,—all of which except the first are unbridged; communication is effected by ferries and fords.

6. Sitapur to Mehnali Ghát *via* Bargadía Ghát. This passes for 23½ miles through this district, and the following are its stages—Rámkot seven and a half miles from Sitapur, Mirikh eight miles, and Bargadía Ghát eight miles. The rivers are Saráyan; Pirai, and Baita—all of which are bridged. Other stages are in the Hardoi district.

7. Sitapur to Sandila *via* Nimkhár. This is 21½ miles within this district. The stages are Rámkot seven and a half miles from Sitapur, Mirikh eight miles farther, and Nimkhár six miles. The rivers are Saráyan, Pirai, and Baita, all of which are bridged.

8. Sitapur to Nimkhár *via* Machhrahta. This is 25 miles long within this district; the only stages are Machhrahta, 14 miles from Sitapur, and Nimkhár 11 miles. The rivers are Saráyan and Baita; both bridged.

9. Sitapur to Kasla and Mitauli. This passes for $15\frac{1}{2}$ miles through this district, and has the following stages,—Saadatnagar 14 miles from Sitapur, and Bhatpurwa one and a half mile. The only river is the Sarayan which is bridged. The road passes on to the Kheri district.

10. Sitapur to Pihani in Hardoi. This is $26\frac{1}{2}$ miles long within this district; the stages are Maholi $14\frac{1}{2}$ miles from Sitapur, and Kulabharanagar 12. The rivers are Sarayyan, Pirai, and Kathua—all of which are bridged.

11. Bari to Mahmudabad. This is only 19 miles long; the stages are Bhandia seven miles from Bari and Mahmudabad 12. No river.

Land measures, local weights.—The rate of rent is always per "kachcha" or small bigha throughout this district. This is supposed to form one-third of a regulation bigha containing 3,025 square yards, in which case about four and three-quarters local bighas go to an acre. But the measurement of this unit varies with the pleasure of the landlord, his servant the patwari being the surveyor. All the fields have been, it is true, surveyed and mapped out by Government; elaborate maps and records of the field areas are in the muniment rooms at every tahsil; a duplicate is at the headquarters, and a triplicate in the hands of the patwari, but in all money* rented and appraised† fields the patwari remeasures the fields at each harvest affixing the rent agreed upon. If the land is under garden crops a smaller local bigha is used, but apparently there is not so much variation in this respect as in the district of Bara Banki. When the crop is actually divided there is of course no necessity for measurement at all.

The local weights vary in every bazar just as is related in the Bara Banki district article; the local maund being from 16 to 20 regulation sers, and the local ser one-fortieth of it.

* *Jama.*

† *Kul.*

CHAPTER III.

THE PEOPLE.

Population—Tenures—Table exhibiting the tribal distribution of property.—List of taluquars.

Population.—The population of the district numbered at the census of 1869 so many as 930,224 souls living in 181,764 houses; and as its area is 2,250 square miles, these figures show that there are 414 inhabitants to the square mile, and 5.1 to each house against a provincial average of 476 and 4.5 respectively.

Hindus and Musalmans.—Of this population there are 812,776 Hindus against 117,448 Musalmans; the latter being thus 12% of the entire number, which is something higher than the provincial percentage of 10.7.

Male and female.—There are 494,533 males against 435,391 females, the males forming the majority in each of the two great religions.

Rural and Urban population.—The population may further be divided into rural and urban as follows:—

Rural	...	...	...	...	...	880,549
Urban	...	...	...	...	...	49,675
Total						930,224

Which shows that the inhabitants of the towns are 5.4 per cent. of the whole; this is something lower than the provincial average of 7.1 per cent., but is still the 5th highest among the twelve districts, the percentages of which range from 31.7 for Lucknow to 1.3 for Partabgarh.

Principal castes, Musalmans.—The principal Musalman castes, if we may so call the subdivisions of the Muhammedan population, are as follows:—

Tathaks	...	...	17,934	Taluquars, zamindars, and servants, private and public.
Shakhs	...	...	10,439	
Sayyads	...	...	2,731	
Mughals	...	...	1,940	
Jalals, weavers	...	...	30,393	
Kanjars, greenkeepers	...	...	4,330	
Ghosees, milkmen	...	...	3,640	
Qasabs, butchers	...	...	2,130	
Daris, tailors	...	...	7,923	

The remainder is made up of inconsiderable numbers of:—

Dyers.		Cotters.
Musicians.		Water-carriers and others.

Hindus I.—High castes.—Among the Hindus the chief castes are the following:—

Sikhs	...	...	...	...	...	...	248
Khattaks	...	...	...	...	...	...	1,408
Bráhmans	...	...	...	...	...	...	22,680
Rajputs	...	...	...	...	...	...	22,626
Vaidyas	...	...	...	...	...	...	10,745
Kayasths	...	...	...	...	...	...	15,537
Jats	...	...	...	...	...	...	450

II.—Low caste.—The low-caste tribes are principally distributed thus:—

Alār, cowherds	...	...	...	...	43,509
Bhunjwa, grain-parchers	...	...	...	...	19,584
Bhāt, baris	...	...	...	...	4,854
Bārī, carpenters	...	...	...	...	10,974
Pāl, watchmen, labourers, &c.	...	...	...	...	2,771
Kārkha, ditta	...	...	...	...	2,822
Tamrōl, pawa-sellers	...	...	...	...	4,378
Tell, oilman	...	...	...	...	20,704
Chauār, tanner and labourers	...	...	...	...	111,745
Halwāl, confectioner	...	...	...	...	4,163
Dhōbī, washerman	...	...	...	...	15,453
Dhūka, labourer, cotton-cleaner	...	...	...	...	11,386
Kahār, palis-bearers	...	...	...	...	26,307
Buār, goldsmith	...	...	...	...	4,245
Kumhār, potter	...	...	...	...	7,685
Kurmi, cultivators and zamindars	...	...	...	...	74,507
Kalwār, distillers	...	...	...	...	6,955
Korī, weavers	...	...	...	...	14,209
Āgarāia, sheepherds	...	...	...	...	15,44
Lodh, cultivators	...	...	...	...	30,146
Louh, cultivators and salt-petre manufacturers	...	...	...	...	8,422
Lohār, ironsmiths	...	...	...	...	11,865
Morān, gardeners and cultivators	...	...	...	...	22,302
Nāu, barbers	...	...	...	...	19,718

Bhars and Thāru.—There are 319 "Bhars" in Manwān, Bārī, and 18 "Thāru" in Lāharpur. These low-caste Hindus do not all necessarily follow the peculiar occupation of their tribe, for many of them engage in agriculture in common with Lodhs and Kurmia.

Religious professions.—The Hindus who have adopted religion as a profession are the following:—

Goshāit	...	...	...	...	4,040
Nānakshāhī	...	...	...	...	...
Jogīs and others	...	...	...	...	8,302

but among these we find some (of the Goshāit) in possession of land as zamindars. The foregoing account of the population of the district does not deal with the numbers of the troops, European and native, or with the Europeans and Russians, temporarily stationed in it. It also excludes the European planters resident in the district.

Area and population.

Taluka.	Parganas.	Number of tahsils or townships.	Area in square miles.		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindu.	Muslim.	Male.	Female.	Total.	
Sivace.	Sitapur	170	115	67	41,585	8,071	36,854	23,072	49,896	424
	Rorghān	98	64	40	29,075	8,786	19,908	10,553	32,432	364
	Lāharpur	165	191	123	65,344	19,188	44,477	40,259	65,340	444
	Kumrabad	151	128	78	49,034	14,794	34,600	39,138	49,378	490
	Pirnagar	24	44	28	14,226	1,075	8,193	7,163	15,719	318
	Nāmkot	19	20	11	8,408	191	4,762	4,009	8,691	439
Total		620	564	337	199,194	47,193	134,784	114,517	246,301	429

Area and population—(concluded).

Taluk.	Parganas.	Number of manees or townships.	Area in British square miles.		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindu.	Musliman.	Mals.	Female.	Total.	
Bijaygarh.	Biswan	215	220	137	67,107	17,556	85,965	49,893	103,183	478
	Tambaur	160	190	122	63,424	5,669	30,679	22,611	69,389	365
	Kundri (North)	129	165	106	63,315	5,769	30,666	22,716	69,684	422
	Total	504	575	365	214,430	29,994	147,310	115,220	342,098	428
Munirka.	Misakh	149	126	66	37,976	3,342	27,172	19,146	41,318	328
	Chandra	100	122	94	32,352	1,449	19,073	12,270	34,901	349
	Maholi	87	80	43	31,303	1,125	18,094	10,692	33,678	413
	Machhrehia	126	106	62	34,321	2,736	10,384	17,793	37,577	345
	Karaura	51	46	27	14,983	322	7,823	6,938	14,867	352
	Aurangabad	34	69	49	17,102	2,960	10,070	9,285	19,250	329
	Gandlaman	87	81	48	19,642	373	10,328	9,264	30,225	316
	Total	637	813	385	186,678	12,489	108,967	98,270	201,367	349
Bair.	Bairi	126	125	80	43,889	4,648	26,760	23,631	50,897	402
	Mazwan	69	69	46	33,726	1,938	16,641	14,600	30,553	443
	Mahmedabad	197	180	92	61,581	12,387	29,760	26,606	72,768	367
	Sadrpur	114	104	78	47,095	7,382	28,503	25,772	54,477	504
	Kundri (south)	39	66	40	27,383	2,011	16,731	12,367	29,223	443
	Total	345	499	336	210,574	28,266	120,146	112,366	258,298	479
District Total		3,984	5,350	1,478	812,776	117,419	494,832	425,201	930,734	414
Europeans		...	...	...	...	...	632	141	774	...
Europeans		...	...	...	...	...	31	10	40	...
Military (Native)		...	...	...	555	359	777	137	914	...
Prisoners, Ac., in jail		...	...	...	...	...	977	20	1,001	...
GRAND TOTAL		3,984	5,350	1,478	812,776	117,419	497,541	425,718	930,969	414

Landed tenures and other statistics.—The following notes and tables from the settlement report and other sources convey an idea of the landed rights in the district, and of the division of property. Some of the information given in the settlement report tables is hardly correct, and some requires explanatory comments. We are told, for instance, that there are 104,760 resident cultivators, and 53,705 non-resident cultivators, but the large majority of the latter have been reckoned as residents in their own villages, and are counted again as non-residents for other villages in which they occupy and till fields.

The table No. IV, merely states how many villages are zamindari, pattidari, and bhacchahara. The taluqdari villages are recorded at 937 in form No. IV., but at 1,919 in a list of their estates furnished by the Deputy Commissioner. There are about 1,150 villages in estates paying above Rs. 5,000 revenue.

Soils.—We find, what are called first, second, and third class soils in the following proportions:—

1st class	...	...	...	...	19.55
2nd "	...	...	...	...	62.32
3rd "	...	...	...	...	11.06

The first class in this district is matiár or clay, which in all other districts has been reckoned second class.

Appendix No. IV., Settlement Report, shows us at a glance how many mauzas in the collectorate are zamindari and how many taluqdari, noting at the same time how many of the latter are held in sub-settlement. From it we learn that 937 villages, being 36 per cent. or a little more than one-third of the entire number, are in taluqa, and that of these only 43 have been decreed in sub-settlements. But this does not represent the entire under-proprietary rights of the ex-zamindars, for column 4 of the same statement informs us that in 146 other villages smaller holdings, that is to say kir, dihdári, and nánkar lands, have been decreed.

The sub-tenures.—In every instance whether of an entire village, a portion of village or a kir, &c., holding, the rent payable by the sub-proprietor to the taluqdar has been fixed for the term of the present settlement at an amount in the computation of which the two principal factors are, the rent payable under native rule, and that now assessed by the settlement officer as payable by the taluqdar. Speaking generally, no under-proprietor pays for his tenure more than 75 or less than 60 per cent. of the estimated gross rental "ulkási khám." In some cases we find the ex-zamindars with rent-free nánkar and dihdári lands, but this is exceptional. From Appendix No. VII. we gather that the profits of the general body of under-proprietors amount to Rs. 27,531 for the whole district.

Of kir land the statement would show that each sub-proprietor has acres 30. But this is not quite correct, for each of these sub-proprietors has a number of pattidars or co-sharers, perhaps ten or even fifteen on an average, which would bring each actual sub-proprietor's holding down to ten or fifteen kacheha bighas. And as these ten or fifteen co-sharers in the natural order of things increase and multiply, their tenures will be further split up, so that we may expect in the course of another generation to find a very numerous body of small under-proprietors living more or less from hand to mouth, except in the case of those families who may be fortunate enough to have a son or brother in Government employment, and thus able to contribute ready money towards meeting the rent on quarter day. This, however, is only a speculative contingency which need not be dwelt upon here.

The taluqdari villages.—The statement further shows that the 937 taluqdari villages are distributed among thirty taluqas, the areas of which, with the Government demand payable on the same, and the profits of the taluqdars, are detailed in Appendix No. VII.

The zamindari and the pattidari villages—We also see that there are 1,635 villages, or not quite two-thirds of the district other than taluqdari, and classified as zamindari, pattidari, and bhayyachata. These are all held by brotherhoods similar to the ordinary village communities of Hindustan, the great majority of them being Hindus of the Rajput, Kayasth, Kurmi, and Brahman castes. The non-taluqdari proprietors, who appear from the appendix to number only 2,301, are in reality many more. For every zamindar whose name is recorded in the khewat is a proprietor, and in many villages such persons number so many as forty or fifty, while in others they are only four or five; so that instead of two thousand there are actually nearer twenty thousand proprietors.

Statement of Tenures, &c.

Name of taluk.	Name of pargana.	TENURES AND NUMBER OF VILLAGES, &c., OF EACH KIND.										No. of Proprietors & their Class.			Acreage.		
		TALUQDARI.					NON-TALUQDARI.					Proprietors.			of land not measured in khetwats.		
		Zamindari.		Pattidari.			Bhayyachata.			Total.	Total.	Proprietors.			of land not measured in khetwats.	of land not measured in khetwats.	of land not measured in khetwats.
		Villages not sub-divided.	Villages sub-divided.	Villages not sub-divided.	Villages sub-divided.	Total.	Zamindari.	Pattidari.	Bhayyachata.			Number of taluqdars.	Number of pattidars.	Number of bhayyachatas.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
		No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	A.	B.	C.
East	Barwan	2	0	30	31	33	0	0	0	33	33	24	0	0	0	0	34
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Barwan	10	0	123	133	143	0	0	0	143	143	100	0	0	0	0	143
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Barwan	2	0	30	32	34	0	0	0	34	34	24	0	0	0	0	34
	Total	15	0	183	198	213	0	0	0	213	213	149	0	0	0	0	213
Middle	Barwan	1	0	10	11	12	0	0	0	12	12	10	0	0	0	0	12
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Barwan	1	0	10	11	12	0	0	0	12	12	10	0	0	0	0	12
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Total	5	0	20	22	24	0	0	0	24	24	22	0	0	0	0	24
West	Barwan	1	0	10	11	12	0	0	0	12	12	10	0	0	0	0	12
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Barwan	1	0	10	11	12	0	0	0	12	12	10	0	0	0	0	12
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Barwan	1	0	0	0	1	0	0	0	1	1	1	0	0	0	0	1
	Total	5	0	20	22	24	0	0	0	24	24	22	0	0	0	0	24
Grand Total		25	0	323	340	361	0	0	0	361	361	271	0	0	0	0	361

Number of higher proprietors and pubholders as referred to in Form No. 4 in final settlement report.

Name of pargana.	Number of taluquas referred to in column 4 of form IV.	NUMBER OF HIGHER PROPRIETORS.					
		Number of pubholders in column 13.	Number of shareholders.			Number of tenants in column 14.	Number of pubholders in column 15.
			Number of shareholders in column 13.	Number of shareholders in column 14.	Number of shareholders in column 15.		
Machin	...	3	187	767	353	39	41
Bari	...	3	103	367	777	84	61
Machindahad	...	3	51	70	103	27	25
Sahapur	...	1	114	129	224	15	11
Kundi (South)	...	1	8	8	8	2	2
Total of Tahsil Bari	...	9	310	1,290	1,495	145	100
Machindahad	115	309	792	94	81
Gundlunahad	313	512	1,214	64	60
Kapurna	...	1	55	88	1,423	37	17
Aurangabad	...	1	8	8	11	3	3
Mirchik	...	3	278	307	1,743	99	54
Chandra	...	1	39	338	318	117	83
Mahul	...	1	21	43	324	28	44
Total of Tahsil Mirchik	...	6	1,005	1,705	2,007	436	274
Hajkot	...	1	4	3	16	8	1
Hargam	10	373	1,461	33	30
Laharpur	...	3	72	223	1,331	47	53
Kharahad	...	1	273	434	1,184	109	103
Pirangar	55	411	1,323	23	74
Sikapur	...	1	217	942	4,165	168	89
Total of Tahsil Sikapur	...	6	520	2,392	9,382	386	307
Bhanda	...	3	61	307	1,114	155	24
Tambaur	...	4	26	99	289	43	11
Kundi (North)	...	3	19	24	211	24	14
Total of Tahsil Bhanda	...	9	106	440	1,704	222	49
District Total	...	30	2,401	5,351	19,639	1,114	789

NOTE.—There are 2,754 shareholders in this district, but by inaccurate calculation they have in 1880-81 been supposed that the settlement officer therefore added 1,000 to his 2,754 shareholders; 1,000 are 1,000 and more proprietors 123, a total of 1,123—a deficiency of only 131, but the fact is an estimate; and that the settlement officer has only recorded the number as an estimate, for there was no form of the number of shares prepared in Settlement Department.

Table showing the number of villages possessed by the different castes.

Name of Tahsil.	Brahmin.	Brahman.	Kathari.	Kayath.	Mansuran.	Religious Mansuran.	European.	Villages in the possession of more than one caste.	Other castes.	Total.
Mirchik	...	423	10	11	35	122	...	17	29	617
Sikapur	...	423	11	...	89	124	24	20	12	788
Bhanda	...	277	8	18	32	90	17	7	28	570
Bari	...	243	6	9	20	317	...	...	7	615
Grand Total	...	1,370	35	38	104	453	41	43	52	1,438

List of Taluqdars of District Sagar.

Serial number.	Talukdar as per Act 17 of 1864.	Name of landholder.	Name of taluqa.	Number of acres held by taluqdars.	Revenue payable.	
					Of cash revenue.	Of land revenue.
1	71	Singh Bhat	Thakur	100	100 0 0	100 0 0
2	72	Thakur Jawahar Singh	Thakur	100	100 0 0	100 0 0
3	73	Thakur Mahesh Singh	Thakur	100	100 0 0	100 0 0
4	74	Mirza Ahmad Beg	Thakur	100	100 0 0	100 0 0
5	75	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
6	76	Mirza Bahadur Ali Beg	Thakur	100	100 0 0	100 0 0
7	77	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
8	78	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
9	79	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
10	80	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
11	81	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
12	82	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
13	83	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
14	84	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
15	85	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
16	86	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
17	87	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
18	88	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
19	89	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
20	90	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
21	91	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
22	92	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
23	93	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
24	94	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0
25	95	Thakur Durga Bahadur	Thakur	100	100 0 0	100 0 0

CHAPTER IV.

ADMINISTRATION.

Courts of justice—Police—Thana—Crime statistics—Memos of accidental deaths—Revenue and expenditure—Education—Post-office.

Administration.—The district is under the charge of a deputy commissioner, with two or three European and four or five native assistants of various grades.

Courts of Justice.—During the year 1870 there were 1,700 civil suits disposed of and 2,511 criminals dealt with by these courts, which over and above this decided, at the same time, a large number of revenue suits under the "landlord and tenant" and other acts and regulations in force in the province.

The deputy commissioner is assisted in the collection of the land revenue of the district by native sub-collectors and tahsildars. These officers are generally of three grades, drawing from Rs. 200 to Rs. 150. Their headquarters are in the principal town of the area of their jurisdiction. The list of parganas and tahsils is given in Chapter I. The following is a descriptive sketch on all tahsils by Mr. M. L. Ferrar, B.A., C.S., assistant commissioner.

"*The tahsils.*—As related in the preceding pages, Sitapur is divided into four tahsils, each being in charge of a native tahsildar, under the orders and subject to the control of the deputy commissioner of the district. These officers are vested generally with criminal and civil court powers, and are also judges between landlord and tenant. They further are entrusted with many executive duties, such as the serving of revenue processes for the due payment of the state rental by the zamindars, the care of the public revenues, the execution of decrees, and much other miscellaneous work.

"As a territorial subdivision of the country the tahsil is altogether a British institution, and embraces several of the native subdivisions formed by the Emperor Akbar and styled by him 'parganas.' Of these there are 21 in the whole district, and they are fully described in their proper places where the reader will find information as to the rural statistics of the country, its history, details of population, and area, natural productions, bazars, great fairs, and the like. In the present place it will be sufficient to give the population, area, and boundaries of each tahsil as an integral portion of the whole district.

"*Tahsil Sitapur.*—Is bounded on the north by the Kheri district, and runs down through the centre of the district; its greatest length being 38 and its extreme width 26 miles. In area it is 564 square miles, of which 357 are cultivated, and its population numbered at the census of 1869 246,301 souls, or 433 to the square mile. It contains 650 demarcated villages, "mauzas," and 48,029 houses, to each of which there are 51 inhabitants.

"*Tahsil Bijnor.*—Lies in the north-east corner of the district; its northern boundary being the district of Kheri and its eastern the Bahraich district.

with the river Gogra flowing between. Its extreme length and breadth are 38 and 27 miles, and its area is 575 square miles, of which 397 are cultivated. Its population numbers 244,028, living in 43,821 houses, and 500 villages. Thus to each square mile and house there are 426 and 45 inhabitants respectively.

*"Tahsil Bâri—*Is a long rectangular tract, 36 miles by 26, lying in the south of the district and to the north of the districts of Ram Banki and Lucknow. Its area is 498 square miles, 336 of which are under cultivation. There are 548 villages, containing 46,615 houses, and its population being 238,529, we see that to each square mile there are 470 souls, and to each house 5.01.

*"Tahsil Mirikh—*Forms the western subdivision of the district, and lies to the east of the Hardoi district and the river Gumti. Its extreme length is 43 miles, and its greatest breadth 20; and its area is 613 square miles, of which 385 are cultivated. The villages are 657, and the houses 43,229; and its population of 201,367 gives an average of only 328 to the square mile and 46 to each house."

Police.—For police purposes the district is divided into nine police circles, the headquarters of each being the thâna.

Thânas.—The strength of the force is 544 men of all grades, and the thânas are at Sitapur, Bâri, Maholi, Mahmudabad, Mirikh, Biwân, Lâharpur, Tambaur, Thângaon, and Khimnana, in addition to which there are three police posts (chaukis)—Rudrpur, Jalâlpur, and Bahâdurpur on the Lucknow road, and a fourth at Nînkhar.

Cattle pounds.—The police are in charge of the cattle pounds, of which there are ten in different parts of the district.

Chaukidars.—The village police are the chaukidars, numbering in all 3,815 men, and armed with a spear or a sword. These two bodies constitute the ordinary police force of the district.

Town police.—A special force of town police exists in Sitapur, Khimnana, and Biwân numbering 61, and in addition to these are 18 men in charge of the military cantonments. See the tables appended.

Police in 1873.

	Total cost.	No. of European and Eurasian officers.	Native officers.	No. of constables.	Average strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	No. of animals made.	No. of constables registered.	No. of constables by police to Magistrate.	No. of constables attached.	No. of constables.	Remarks.
Regular police.	Rs. 70,516	4	21	478	...	1 to 5.94	1 to 7221	1,368	3,113	2,054	1,683	370	
Village watch.	1,40,828	...	46	3,884	...	...	...	...	...	...	...	...
Municipal police.	6,528	...	8	193	...	...	...	...	...	...	...	...
Total.	2,27,312	4	133	4,464	4,503	...	...	1,368	3,113	2,054	1,683	370	

Population of Thanas.

Name of thana.				Population.
Batapur	...	...	...	115,222
Khimnana	...	...	...	58,708
Loharpur	...	...	...	114,167
Murshid	...	...	...	79,902
Maholi	...	...	...	30,328
Béri	...	...	...	170,527
Biswa	...	...	...	111,429
Mahmudabad	...	...	...	112,406
Tambour	...	...	...	67,814
Thakurgaon	...	...	...	67,440
Total				932,959

Control.—The entire force is under the district superintendent and his inspectors and sub-inspectors, all acting under the general control of the deputy commissioner.

The following table represents the criminal statistics of the six years ending 1872; another gives the accidental deaths and the suicides for the same period.

Crime Statistics.

	Cases reported.						Cases investigated.						Cases dismissed.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts	11	6	35	10	33	...	30	...	30	13	33	...	...	...	...	...	...	...
Capital homicide	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dacoity	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Robbery	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Blinding and unlawful assembly	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Theft by house breaking or house trespass	50	21	34	30	30	24	10	21	20	20	20	24	9	13	17	10	23	19
Theft (simple)	184	309	307	300	301	299	240	370	100	704	940	740	112	113	102	100	170	100
Theft of cattle	624	709	1105	1120	1200	2233	215	294	440	410	802	911	177	320	400	238	323	...
Theft of goods	94	100	112	101	104	220	60	80	112	100	90	220	30	30	40	60	60	...
Offences against coin and stamps	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Comparative memorandum of accidental deaths.

Years.	Suicides.		Hydrocyanic.		By smoke.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867	107	92	47	80	...	1	8	9	41	11	194	164
1868	91	70	58	87	...	1	9	4	52	14	203	161
1869	121	89	42	68	...	1	12	2	61	10	208	136
1870	118	106	34	46	...	...	24	17	50	30	254	223
1871	77	77	29	51	...	...	18	8	33	11	184	178
1872	124	133	74	73	...	1	10	4	47	7	275	240

Revenues of the district.—The recently completed assessment of the district has fixed the Government revenue at a sum something over 13½ lakhs of rupees. This, though a smaller proportionate revenue than that which the recently assessed districts in the south of Oudh pay to the state, is still a considerable advance upon the assessment (9½ lakhs) of 1858; and that it is quite as much as the land can bear the above description of the district clearly shows, when we bear in mind at the same time that nine-tenths at least of the rents are paid in kind.

Revenue and expenditure.—The revenue and expenditure from Imperial Funds are shown in the following statements:—

Receipts, 1871-72.

	Rs.			
1. Recent settlement revenue collections	12,13,797
2. Rents of Government villages and lands	12,747
3. Income tax	20,706
4. Tax on spirits	22,838
5. Tax on opium and drugs	4,758
6. Stamp duty	61,926
7. Law and justice	7,404
Total Rs.	14,73,587

Expenditure, 1871-72.

	Rs.			
Revenue refunds and drawbacks	507
Miscellaneous refunds	9,421
Land revenue, deputy commissioners, and establishments	51,443
Settlement	28,100
Excise or Akburi	3,705
Assessed taxes	426
Stamps	1,745
Law and justice	{	Service of process	...	2,123
		Criminal courts	...	39,341
Ecclesiastical	3,324
Medical	8,600
Total Rs.	1,55,343

The following tables exhibit receipts and charges from local funds:—

Receipts.

	Rs.			
One per cent. road cess	12,100
" " school cess	13,100
1 " district dāk	3,297
2 " local and margia	27,412
Education fund	4,877
Dispensary "	1,013
Postal "	6,142
Nazul "	855
Total Rs.	79,691
Provincial allotment	22,502
GRAND TOTAL Rs.	1,21,693

Charges.

					Rs.
Education	...	...	...	...	23,540
Hospital and dispensaries	...	...	...	...	7,664
District dak	...	...	...	...	2,012
Post	...	...	...	...	1,829
Nauf	...	...	...	...	...

PUBLIC WORKS.

				Rs.
Communications	...	...	...	23,540
Civil Buildings, &c.	...	...	...	25,372
Establishment, &c.	...	...	...	2,743

Total — Rs. 4,30,170

Assessed taxes.—Over and above the state revenue the raminidars pay the following assessed taxes:—

Real fund	1	per cent.	} 33 per cent. on the Government demand.
School fund	...	...	1	"
District post	...	...	1	"
Margin fund	...	...	1	"
Under the "Oudh Local Rates Bill" 1 1/2					

These taxes are quite distinct from the municipal cesses (octroi, chaukidari tax, &c.) paid by the inhabitants of the larger towns, and from the 8 annas per cent. paid by the taluqdars towards the Canning College Fund; and another 8 annas per cent. paid by the same body to the funds of the taluqdars association in Lucknow.

Education.—Popular education is spreading steadily from year to year. There are now 111 Government schools of all grades in the district at which the number of scholars on the books is 4,052, or about 1 to every 228 of the entire population. Of these 4,052, it is to be noted that 114 are girls. There is an aided mission (Wesleyan) school at Khairabad, with a roll of 80 pupils, the headquarters of the Mission being at Sitapur.

Post-offices.—The following statements are supplied by the Post-office authorities. They show the working of the department, the number of letters, &c.

Statement showing the working of the district dak for 1876-77.

Number of miles of dak line	...	...	...	...	58
Number of runners	...	...	...	...	6
Cost for the year	...	...	...	Rs.	1,354-3-5
Number of covers delivered	...	...	...	...	16,117
Number of covers returned undelivered	...	...	...	...	1,368
Total number of letters sent to district post-office	...	...	...	...	17,679

Statement showing the number of articles received for delivery and those returned undelivered during 1876-77.

		Letters.	Papers.	Packets.	Parcels.
Given out for delivery	...	16,853	1,540	93	143
Returned undelivered	...	1,527	29	1	6

CHAPTER V. HISTORY.

Early history of the taluqdars—Family histories of the landed proprietors—Events of the mutiny.

Early history and present property of the clans.—The following brief history of the taluqdars of this district was compiled in 1865. Further details concerning each family will be found under the pargana in which it resides.

A few general remarks may be made concerning the present distribution of property in the district among the clans, and their earlier history. To the east the Raikwars occupy most of the country between the Chaulka and Kauriāla, north and south Kundri, forming part of the block of territory extending north and south about sixty miles along both sides of the Kauriāla, over which for one or two centuries the Raikwars have exercised a real or nominal supremacy. The great estates of Baundi and Rāmnagar are fully described under articles Bahraich and Bhitaull; here it need only be stated that the younger branches of the clan settled at Mallāpur, at Chahlāri, and Rāmpur—all on the western bank of the Kauriāla. The ancestor of each branch got three or four villages, and has gradually increased his possessions through the aid and influence of the great lords of his blood in Baundi and Rāmnagar. The estate of Chahlāri was forfeited after the mutiny for rebellion. The clan is a very small one in point of numbers.

To the north in parganas Sitapur, Laharpur, Hargām, Chaudra, and Tambaur, the great Bamber Gaur clan from Nārkanjari settled itself towards the close of Akbar's reign. It was a resolute and warlike body of men. It commenced by attacking the Ahhans and the Janwars of Kheri which were driven into exile about A.D. 1760. The Gaur then proceeded further to the north-west having meanwhile consolidated their power in Sitapur and Laharpur; they attacked the Musalman rāja of Muhamdi, defeated and drove him out. At length the Rohillas came to the aid of the rāja and drove back the Gaur with heavy loss; the last battle was fought at Mailni, twenty miles north of Kukra, so far had the Gaur carried their victorious arms. They then joined with the Rāja of Dhamdhra in resisting Nāzim Sital Parahād, the most sanguinary of all the satraps whom the early Oudh Nawabs let loose upon the conquered country. They were defeated with heavy loss at Dhamdhra; one of their chiefs was beheaded in the river under the fort of Khatirgarh, and the clan then settled down into ordinary rustic aquires.

To the south the Khānāsā family of Bilābra, in the Bara Banki district, has within the last seventy years occupied most of the parganas of Mahmudabad, Saltpur, besides acquiring large estates in Biswān, by mortgage or simply as trustee. This family has generally numbered among its members men of ability and energy; they were connected by marriage with the influential Shukhāidas of Lucknow, and were used by the Lucknow court as a check upon the great Raikwār rāj along the Gogra, which their principality almost cut in two.

To the east the Ahbans held formerly parganas Nínkhár, Aurangabad, Maholi, and part of Khairabad, besides parts of districts Kheri and Hardoi. Lone Singh, the great rája of Mitauli, was banished for rebellion in 1859, and his estate divided among a number of loyal grantees. His only brother tried in vain to recover a part of the property which once is said to have included 2,700 villages. The Ahbans produce a family tree with 109 generations; they are Cháwar Chhattis and came from Gujrat. Almost the only survivor of the clan in Sitapur is called a Kunwar, and is a man of little property or influence. The clan is now of no importance, so hollow and transitory is the power of these great landowners. A number of deeds were produced in the Kheri courts in which the Ahban chiefs are styled Maharájas by the Emperors Akbar and Jahángir; they were skillfully executed forgeries. Their former parganas are now held by Mughal grantees from the Qudh kings, by Káyaths and others, probably retainers of the ancient Ahbans.

The middle portion of Sitapur is held by many different clans of Chhattia. Originally there was a powerful Chauhan sovereignty in Sitapur, and a Raghubansi principality in Tambaur; they have both disappeared. A variety of clans occupy each a pargana or the greater part of a pargana, except in Biswán and Khairabad which were the seats of local governors, who took care to destroy the coherency of the clan system by breaking up its possessions and distributing them miscellaneously. It is remarkable that no clan except the Gaura asserted its supremacy over large areas like the Kachhwaras, Sombansis, or Bais in southern Oudh; it is a mistake, indeed, to call them clans: each is a collection of a few families, of whom the eldest member was the leader, and was called the Thákur. These gentlemen increased their estates during the latter Nawabi times by appropriating the shares of their brethren.

The land owning clans are the following:—

<i>Pargana.</i>		<i>Name of Chhattia clan.</i>
In Gundlaman	...	Báchhila.
" Biri	...	Bais.
" Pirmagar	...	Bais.
" Manwan	...	Panwar.
" Rinkot	...	Janwar.
" Kuraua	...	Janwar.
" Machhreacha	...	Kachhwaras, Janwar, Báchhila, Bais, Báthar.

It may be observed that the Janwars are mainly to the west of the Saráyan river, the Bais to the east; both of these clans are probably of indigenous origin as are also the Báchhila and the Raghubansis. The Panwars, Kachhwaras, Gaura are immigrants from Rájputána. None of the above clans have a rája in the district; from outside the district the Ahban rája of Mitauli, the Panwár rája of Itanuja, and the Raikwár rája of Baundi did to a certain extent exercise a control over their clansmen in the district. But it is noteworthy that there is not in the district a single rája by descent recognized as such by the people, the title is not even claimed by any one. The special feature of the Sitapur land proprietary is the existence of a number of men, about fifteen, with large estates paying Rs. 3,000 to Rs. 10,000 land revenue, who have not been entered in the

talukdar's list. Practically this is now no loss to them, and in some respects is an advantage.

Antiquity of the clans.—About the origin or antiquity of these clans little need be said. The Bais are not Tilekchandi at all, and the assertion of the talukdars to that effect is in defiance not only of the statement of the admitted descendants of the great Baiswara chief but is opposed to all chronology. For instance, they make Todar Mal a contemporary of Tilek Chand's, although the latter died in the reign of Bābar. The Bais really belong to the very numerous clan of Kath Bais, whose power seems to have centered in Kursi pargana and Gundwa pargana of the Lucknow and Hardoi districts; these are only separated from the Bais colony in Bāri and Pirnagar by the Bābhill intruders of Gindlaman. These Bais are probably some aboriginal tribe which assumed the title of Rajput after the break-up of the Buddhist system. The rajas and rāos of Baiswara deny that they have any, even illegitimate, connexion with themselves, or are in any way descended from Sālbāhan, the great ancestor of the Tilekchandia. The Janwars are also probably aboriginal. The Raghubansis allege a descent from the former rulers of Ajodhya; they possibly are of the Sūrajana blood; they had four large estates each of 44 villages in pargana Kundri, but have none now. The Kāyaths allege very old tenures in Biwān and Sadrpur, but their statements are not confirmed.

Janwar Chhattis.—Kālka Bakhsh, of Rāmkot, pargana Rāmkot. The family which this gentleman represents has, it is said, lived in Rāmkot for some 300 years. Its early history is obscure. The immediate predecessor of Kālka Bakhsh, Hardeo Bakhsh, distinguished himself by profuse expenditure on works of public utility. A very fine tank at Rāmkot, and the long and fine avenues of trees upon all public roads converging on the village, still attest his great liberality. Kālka Bakhsh was a foundling, and Hardeo Bakhsh having no heir adopted him as his son. Subsequently, and contrary to his expectations, a son was born to him. The adopted son succeeded to the estate on his father's death, and took the management while the son was a minor. The latter holds half the estate under his adopted brother. Kālka Bakhsh, in the rebellion of 1857, received into his fort a British officer who escaped from the massacre at Sitapur, and forwarded him on towards Lucknow where he arrived safely. An estate of the annual rental of Ra. 1,000 was conferred upon him by Government for this act of loyalty.

Gaur Chhattis, Pargana Idharpur.—

- (1).—Thākur Shiu Bhaksh Singh, of Katesar
- (2).—Thākur Beni Singh, of Kānhman.
- (3).—Thākur Shiu Bakhsh Singh, of Bhat.
- (4).—Fazl Ali Khan, of Akharpur.
- (5).—Bahādur Singh, of Keshapur.
- (6).—Mannu Singh, of Barehta.

These six gentlemen and a large number of smaller landholders in the Sitapur district date their family history from their ancestor Chandar

Sen, whom tradition asserts to have been of royal descent in Narkanjari. He came to Oudh in the time of Alamgir Aurangzeb, about A.D. 1658. From his four sons—Ajit Mal, Nag Mal, Khark Sen, and Utho Rám—are descended a large family of Gaur who have absorbed nearly the whole land in the Sitapur, Lāharpur, and Chaudra parganas. Their descendants are known by the name of the ancestor of each branch. Of the six great taluqdars detailed above the three first are known as Nag Mals, the three last as Ajit Mals, and of the smaller zamindars, descendants of the four sons of Chandar Sen, each preserves the family appellation of his own line. Of the Nag Mals, Tej Singh, one of their ancestors, was invested with the title of rāja about A.D. 1650.

Musalman Gaur Rajput.—Thākur Fasi Ali Khan, of Akbarpur, pargana Lāharpur, is a Musalman. The estate of this branch was confiscated three generations back in consequence of certain disturbances in which the head of the family Mahābali took part. It was, however, restored to him on condition of his embracing the Musalman faith, which condition he accepted. Since then the family have been Muhammadans, but they still observe Hindu customs, and mix with the Hindu members of the family on friendly terms, observing only those distinctions which the diversity of religion renders compulsory.

Raikwar Rajput.—Thākur Gumān Singh, taluqdar of Rāmpur, Mathura, pargana Kundri, is the present representative of a family which have held the Rāmpur property for the last 680 years. They claim relationship to Mahārāja Jai Chand, said to have formerly ruled Oudh when it was subordinate to Kanauj; and they came from their native town Raika, in the Jammoo territory, seventeen generations back. Family tradition holds that the estate, at that time lying waste, was conferred on their ancestor for services against the notorious dacoits named Sārangdhar and Kapārihar of the Bhar caste. Beyond this nothing is known of their family history.

Other branches of this stock held estates in Rāmnagar, in Bara Banki, in Rahwa, and Hariharpur in Bahraich, and in Mallāpur in Sitapur.

The Chahlāri estate in Sitapur, and the Baundi estate in Bahraich, belonged also to members of this family, but were confiscated for rebellion in 1857.

Rāo Muneshar Bakhsh, of Mallāpur, is related by blood to the Rāmpur taluqdar, and his family have held this estate for ten generations, before which they occupied, it is said, lands in Baundi.

As in the case of the Rāmpur family, their exact history is not known, but tradition assigns a common origin to the two families.

Bais Chhatris.—Mahārāj Singh, taluqdar of Kānhman, pargana Bāri. This family traces its descent from Tilok Chand, who is said to have been the father of all the Bais clan in Oudh. He is said to have come from Mūngi Pātan in the west; but the connexion of this family with

the great Tilok Chand is fabulous, and they have no commensality with the real descendants of that monarch. Bhikham Singh and Thana Singh came to Balrimau, in Pirnagar, in the service of Diwan Kesho Das, who was agent for Dost Muhammad Khan and Pir Muhammad Khan, at that time Subahdars in Oudh, and who held the lands as jagir. On the resumption of the jagir, thirteen years later, Bhikham Singh and Thana Singh remained in possession as zamindars. For three generations the estate was undivided, but in the time of Jagat Râo the estate was divided between his two sons, Kanh Singh and Madkar Sahâo; Kanh Singh took the Kanhmanu estates, and is the ancestor of the present representative, Maharaj Singh. The father of the latter was rewarded for loyal services in the rebellion by a grant of land of the annual value of Rs. 2,000, and was made Honorary Assistant Commissioner in his own estates.

Jawahir Singh, taluqdar of Basahidih, pargana Bâri. This gentleman is descended from Madkar Sahâo, brother of Kanh Singh, and is therefore nearly related to the Kanhmanu family, of which Maharaj Singh is the present head. Jawahir Singh was rewarded for loyal conduct in the rebellion of 1857 by a grant of land of the annual value of Rs. 5,000. He afterwards was made an Honorary Assistant Commissioner, but was allowed to resign office in 1863. He was convicted of taking part in a riot attended with loss of life in November, 1873, and was imprisoned for seven years with fine of Rs. 10,000.

Panwar Chattris.—Harihar Bakhsh, taluqdar of Saraura, pargana Manwan. The family of this taluqdar came from Gwalior about A.D. 1602, and the three brothers, Maham Deo, Phul Deo, and Mal Deo, from whom the family are descended, possessed themselves of large estates in Itaunja, Mahona, Saraura, and Nilgân. The descendants of Maham Deo still hold the Itaunja estates in the Lucknow district. The last representative of the family of Phul Deo, Digbijai Singh, lost the Mahona estates for rebellion in 1857, and the descendants of Mal Deo hold the estates of Saraura and Nilgân; the family estates of that branch having been divided by the two brothers, Bindu Das and Hari Das, in the third generation from Mal Deo.

The Saraura family, of which Harihar Bakhsh is the head, is descended from Bindu Das.

Thakur Durga Bakhsh, of Nilgân, pargana Manwan. This gentleman is descended from Hari Das in the third generation from Mal Deo. He was rewarded for good and loyal services in the rebellion of 1857 by a grant of land of the yearly rental of Rs. 1,000.

Kayath.—Thakurs Anant Singh, Jagan Nath Singh, Ganga Bakhsh, and Hardeo Bakhsh, taluqdar of Rampur Kalan, pargana Bhowan. The ancestor of this family received in reward a jagir of 20 villages about A.D. 1150 from the king of Delhi, and he and his family have lived in Bhowan since that time. Such is the family chronicle, but it may be remarked that Oudh was not in the kingdom of Delhi at any time during the twelfth century.

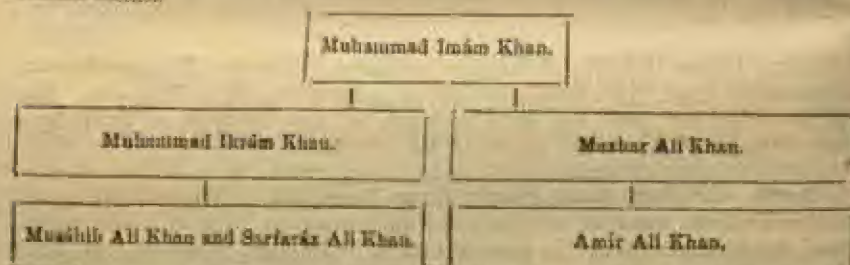
They were at one time driven out by the Bhars, but were subsequently restored in the reign of Akbar some twenty years later, and the office and title of qānūngo were then conferred on the head of the family. The present representative is qānūngo of Biswān. Thākur Darīdo Singh, the father of these gentlemen, was rewarded for loyalty during the rebellion of 1857 by the grant of an estate of Rs. 1,000 rental.

Another branch of the main stock is represented by the uon-taluqdari family of Chaudhri Arjun Singh.

Khattri.—Seths Sita Rām and Raghubar Dayāl, taluqdar of Moiz-ud-dinpur, pargana Biswān. The ancestor of this family, Jiwan Dās, came from Delhi about 1720 with Nawab Saādat Khan, and received from him a grant of 137 villages. In the third generation the estate was seized by the Government, but about A.D. 1820 a portion of it, known as Moiz-ud-dinpur, was restored. The rest was confiscated. These taluqdars' predecessor, Murli Mānohar Seth, was rewarded for loyalty during the rebellion by a grant of land of the annual value of Rs. 2,000, and remission of Rs. 1,000 from his revenue. He held the office of treasurer of the Sitapur district.

Sita Rām Mehra, taluqdar of Bisendi, pargana Biswān. The ancestor of this gentleman was a Delhi banker, who came to Oudh about 200 years ago and settled in Lucknow and Biswān, in which places the family have been bankers ever since. The greater part of the estate was acquired in A.D. 1863 by purchase. Sita Rām Mehra was rewarded for loyalty during the rebellion by the grant of an estate of the yearly rental of Rs. 2,000.

Khānsādās.—Rāja Amīr Hasan Khan, taluqdar of Mahmudabad, pargana Mahmudabad. This gentleman is descended from Sheikh Nathū, who about 1360 A.D. was employed by the king of Delhi against the Bhars, and was rewarded for good services by the grant of large estates in and about Fatehpur. In the fourth generation Dāūd Khan was invested with the title of "Nawab," which was supplemented by several additional distinctions "Muzaffarjāng," "Bahādur," &c., in the time of Barīd Khan in the sixth generation, but these titles died with him. In the twelfth generation a division of estate took place between the issue of Muhammad Imām Khān.



These two branches divided the estate in equal portions. Musāhib Ali Khan and Sarfarāz Ali Khan dying childless, Musāhib Ali's widow managed

the estate during her life, and before her death adopted one of the sons of Amir Ali Khan, named Nawab Ali Khan, who succeeded her in possession of her estate. The other, and elder son of Amir Ali Khan, named Ibad Ali Khan, succeeded to the whole of Amir Ali Khan's estate, which is now known as the taluqa of Paintepur. In 1850 the title of rāja was conferred upon Nawab Ali Khan by the king of Oudh, and in 1852, the titles "Muqīm ul-daula" Bahādur "Qāim Jang" were added. The present rāja owes his title to the British Government. Nawab Ali Khan died in 1858 during the rebellion; and on re-occupation by the British, his son, then a minor, was placed under the Court of Wards.

The estate is the largest in the Sitapur district. It was brought to its present condition mainly by the exertions of Musāhib Ali Khan, his widow, and Nawab Ali Khan. The caste of this family is Musalman Shekh, but they are usually called Khānsādā, because at some remote time the title "Khan" was conferred on one of their ancestors.

Muhammad Kāzīm Husen Khan, taluqdar of Paintepur Bilahra, pargana Mahmudabad. This taluqdar is the son of Rāja Ibad Ali Khan. It is said that the title of rāja was conferred on Rāja Ibad Ali Khan in 1853 by the king of Oudh, but it was not recognized by the British Government.

Arab.—Mirza Muhammad Ali Beg, taluqdar of Aurangabad, and Mirza Ahmad Beg, taluqdar of Qutubnagar, pargana Mahmudabad, have for their ancestor Mirza Bahādur Beg, otherwise known as Farrukh Pāl, an Arab, who settled at Delhi in the time of Shāh Jahān about 1644 A.D. In the reign of Aurangzeb he received a grant of land in Nimsār then a large pargana, and in honour of the king he named the estate Aurangabad, by which name the pargana is known to this day, the old name of Nimsār having fallen into disuse. It is said that the estate consisted of 1,500 villages. Of the four sons of Bahādur Beg, the two youngest returned to their native country, the two remaining divided the estate, the elder Saīdat Khan retaining the main portion, and the second, Yār Ali Beg, receiving the Qutubnagar estate.

Mughal.—Nawab Amjad Ali Khan,* taluqdar of Sendhur estate, pargana Khairabad. This nobleman is the son of Munawwar ul-daula, formerly Wazir of Oudh, who acquired the estate during his tenure of office.

Pathān.—Rāja Shamsher Bahādur, taluqdar of Saīdatnagar in Sitapur, pargana Mirrih and Jalālnagar in Hardoi. The family of this gentleman are commonly called Mughala, but are really Yūsufī Pathāns. An ancestor followed Nādir Shah from Kābul to Delhi in the year A.D. 1734, and more recently the great-grandfather of the present rāja, Mirza Āgha Muhammad Ali Beg, came to Oudh in command of troops, and was rewarded for good services by the grant of an estate. The father of the present representative was created a rāja by Wājīd Ali Shah the king of Oudh, which title his son inherits.

* Has died since these remarks were written.

Sayyad.—Mir Muhanmad Husan, taluqdar of Kāli, pargana Misrikh and Rājāpāra. This gentleman is a native of Budaun, where he has some small landed property. He entered the service of the Oudh Government and was chakladar for some time, and afterwards rose to be a collector. During his tenure of office he became possessed of his present estate by mortgage. The precise history of this family is not known. One brother was killed during the rebellion, and another, Fida Husan, commonly known as "Captain," is now a taluqdar in the Kheri district.

The non-taluqdari families.—The following gentlemen have large property and influence, although they are not taluqdars:—

Janwār Chhattra.—Thākur Mādho Singh, &c., of Jargawān in pargana Kurauna, tahsil Misrikh. The history of this gentleman's family has been lost, and beyond the fact that their ancestor came to Oudh from Janakpur about 400 years ago even tradition is silent. The names of the heads of the family cannot be traced back beyond four generations; but of these four it may be recorded that one was in possession of the estate for 75 and another for 72 years, instances of longevity which can hardly be equalled in any family in the district.

Janwār Chhattra.—Thākur Dēbi Singh, of Baniānman, in pargana Machhrehra, tahsil Misrikh. Tradition assigns a very ancient date to the first acquisition of the estate by the head of this family. The genealogical tree extends back over 33 generations and 1,149 years. Beyond the names and dates, however, little or nothing is known, except that the family came originally from Gujarat.

Beai Singh, taluqdar of Ulra, in pargana Biswān, tahsil Biswān. This gentleman's family have lived in Sitapur for fourteen generations. Their ancestor was Dwa Rām, who came from Jaipur and settled in Oudh about A.D. 1510. Beyond the genealogical tree little or nothing is known.

Thākur Balbhaddar Singh, of Bujhara, in pargana Sadrpur, tahsil Bāri, is descended from Hastrāj, a native of Gwalior, and a risāldār in the Oudh service. The estate belonged to the Bhara, a race at that time in process of extermination, and now extinct. It is supposed that the estate was conferred on Hastrāj for good service, and that he drove out the Bhara and took possession.

Raghubansi Chhattra.—Gopāl Singh, taluqdar of Bamhnawān, in pargana Kundri, tahsil Biswān. The family of this gentleman is descended from Sāthan Bāe, a resident of Ajodhya, who about A.D. 1072 settled in the Mallāpur duāb driving out the aborigines from Garh Qila. The history of the family is obscure, but it is certain that the estate has suffered much in recent times, and that the family of Raghubansis, formerly a large and powerful clan, is gradually dying out.

In that portion of the duāb still known as Garh, and which comprises nearly the whole of pargana Kundri, a tradition exists that the cultivation of sugar is fatal to the cultivator, and that the tiling of a house brings

down divine displeasure upon the builders. To this day no sugar is grown nor a house tiled in the whole of the Garh estates. The origin of this tradition has been lost.

Thakurain of Shih Bakhsh Singh, of Sikri Sipauli, in pargana Tamhaer, tahsil Biswán. This lady is also a descendant of Sathan Râe, and inherits part of the old family estates of Garh Qila. The history of the ancestors been has lost though their names have been preserved. The separation of branches took place in the third generation from Sathan Râe. These two families alone possess property in this district of the once all powerful Raghubansia.

Kunwar Chhattra.—Ranjit Singh, Munan Singh, Mahipat Singh, taluqdars of Deokalia, in pargana Biswán, tahsil Biswán. The history of this family has been lost, but they trace their pedigree back for eleven generations, and believe themselves to belong to the aboriginal inhabitants of Oudh. They are Ahhans of the Mitauli family.

Kuchhresha Chhattra.—Widow of Hari Singh, Bakhsh Singh, Raghunâth Singh, Bijai Singh, and Zâlim Singh, taluqdars of Bihat Bairâm, in pargana Machhrohta, tahsil Mirikh. This family descended from Bairâm Singh, an inhabitant of Jaipur, who settled in Oudh about 1459 A.D. The family history is unknown, but the names of the various members of it have been preserved for eleven generations back to Bairâm Singh, from whom the taluqa derives its name (Bihat Bairâm). The present representatives were honourably distinguished in the rebellion of 1857 by protecting European fugitives, for which they were rewarded by a grant of land of the annual value of Rs. 443.

Converted Kayath.—Muhammad Bakhsh, taluqdar of Sarwa Jalâlpur in pargana Burwân, tahsil Biswán, is a member of the same family as Thakur Anant Singh. The estate was divided in the third generation, and both branches remained Hindu until recently. The grandfather of Muhammad Bakhsh was his father's only son by a Muhammadan mother, and the estate descended to him in default of Hindu heirs.

Shakh.—Chaudhri Lutf Ahmad and Ghulam Ahmad, taluqdars of Allâdâpur in pargana Bâri, tahsil Bâri. This family has lived in the Sitapur district for ten generations. They were originally Hindus, but their ancestor, Partâb Singh, is said to have suffered from a boil, and for its cure to have been anointed with the fat of cows when insensible, in consequence of which he turned Musalman. About this time he received in reward from the king of Delhi an estate in the Sitapur district, into which, according to the custom of those days, he had to fight his way with the sword. He was subsequently appointed Chaudhri of Bâri, which post his family have held for ten generations. Partâb Singh had three sons (Hindus) by his first wife, and one son (a Musalman) by a second marriage. The larger estates in Bâri are held by the descendants of the Musalman branch, and some smaller estates are still in possession of the Hindu family, descendants of the three sons of his first marriage.

Events of the mutiny in 1857 A.D.—A description of this district would hardly be complete without an account of the mutiny and outbreak of the native troops stationed at Sitapur in 1857. The following graphic account by Mr. Martin Gubbins, who bore so prominent a part in the defence of Lucknow, will well repay perusal. With it ends this notice of the district of Sitapur, it being only sufficient to add here that on the restoration of order in 1858 the Government offices were re-opened, and that ever since the district has enjoyed complete repose, and the people are rapidly progressing in the march towards prosperity and civilization.

Outbreak of the troops, 3rd June, 1857.—The first outbreak took place at Sitapur, the headquarters of the Khairabad division, of which Mr. G. J. Christian was Commissioner. On the 4th of June, a scrap of paper containing a few lines, without any signature, brought in by a police horseman, stationed on the Sitapur road, announced to us that some European refugees from that station required assistance. Captain H. Forbes at once started from Lucknow with a party of mounted volunteers and Sikh horsemen to escort them, and every carriage, buggy, and conveyance available was sent out to bring them in.

Late in the evening they arrived; a party of men, ladies, and children, worn and exhausted, having travelled all that day in the burning sun, and all the preceding night. Some of the ladies had ridden the whole way, others with the children had been conveyed in buggies. Many of the ladies had returned by this time from the Residency to my house, and we now gladly received a party of the Sitapur refugees, viz., Mrs. Apthorp and three children, and Mrs. and Miss Birch. The other officers and ladies were accommodated at the Residency at Mr. Omanney's and in the houses of the garrison; this party of the fugitives had been escorted in by about thirty sepoy of the 41st regiment, native infantry, to which they themselves mainly belonged. About half these men had from the first protected them, and had started with them, the second half had followed and joined them on the road not without suspicion of their having come with evil intention. But there being several well-armed officers of the party, if such ill designs had been harboured they were not attempted. All the men therefore were most cordially received by Sir Henry Lawrence; high praises and promises of reward were given them; and they were placed under their own commander, Major Apthorp, in the Machchhi Bhawan. Strange is it that, within one fortnight, even these men could no longer be trusted. A Christian drummer overheard some mutinous discourse, and it was thought best to tender to them the option of returning to their homes. When this offer was made, it was gladly accepted by all without exception; and not a man remained with the officers whose lives they had before saved.

Some days after, by ones and twos, other fugitives arrived. Mr. Bickers, a clerk, and his family, who had been concealed and kindly treated by the villagers, Lieutenant Lester, Assistant Commissioner, who spoke highly of the kindness and aid which he had experienced from the people who had escorted him from village to village. This officer joined

my garrison. About three weeks afterwards arrived a native cart escorted by a few villagers containing Mr. Dodman, a clerk, and his family, and several other East Indians; with them arrived Mrs. Dorin, whose husband while commanding the 10th regiment, Oudh irregular infantry, at Sitapur, had been butchered before her eyes. She was dressed in native clothes, had been lodging in a native village for more than a fortnight, and now found a home in our house. All this party spoke highly of the kindness with which they had been treated; and, with Sir Henry Lawrence's sanction, I sent to the zamindar who had thus protected them an official document promising him high reward.

From all these parties we fully learnt the sad particulars of the mutiny at Sitapur. At that station were quartered the 41st regiment of native infantry, the 9th and 10th regiments of Oudh irregular infantry, and the 2nd regiment of military police. The troops rose on the 3rd of June. The outbreak had long been feared, and the Commissioner, Mr. Christian, who maintained a bold and manly bearing throughout the anxious time, had collected the civilians and their families at his house, which he proposed to defend by aid of a strong guard of the regiment of military police which he believed to be staunch. He had advised his military friends to send their ladies to him also for safety, but fortunately this had not been done. One lady from cantonments alone came, Mrs. Stewart, and she with extraordinary prudence took a good survey of the position. On two sides of Mr. Christian's compound flowed the small river Sarayan, and there was no means of reaching the high road but through the military cantonments. Considering the position to be unsafe, she returned to her home, and fortunately was one of the first party of refugees. On the morning of the 3rd June, a cry was raised in the lines of the 41st regiment that the 10th irregulars were plundering the treasury; and as the men were in a state of excitement, the commander, Colonel Birch, who reposed the most entire confidence in his men, called out the two most suspected companies, the light and the rifle, and led them to the treasury. All there was found to be quiet, and the colonel was about to return, when a sepoy of the guard stepped out of the ranks and shot him in the back. Colonel Birch fell from his horse dead; and Lieutenant Smalley and the sergeant-major were then killed. The adjutant, Lieutenant Graves, escaped wounded, through a volley of bullets. The mutiny soon spread to the irregular regiments. In the 9th regiment the commandant (Captain Gowan) and his wife, the second in command (Lieutenant Greene), and the Assistant Surgeon (Mr. Hill) were destroyed. Mrs. Greene escaped. In the 10th regiment the commander (Captain Dorin) the second in command (Lieutenant Snell), his wife, and child were murdered. Mrs. Dorin (whose arrival had been mentioned) and the Adjutant (Lieutenant Burns) escaped.

Captain John Hearsey, commanding the 2nd regiment military police was protected by some of his men, and escaped. At Mr. Christian's bungalow the scene must have been fearful. At the commencement of the outbreak he proceeded outside to put in readiness the guard of military police in whom he confided. The wretches immediately turned and fired on him. Flying back into the house, he alarmed the assembled inmates; and the men, ladies,

and children fled out of the bungalow on the opposite side of the house which faced the river; pursued and fired upon by the miscreants of the military police, and other regiments which now joined them, some were shot down before they reached the stream, others were killed in it, a few perished on the opposite bank, two or three only escaped, viz. Sir Mountstuart Jackson and his two sisters and little Sophy Christian, who was saved by Sergeant Major Morton. There fell Mr. and Mrs. Christian and child, Mr. and Mrs. Henry Thornhill and their children, and several others. Those who escaped broke into two parties, Lieutenant Burnes, Sir Mountstuart, and Miss Madeline Jackson, Sergeant-Major Morton and little Sophy Christian found refuge, through an unwilling one, with the Rāja Lone Singh at his fort of Mitunli. Mrs. Greene, Miss Jackson, and Captain John Harnsey fled northwards, and, after being joined by other refugees, found shelter at Mathisri with the Rāja of Dhaurahra, whence also they had soon to fly.

The following account of a battle near Bishnā and subsequent proceedings is taken from Sir Hope Grant's *Sopoy War*:—"On the 13th April we marched at daybreak, but had scarcely gone three miles on our way when I heard the advanced guard commence firing. The road or rather track had been very bad, and I had remained behind to see the heavy guns brought across a nala. I immediately galloped to the front, and found that a strong cavalry picket of the enemy had attacked our advanced guard, had surrounded a troop of Wain's horse, wounding one of the officers, *Frederic†*, and would have taken the two guns which were with it, when they suddenly perceived a squadron of the 7th Hussars, which the dust had hitherto prevented them from seeing, ready to charge them, whereupon they wheeled about and galloped off. When I reached the scene of the conflict I saw this hostile force, which now amounted to some thousand men, working round our right flank, evidently bent on attacking our baggage, which extended over a line of nearly three miles. I instantly brought up 300 cavalry and two of Mackinnon's guns to protect our flank, and fired several shots at them, but without effect. In addition to our rear guard, I ordered the Bengal Fusiliers to cover our right flank. I sent a troop of the 7th Hussars to patrol along both flanks, and another squadron to watch the movements of the enemy. The enemy came round in front of a village, and were in the act of charging upon our baggage when the troop of the 7th Hussars, who were ready prepared for them, dashed down and galloped through them, putting them to flight and sabring many of their number.

"Captain Topham,† who commanded the troop, and who had run a native officer through the body, was wounded by a lance. He had two men mortally and six men slightly wounded. A little after another body of the rebels charged down upon our baggage, but were met by two companies of the Bengal Fusiliers, who poured a volley into them when within 30 yards distant, which killed a number in the dust. Thereupon they desisted from further attacks, and retreated as quickly as possible.

† Now Major M. M. Frederic†, second in command of the 11th Bengal cavalry.

† Captain S. Topham is now in command of the 14th Bengal cavalry.

"The infantry were then ordered to advance. The enemy occupied a village on a hill in front of us at the base of which a stream flowed. Large columns were posted on both sides of this valley. I threw out the rifle brigade in skirmishing order, supported by the 5th Punjab corps. The main line in rear advanced close up to the village under a heavy fire and stormed it gallantly, capturing two colours.

"We afterwards advanced and took the higher ground, the rebels bolting without firing a shot. The cowardly fellows might, with a little resolution, have defended the position for some time; as the banks and honey-combed ground would have delayed us under fire considerably, but they had no confidence either in themselves or in their leaders. Whether they had artillery or not I cannot say. Our cavalry on the right captured a waggon filled with ammunition, but no guns opened on us.

"We proceeded to Beleri, three miles distant, and were there told that the Maulvi had commanded the cavalry in person. This I doubt, as all their leaders valued too much their precious lives.

"The next day we marched to Burassia, 12 miles off. The weather was now becoming excessively hot, and poor Augustus Anson, who had held out so long, was taken very unwell with a dreadful sickness and dysentery. He was obliged to get off his horse, and was carried in a doli.

"A decoction of the bel fruit, which was now ripe was given to him, and the next day he was in a fair way to recovery.

On 15th April we marched for Mahmudabad where it was reported Khán Ali Khán had collected a force of 3,000 men. On reaching the town, however, we found it deserted, and the chief's house, though surrounded with mud walls and bastions, left undefended."

SITAPUR Pargana*—*Tahsil SITAPUR—District SITAPUR*—Pargana Sitapur runs north and south, and in shape resembles a pear; its length being 20 miles and its greatest breadth 9 miles. It is bounded on the east and south by the Sarayan, a small stream fordable in the dry weather, but rising to a great height in the rains, on the west by pargana Maholi, and on the north by the district Khairi.

The superficial area is 115 square miles, of which 67 are cultivated, and the following is the detail in acres:—

42,079 cultivated,	} assessed.
12,821 cultivable,	
8,681 revenue-free,	
2,794 barren,	

making up a total of 73,695 acres.

Its villages (manus) number 159, besides which there are 11 grants amounting in all to 170.

There are no hills or lakes in the pargana, and its natural features are those of the greater part of Oudh—namely, a flat fertile country with

* By Mr. M. L. Ferrar, B.A., C.B., Assistant Commissioner.

numerous groves. There are many wells; water being found at a depth of from 20 to 28 feet from the surface of the ground.

Beside the bazars in the town of Sitapur there are others at Artia, Sardi, Khamolia, and Kanis.

There are no places of special historical interest in the pargana, and the only sacred buildings deserving notice are the Qāzī's Imāmbāra, the Shiwāla of Shāmnāth, Mahādeo, and a temple in honour of the mythical Sita—all in the town of Sitapur.

The population as estimated at the census of 1869 is as follows:—

Hindus, agricultural	21,790	Musliman, agricultural	1,050
" non-agricultural	99,033	" non-agricultural	7,031
Total Hindus	41,813	Total Muslimans	8,071

The total population of the pargana being 49,896, or 434 to the square mile.

The Muslims form about 16 per cent. of the entire population, and the principal castes of the Hindus are Brahmans 6,036, Rajputs 3,918, Kāyasths 1,117, Ahirs 2,657, Pāsīs 4,002, Chamārs 6,725, Kāhārs 1,598, Lodhis 1,035, Muriās 1,766, Kurmīs 1,193. The amount of cultivated land per head of agricultural population is 1.90 of an acre, and of assessed land 2.4.

There are no mines or quarries in the pargana with the exception of some inconsiderable kankar diggings, lime being manufactured from the kankar. The manufacture of sugar is also carried on to some extent, and with these exceptions the productions of the district under notice are of the ordinary description.

The present assessment amounts to Rs. 66,079, being an increase of Rs. 9,868, or 17½ per cent. on the summary settlement, and giving the following incidence:—

On cultivated land	...	...	...	3	9	6	per acre.
" assessed "	...	...	...	1	3	2	"
" total area "	...	...	...	2	12	11	"

The pargana contains 9,607 houses, which gives an average of 5.1 individuals to each house.

Of 159 villages only five are owned by taluqdars, and of the remaining 154 so many as 115 are held by Gaur Chhattis, and only nine by the Nandwāni Chauhāns who preceded them in the dominion of the district.

The climate is good, the productive powers of the soil a good average, and the state of agriculture fair. The rents are almost entirely paid in kind.

The history of the pargana is traditional only and is as follows:—Rām Chandra and his consort Sita are said to have sojourned in the place

where Sitapur now stands, which town was founded in her honour by King Bikramājī, who raised a temple to the heroine and called the name of the place Sitapur or the city of Sita. To come to later times, in 590 A.H. (A.D. 1092), or about seven centuries ago, a tribe of Chauhāns under Gahildeo, a relative of King Pirthvirj of Delhi, invaded the district and drove out the then possessors who were Kurnis and low-caste tribes, and founded a fort in Saadatnagar then called Bhik Gahildeo, and his successors reigned for 10 generations it is said, each reign lasting 50 years. This is manifestly incorrect, but the people believe it and give the dynasty thus: I. Gahildeo, II. Lohang Sāh, III. Sūraj Sāh, IV. Sujan Sāh, V. Dāra Sāh, VI. Lachhman Sāh, VII. Kaliān Sāh, VIII. Chandar Sen, IX. Gutram, X. Hirāman.

These Chauhāns are locally known as Nandbansis, and they possess at the present day nine villages only, one of them being the ancient Bhik, now Saadatnagar.

So Gahildeo and his descendants held sway for five centuries until the reign of Aurangzeb, when (in 1070 A.H.) a tribe of Gaur Udhattia, led by another Chandar Sen from the North-West Provinces, invaded the country and dispossessed the Chauhāns from the sovereignty, leaving them Sitapur, Saadatnagar, and Tehar. This warrior king had four sons named Ajit Mal, Nāg Mal, Kharak Sen, and Udho Rām, whose descendants are now distinguished from each other by the names of their four progenitors, the Nāgmals for instance, being different from the Ajit Mals. They all belong to that caste of Gaura, which is known as the Bamhan Gaur caste, and they still possess the greater part of the pargana, though a stranger to both them and the Chauhāns possesses the town of Sitapur, Gur Parshād Qanūngō, whose title rests on a deed of sale to him from the former proprietors.

As constituted by Todar Mal the pargana consisted of 1282 villages with certain Chaks and fractional parts of a village. The summary settlement recognized 312 villages, which have now at regular settlement been demarcated into 170.

With the exception of the Rāmllā festival celebrated in the town of Sitapur there are no fairs at all held in the pargana.

In the Ain-i-Akbari this pargana under the name Chhōtāpur occurs in the list of mihāls making up "Sarkār Khairabad," and to the present day the name is generally pronounced by the villagers as there spelled.

SITAPUR*—Pargana SITAPUR—Tahsil SITAPUR—District SITAPUR—Sitapur, the chief town of the pargana of the same name is situated on the small river Sarāyan, and is 52 miles north-west from Lucknow, and 53 from Shāhjahanpur, the high road between which two places passes through it. The name is derived from that of Rām Chandar's consort, who is said to have tarried in this locality some time during her pilgrimage; and the town itself was founded after the Musalmāns had captured

* By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

Delhi in her honour by certain Nirbanisi Chhattiris, whose descendants, as Nandbanis, held it down to modern times. It now belongs to a Káyath family.

The population numbers 5,780, being pretty equally divided between Hindus and Musalmans, being about 5 of the former to 6 of the latter. There are besides the ordinary Musalman and Hindu religious buildings a temple in honour of Dehi, and said to have been founded by Sita, a number of Government buildings, such as a school-house, district offices, jail, dispensary, &c.; and as the place is at the same time the headquarters of a Commissioner, and is garrisoned by European and native troops, there are good bazars in which not only country but also foreign commodities can be purchased. From Sitapur travellers can proceed to Lucknow or Sháhjánpur by dák gári, the roads to either being metalled, and to Hardoi 40 miles, and Khuri 30, by palánquin dák on a good unmetalled road.

The town and station are prettily situated, with good groves in all directions; an extensive serpentine artificial lake is a great ornament. The Saráyan river meandering to the south-east is fordable in the dry weather, but in the rains rises to a great height, and occasionally as in 1870 floods the town. There is no water communication with any other town; neither canal nor railway come near the place.

There are no manufactures, no very large fairs, though 8,000 people are said to attend at the Kans-ka-mela in Bhádon (August), nor is the place in any way historically famous. There are 58 masonry and 280 mud-built houses in the native town, attending the school are 170 boys. The bazar sales are estimated to average annually Rs. 4,52,010. The town lies in longitude east $80^{\circ}43'$ and in north latitude $27^{\circ}35'$.

SRINAGAR Pargana—Tahsil LAKHIMPUR—District KHERI—The pargana as it is at present constituted consists of the old pargana of Srinagar, and the trans-Ui portion of the old pargana of Kheri, consisting of 51 villages of that pargana which have been transferred since the census was taken. Previous to this there had been a rectification of frontiers along the Chauka, and the cis-Chauka portion of pargana Dhaurahra, consisting of eleven villages and one grant, were transferred to Srinagar; on the other hand, the trans-Chauka villages of the old pargana of Srinagar now belong to Dhaurahra. The pargana is very irregularly shaped, something between a square and a circle. It is bounded on the west by pargana Bhúr; there is no natural boundary, and the line of separation is irregular and about 21 miles in length; on this side the pargana is only 15 miles in length from north to south. On the south it is 24 miles broad, and is separated from Pargana Kheri by the river Uí, and on the north it is 22 miles broad, and separated from pargana Dhaurahra by the river Chauka. At the north-west corner at Pachperi Ghát it just touches pargana Nigháran. On the east there is no natural boundary, and here the pargana is only seven miles long from north to south. It is bounded on this side by the pargana of Tambaur in the district of Sitapur.

The original geographical feature of this pargana is the river Chauka or Sárda, and the history and topography of the pargana would to a great

extent consist of an account of the numerous changes in the course of this river. At Bascha in Bhūr, which lies to the north of the village of Srinagar in the pargana of that name, there occurred many years ago a great and important change in the river's course; this has now to be described. Up to about 40 years ago the Chauka seems to have flowed from Bascha to Pachperi, and so on in its present channel, along the frontier of Srinagar and Dhaurahra. In those days a small back water of the river left it at Bascha and passed under Srinagar to the south, and after a winding course of about 12 miles, it was joined by the river Kandwa under the old village of Mahewa, the headquarters of the Mahewa taluqa. Those two villages were large, populous, and prosperous places; both had bazars and temples and mango groves; the former had a large brick fort built at a time when Srinagar gave its name to a taluqa of Muhammadan Bisons, of which it was the headquarters. About forty years ago an unusually heavy rainfall caused the Chauka to rise about Bascha beyond its banks. It swept over into the back water communicating with the Kandwa, rushed up it, and covered the surrounding low country with deep floods over an extent of about 60 square miles. Those floods caused widespread ruin; Mahewa and Srinagar and several intervening villages were completely destroyed, and a large tract of country was depopulated and remained for many years a desolate waste.

After the autumn rains had ceased, the main body of water continued to flow down the bed of the back water, partially deserting the old channel on the north. The Kandwa, which flowed into the back water at Mahewa, had up to this time given its own name to the united streams from that point, and they had flowed on till they rejoined the Chauka at Bahria, 16 miles east of Mahewa. But from this time the little Kandwa lost its identity by its connexion with its big neighbour, and for the last 16 miles of its course the united stream became known as the Chauka, and by way of distinction I will now call it the southern Chauka. It is generally called the Chauka in this pargana while the name *Sarda* is reserved for the more northerly stream. After this for about 30 years the Chauka flowed in two large streams; its own channel to the north and that of the Kandwa or south Chauka to the south, which channels now average about six miles apart. About ten years ago the fleckle waters again completely returned into their old bed and left the back water communicating with the Kandwa quite dry.

Thus that branch of the river Chauka which I call the southern Chauka does not now carry the waters of the real Chauka in any part of its course. It is merely a continuation of the Kandwa and its tributaries. In the last few years since the back water dried up, the villages of Srinagar and Mahewa and those between them have greatly improved, and will probably in time regain all their former prosperity. Population has been attracted in large numbers in the last few years, but a considerable period must still elapse before the villages in this part of the pargana are once more as well inhabited and cultivated as they used to be.

The high ridge marking the southern limit of the river Chauka in pargana Bhūr has almost disappeared at the point where the river

enters pargana Srinagar at the village of that name. It appears to cross over to the north side of the river between Buscha and Srinagar, for we find a high and steep bank bounding the Chauka on the north in the villages of Sonu Adlabai and Munra Munri in pargana Nighasan, and running off thence into pargana Dhaurahra. There are ridges of varying height along both banks of the southern Chauka throughout the whole of its course, from Srinagar where, though now dry, its waters used to leave the Chauka to Rahrta where, conveying the waters of the Kandwa and its tributaries which it has received on its way, it rejoins the Chauka. There is this difference between the ridges on the north and the south bank of the southern Chauka, the ridge on the south bank gradually rises into a still higher tract of country which reaches as far as the river Ul; the ridge on the north bank gradually sinks into a very low plain intersected by ravines and covered with marshes. This plain has an average width of about three miles, and it then rises almost imperceptibly towards the north into another ridge which bounds the southern bank of the Chauka.

The Chauka seems to resemble deltaic rivers in its formation of these parallel ridges along its sides, the usual course of such rivers is to cast up silt along their sides, thus gradually making the lands through which they flow higher than those somewhat further off. So much for the river Chauka.

The Ul, which bounds the pargana on the south, is a very different river. It has a low tarai on both sides varying in width from a quarter of a mile to half a mile, and this tarai it overflows in the autumn rains, but never gets beyond it. It is a slow sluggish stream with a small volume of water, an average width of twenty yards, and an average depth of 10 feet. Beyond the tarai the land rises by a gentle ascent into a flat plain of fertile soil, which has an average width of 3 or 4 miles, and bounds the Ul along its whole course in this pargana. In this plain are situated all the 51 villages which have been transferred to this pargana from Kheri, and this tract bears a greater resemblance to pargana Kheri than to the rest of pargana Srinagar.

After the Chauka and the Ul the Kandwa remains to be mentioned; this river has been shortly described in the article on pargana Bhur. It enters this pargana at Mitra Bhaji on the west frontier at a distance of three miles from the Ul, and flowing parallel to that river for ten miles, joins the southern Chauka at Mahewa as has been mentioned above.

On its way it is joined by a little stream called the Kutaniya on the south, and by the Janai on the north. The Janai enters the Srinagar pargana at Bisaiyapur on the Bhur frontier, and after receiving the waters of the Mihanni and the Kusaia joins the Kandwa a mile above Mahewa. The tract of country through which flow these small streams gradually converging to one point like the spokes of a wheel is low and marshy and lies on a level intermediate between the high fertile plain along the Ul and the ganjar country bounding the Chauka.

It is evident then that the geography of the pargana at once suggests the chuka into which it should be divided. First we have the plain along

the Ul just beyond the Ul river plain comes the low marshy tract which is watered by the little Kandwa and its still smaller tributaries, then still further to the north and east are the gánjar lands along the river Chauka. These naturally constitute two chaks. The one consists of the ridges along the north bank of the southern Chauka and the south bank of the Chauka; the other consists of the low plain between these ridges. In describing these chaks I take the gánjar country first. An explanation of the name appears necessary, but I am unable to give its etymology. It is applied generally to the low plains lying between the Chauka and the Kauriá rivers and stretching away to the foot of the Himalaya range. Inhabitants of the country more to the south apply the term also to the plain between the Ul and the Chauka. But the residents of those parts for instance of Aligarj would repudiate the name. I am told that the word is derived from gās (a cow) and means the cattle pasturing country. I have said that there is a high ridge along the north bank of the southern Chauka, and another high ridge along the southern bank of the Chauka or Sárda. This follows the river along its southern bank throughout the whole length of the pargana. During the rains the waters rise and flow off out of the Chauka through various back waters towards the south and south-east; and as the surface of the land rises up towards the ridges along the two rivers, and sinks into a wide low plain at a distance of a few miles from them, the floods discharged by the Chauka through these back waters first inundate the low plain, and then gradually in a very wet season rise up over the ridges to the north and south, and flow over either into the southern Chauka or back again into the Sárda; the whole of the two gánjar chaks is therefore more or less liable to inundations, but the waters do not stay so long in the land as they do in the low plains along the river in pargana Bhúr.

The villages are large and contain many small hamlets scattered all over their areas; their sites as in Bhúr generally escape the floods; but mango groves are here numerous, and the scattered khair and gúlar, i.e., catechu and wild fig trees so abundant in the more northern pargana do not form here a chief feature of the landscape. All over the gánjar country population has increased greatly during the last ten years, and prosperous fairly cultivated villages now stand in places where ten years ago there was nothing but grass jungle.

The entire pargana contains an area of 229 square miles divided into 143 villages. Of this area of 146,339 acres 76,962 are cultivated, 42,020 are arable, and 19,420 are barren; the population is 75,840 at the rate of 331 to the square mile; the proprietary rights are mainly divided between the taluqdars of Oel and Mahewa, who acquired possession as a revenue arrangement about thirty-five years before annexation. A few villages belong to the gáundás of Khari.

SUREHA Pargana—Tahsil HAIDARGARH—District SARA BAKEL—This pargana is bounded on the north by the Gumti, on the east by pargana Jagdispur of Sultanpur, on the west by pargana Haidargarh, and on the south by pargana Inhamm of Rae Bareilly. Its area is 88 square miles or 56,407 acres. Of cultivated land there are 30,783 acres, and of uncultivated

25,654, the irrigated area is as much as 19,471 acres. In some parts which are cut up by ravines the surface is uneven, but the greater part of the pargana is level. The soil is chuddy loam. The climate is salubrious. The river Gumti flows from west to east on the north border of the pargana; its length here is 24 miles; it skirts 13 villages. Water is met with at from 50 to 60 feet. The chief thoroughfares are the road from Lucknow to Sultanpur, and that from Rae Bareilly to Daryabad. There is also a third tract to Riebh Chhat. There are ferries at 12 places on the Gumti. There are no manufactures except that of country cloth. Schools are at Subeha, Bhutwara, Goinwán, Kursia, Pachori, and Muhammadpur. There are post and registry offices at Subeha. The Government revenue amounts to Rs. 66,195. The tenure is as follows:—

Talukdars	...	...	...	...	23 villages.
Zamindars	...	...	...	...	2 "
Patidars	...	...	...	...	61 "
					<hr/> 86

The population is 52,610. In Subeha there is a shrine of Sháhidmán Sháhíd where a fair is held every Jath (May); the gathering is exclusively local. Subeha and Chanhsai are villages possessing more than 2,000 inhabitants.

This has been known as a pargana since Akbar's time. The Bhars were the former owners of the soil, but the Mussalmans drove them away about 900 years ago under Masúd who was killed at Bahraich; in later times the Rais obtained possession. The talukdars of the pargana are Chandhri Murtaza Husén and Bech-un-nisa.

SUBEHA—Pargana SUBEHA—Taluk Haidargarh—District BARRA BANKI.—This town lies in latitude 26° 38' north, longitude 81° 34' east, 52 miles north-west of Sultanpur, and 30 miles east of Barra Banki near the river Gumti. The taluk station of Haidargarh is 16 miles to the south-west. There are good many tanks and masonry wells, but most of the former are so shallow that in the rainy season the water overflows them. Depth of wells is from 50 to 60 feet. There is a market held here on Mondays and Thursdays. Country cloth is the only manufacture. There is a school for teaching Urdu, Persian, and Nagri, also a police post and a registry office. The population is 2,751, and the number of houses is 691.

The origin of the name and the date of foundation of the town are lost in obscurity. It is supposed to have been in the dominions of the Bhars prior to the invasion by Sayyad Sálár. The Moslems then seized it, and they form a large portion of the inhabitants still. The principal inhabitant, the late Chandhri Sarfaráz Ahmad, was a large landed proprietor; his ancestors, Khwája Bahrán and Khwája Nizám, are alleged to have accompanied Sayyad Sálár and settled here.

But the family was obscure till 1053 A.H. (A. D. 1616), when Shakh Násir was appointed chandhri of the pargana Subeha by the Emperor Sháh Jahán. His descendants divided the pargana amongst themselves, but the office of chandhri remained undivided, and in 1209 (A. D. 1792), Chandhri Imám Baksh commenced to absorb all the separate properties into his own

estate. Chaudhri Sarfatis Ahmad continued this career of aggrandizement; he acquired the Bhilwal estate also in this district, and was granted another near Simranta in Rao Harid as a reward for his exertions after the mutiny. His successors are Murana Husen and his widow Bech-un-nisa. A fort was built here by Mirza Quli, Chakladar, in the reign of Asif-ud-daula, and a tahsildar was stationed here till 1227 (A. D. 1810). The late owner of the property built a good brick house, and laid out a garden on the banks of the Gumat.

SUDAMÁNPUR—*Pargana DALMAU*—*Tahsil LALGANJ*—*District RAE BAREILY*—This village is situated two miles north of the Ganges; it is so called after Sodamán Singh, its founder, a *Jauhar* Chhattari, who came here about 500 years ago. It is situated in rather low ground which receives the drainage of a large area and is greatly cut up by ravines. The ground rises gradually, and the skirts of the village are buried in groves. The population is 2,140. There is a temple and fair in honour of Kakoru, a Bhar hero, killed by Musalmans; referred to in Dalmau *pargana* article.

SUKHETA river—*District KHERI*—Has its source in the Sháhjahánpur district in latitude $27^{\circ}55'$ north longitude $80^{\circ}7'$ east, forming the boundary between Sháhjahánpur and Kheri. It flows in a south-easterly direction for about 20 miles from its source; it then runs about 2 miles east by north, and finally turning in a south-westerly direction, enters into the Harid district about 23 miles from its source in latitude $27^{\circ}39'$ north longitude $80^{\circ}13'$ east. Following the same direction it flows into the Ganga in latitude $27^{\circ}18'$ north, longitude $80^{\circ}2'$ east. Its total length may be estimated at about 84 miles. It is a torrent in the rains, and cuts off communication with Sháhjahánpur.

SULTANPUR DISTRICT ARTICLE*

ABSTRACT OF CHAPTERS.

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATIVE FEATURES. V.—HISTORY.

CHAPTER I.

PHYSICAL FEATURES.

Change of territory—General appearance—Rivers and streams—Jills—Natural productions—Mineral productions—Famine—Climate—Rainfall—Medical aspects.

Sultanpur.—The district of Sultanpur lies on both sides of the Gumti, being bounded by Fyzabad on the north, by Patna on the south, and Jaunpur on the east. The district as at present constituted differs entirely from that which existed prior to 1869. It will appear that there were formerly twelve parganas in Sultanpur, of these seven remained in the new district which also received four—Isauli, Sultanpur Baraunsa, Aldeman, and Surharpur from Fyzabad. Of the five remaining one (Subeha) went to Bara Banki, and the four others—Inhauna, Rokha Jais, Simrauta, and Mohanganj—to Rae Bareilly.

The area of the district, however, was little altered, and the population only rose from 930,000 to 996,000. The object was to render the district more compactly arranged round the headquarters and to secure easier means of access to the courts and authorities for all the inhabitants. This object was achieved at considerable cost, and the confusion of statistics so caused has not yet been cleared up.

The old district.

Tahsil.	Pargana.	Number of manees or townships.	Total area in British statute miles.	Remarks.
INHAUNA	Inhauna ...	77	106	
	Jagdispur ...	166	134	
	Subeha ...	86	88	
	Total ...	329	342	
MOHANGANG	Rokha Jais ...	110	134	
	Simrauta ...	73	97	
	Osara Jamin ...	91	93	
	Mohanganj ...	75	80	
	Total ...	349	474	

* Most of the information contained in this article is taken from the settlement report.
 † Part only of the old Surharpur pargana was transferred to Sultanpur; there are thus two parganas of this name—one in this and the other in the Fyzabad district.

The old district—(concluded.)

Tahsil.	Pargana.	Number of mauzas or townships.	Total area in British square miles.	Remarks.
AMETSI	Amethi ...	864	329	
	Isauli ...	83	61	
	Tappa Asl ...	57	67	
	Total ...	248	427	
SULTANPUR	Sultanpur ...	299	244	
	Chanda ...	290	190	
	Total ...	499	376	
	District Total ...	1,913	1,369	

The additions to the district then comprise the trans-Gumti parganas of Isauli, Sultanpur Baraunsa, Aldaman, and Surharpur; a description of them is given under the respective headings, and for an account of the old district of Sultanpur, which still constitutes the main portion of the new one, the settlement officer may be consulted. The present district lies between 81° 36' and 82° 43' east longitude, and between 26° 3' and 26° 38' north latitude. Its extreme length is above 80 miles; its extreme breadth about 38.

Slope and watershed.—With the exception of a gradual and scarcely perceptible slope from north-west to south-east, its surface is generally level, being broken only by ravines by which its drainage is effected. Its watershed is identical with that of the Gumti and Sai rivers, starting from a point nine miles west of Haidargarh in the Bara Banki district; it passes a little to the south of Jais and Sultanpur; its altitude above mean sea level being there 351 and 352 feet respectively, and thence onward to Daudpur some miles east of Partabgarh.

General appearance.—The various parts of the district present by no means a uniform aspect; the scenery of many spots on the Gumti is exceedingly pretty, but its immediate neighbourhood is for the most part a black and ravine cut tract, the dreariness of which is sometimes relieved only by mango groves and single trees, and sometimes even these are wanting. The road from Lucknow to Jaunpur again traverses nearly throughout its entire length in this district; highly cultivated and well wooded villages, rich in landscapes as picturesque and varied as a level country can display, while in strong contrast with this fertile range there lies on the extreme south a broad belt of rice land which, interspersed with large arid plains and swampy jhils and marshes, possesses the dismal and uninteresting character peculiar to such vicinities.

Rivers and streams.—Not a single river, unless rain-streams be dignified with the name, intersects the interior of the district. It is traversed however for a considerable distance by the Gumti. The Gumti takes its rise from the Fuljar Tāl in an alluvial tract between the rivers Deoli or Garra and Gogra in the district of Shāhjahānpur; it has a mean south-easterly direction, but its course is often extremely sinuous; a feature from which its name is sometimes with questionable accuracy supposed to have arisen.* It first touches this district on the west, and then flows along its entire north-eastern border at the opposite extremity of which it enters the district of Jaunpur. Within these limits its bed is generally regular, and consists of a superficial stratum of clay overlying an inferior one of sand. The former is usually about five or six feet in depth; the latter is more uneven; in some places it is of immense thickness, in others it has been penetrated and found to rest on a second kankar-dotted formation of clay of yet unascertained dimensions. In some places, however, the regularity of the bed is broken by large and curious kankar reefs, the most remarkable of which is in the vicinity of the civil station, where it nearly hinders the passage of the river.

The water of the Gumti is sweet and wholesome but not always clear, often being after rain has fallen of a muddy yellow colour, probably attributable to the nature of its bed. Its banks differ greatly from each other, the high bank is generally lofty and abrupt, pierced here and there by ravines hollowed out by the scour of rain floods; though in some places strips of low lying land intervene between the ordinary stream of the river and the high level, the left bank is low, and the land behind it, on the Fymbad side, ascends by a very gentle and gradual incline. Its affluents individually insignificant are numerically important, and fed by them its stream is liable to great and sudden changes. The degree to which it may be affected by this cause in the rainy season will be seen from the following particulars:—

From November to June its ordinary breadth is under 200 and its depth about 12 or 13 feet, its velocity being then about two miles an hour, and its volume about 3,000 cubic feet; in the heavy floods of last September it attained a depth of 48 feet, its velocity increasing to eleven upon four miles an hour, and its volume, when it flowed through the embankments of the new pile bridge at Sultanpur, to more than 100,000 cubic feet; all this time, moreover, an escape was open to it in the inundation of the low lands on its left bank for a distance of a mile or more.

* If this derivation were accurate, the name should be "Ghimti." The absence of the *A* might perhaps be explained by the extremely erroneous nature of that letter, but the correct Sanskrit name is well known, and is not "Ghimti" but "Gomati." The Gumti is mentioned in the Vishnu Purāṇ under its Sanskrit name (*Asiatic Society's Journal*, L. 19. 1863). It is also referred to in the following passage of the "*Jana-nata-wārikh*" (A.D. 1310):—"Afterwards the waters of the Ganga, the Sahab, the Kahl, and the Sarju unite near the city of Bārl." For General Cunningham says that the Kahl is undoubtedly the Gomti, the union of the Sarju with the Gomti being a fable (*Elliot's History of India*, Vol. I, 44-51). Later Muhammadan writers, e.g., Hāmir and Abul Fazl, call it Kahl or Gohl. In the "*Tārīkh-i-Fārishtā*" it is called Kowah (*Elliot*, III, 307)."

Of rain-streams the most important are the Kāndu, the Pili, the Tengha, the Nandhia. The Kāndu takes its rise in a morass in the village of Rāepur, pargana Shuranta, and in the upper or western portion of its course skirts the Inhauna pargana, being there a shallow stream known by the name of Naiva. Further on, near Jagdispur, it becomes a small river with rugged banks, and is then called the Kāndu, under this name it proceeds onward to the Gumti with which it ultimately unites itself, forming during the last portion of its course the boundary between the Isauli and Jagdispur parganas. The Pili nadi becomes in the rains a considerable stream, but at other times consists of a string of disconnected jhils and swamps. Their ramifications cover a great portion of the south of Chānda, but where they commence it is impossible to say—not apparently anywhere in this district. They appear rather to belong to a vast system, and to be continuous with other similar ones in Rae Bareilly, the connection being maintained by those in the Amethi and Mohanganj parganas. The Tengha is so called from a village of the same name in pargana Amethi, where it is spanned by an old masonry bridge erected about half a century ago by Mir Ghulam Hussein, the Nāzim of the period. In the first portion of its course it consists of two branches, the village of Sukulpur being the point of bifurcation; after flowing south-east for a distance of five miles from that village, it crosses the borders of the Partabgarh district, and falls eventually into the Chaurauri, a tributary of the Sat. The Nandhia nadi first appears in the village of that name in pargana Tappa Aul; for some way it holds a course parallel to one of the branches of the Tengha, but ultimately unites with the main body of that stream, at the point where it discharges itself into the Chaurauri. Both the Tengha, and the Nandhia are streams of some consequence as their channels are deep though narrow, and form the outlet for the superfluous waters of extensive series of jhils.

Lakes.—One of these series known as Jhil Lodhai commences in the village of Bhudgāon and stretches through Godwan to Narnia, a distance of thirteen miles, where the lacustrine formation ceases, and is succeeded by one of the branches of the Tengha. A second series is composed principally of the "Rāja's Bāndh," a dam of great magnitude in the village of Kakra Rāni, thrown up between twenty and thirty years ago by Rāja Bishneshwar Singh of Amethi, the name, though strictly speaking it refers to the dam itself, is commonly given to a vast sheet of water several miles in length, the collection of which is in great measure due to it. Below the Bāndh the line of jhils is resumed, and goes on until it gives place to the second branch of the Tengha. This branch is naturally of less importance than it formerly was owing to the interception of so much water by the Rāja's Bāndh, but it proved useful when that embankment burst two years ago in carrying off the tremendous quantity of water which was then set free, and which for a time caused a partial inundation of some of the adjacent villages. The jhils connected with the Nandhia nadi may be traced back from the head of that stream to the village of Bisra in the Isauli pargana; from the latter as far as Dhauraur it is called Jhil Naiya, the remaining portion of it being known as Bāndh Dujhwa.

Natural productions: vegetable.—Of woods and forests though none now remain, tradition tells of the existence within the last sixty years. One large tract of dense jungle, it is said, extended in an unbroken stretch from the residence of the Rāja of Amethi quite up to the provincial road to Lucknow; and the Bhadaiyān jungle, also, which even after the mutiny covered more than a thousand acres, is said to have been the remains of an extensive wood, patches of which are still to be found in villages far removed from Bhadaiyān. The only tree-covered tracts of spontaneous growth at the present day are dhāk jungles. These, however, cannot be called forests of which they lack the stateliness and density; seen in the twilight at the season of the year their leaves are gathered for fuel, their crooked trunks and branches present the appearance of a number of gaunt weird figures in all sorts of grotesque and fantastic attitudes. The absence of forest scarcely furnishes matter for regret. If they have come under the axe, it is because it is more profitable to cultivate the land they occupied; and a satisfactory substitute for them, devoid of their unhealthiness, is to be found in the large and noble groves with which the district is plentifully studded. Two or three well known single groves are over fifteen acres in extent, and elsewhere separately planted ones combine to fill an area of more than half that size. The trees most in favour for groves are the mango, the jāmūn, and the mahua, interspersed now and then, especially near village sites, with an ānla, gūlar, or kuthāl; the mahua is also often found alone or in clumps of two or three in open spots, as are the bel, the kaithia, and the nfm. Grand old solitary trees of immense magnitude, the banyan, the pākār and the pipal, planted perhaps in the days of Bhar supremacy, here and there form a prominent feature in a village landscape; and the cotton tree and the dhāk are at one season of the year rendered conspicuous for a long distance round by the brilliancy of their profuse and gaudy blossoms. The tamarind and the palm which affect damp and feverish localities are comparatively rare in the district; such as there are lie principally near old Muhammadan qasbas. The babūl is common everywhere. The sissoo and the tun, though they seem to thrive with very moderate care, are only found in the civil station and in road-side avenues planted from nurseries at that place. The ashok, the teak, and the Millingtonia are of recent introduction, and must, with regard to this district, be at present considered garden trees. A teak raised from seed sown a few years ago is now eighteen feet in height, and has a fine straight stem, with a girth at its thickest part of eighteen inches. It is already valuable for its handsome foliage, but, as it takes from sixty to eighty years to come to maturity, it will be time enough two or three generations hence to base an opinion on it as to whether trees of its class could be profitably grown in this climate for their timber.

Of horticultural produce a great variety is to be found in the public gardens at Saltanpur, and also in many private ones. Most sorts of European vegetables will thrive in the cold season, though fresh seed requires to be imported annually for them; the cabbage, cauliflower, beet-root, carrot, and tomato reach great perfection; the artichoke, asparagus, and celery, the pea and various sorts of beans, though inferior to the former, are still of a very fair quality; brocoli and Brussels sprouts have been found to succeed

but are not commonly grown; lettuces and cress last during the greater portion of the year. The vine and the strawberry have been cultivated with considerable success, the pine apple grows, but has never yet borne fruit, whether it is capable of being made to do so is, I think, an open question. There are lechi, apple, and pear trees in the Sultanpur gardens, but their fruit is of little value. The orange, lemon, guava, and custard apple, the peach, pomegranate, the plantain, and the kaurak are more common. They are to be met with in private gardens all over the district, into which, indeed, many kinds—not only of fruit, but of vegetables also—have already found their way. It is probable that with these examples of the possibility of successful cultivation before their eyes, the more skillful agricultural castes will soon venture to make the experiment of field cultivation with many of the more hardy vegetables. The potato is already ceasing to be uncommon. I have seen enclosed fields of it in Mohanganj, Chānda, and Isauli. Some classes, however, are said to have a prejudice against it.

Minerals.—Kankar, a carbonate of lime, containing silica and oxide of iron, is the only mineral production of the district, in nearly every part of which it is found in great abundance. It lies at a distance of from a few inches to 3 or 4 feet from the surface, in a stratum of about the same thickness. It is of four sorts—*biehna*, black in appearance, and a first rate road metal; *mathia*, a lighter softer kind, with which a quantity of clay or earth is always intermixed; *pathria*, a sandy stony metal, and *chatan*, a hard yellow metal good for roads, which neither *mathia* nor *pathria* is. The kankar reefs of the Gumti have been already mentioned; some of these contain a fossil formation of a yellow colour from which excellent lime is to be obtained. A bed about five acres in extent, and about four feet from the surface of *Maltāni-matti* or Armenian bole, an earth used for dyeing purposes, which has been recently found in pargana Chānda, may perhaps be worthy of notice.

Animals.—Very few wild animals infest the district, and even these, with the exception of wolves, are rather mischievous than dangerous. Wolves haunt the neighbourhood of ravines; nil-gāe are found in a few of the denser jungle tracts; wild pigs are comparatively scarce, sugarcane fields, furnishing at once both food and shelter, are their favourite resort, "the wild hog's ready home;" jackals are ubiquitous; monkeys are not numerous, but where they do take up their abode, commit sad depredations on the crops. It is worthy of remark that deer and antelope, so common in other portions of the province, have no place whatever in the zoology of this district.

Game of various sorts—the hare, wild goose, partridge, quail, and wild ducks being the most common—is plentiful in the cold weather; fish is found in large quantities both in the river and in large tanks and jhils. The mullet and the rohi are held in most esteem; the former, which is particularly fine, is confined to the Gumti; the latter is more general.

Of useful animals there are few indigenous breeds, and what there are, miserably poor. The horse is altogether wanting; the nearest approach to it is the ordinary wretched pony of the country; the standard of excellence

of horned cattle, the buffalo excepted, is similarly low; the supply of the better sort of these animals is kept up by importation. Horses may often be purchased of itinerant dealers who pay occasional visits to most towns of any consequence; but the husbandman who wishes to renew his team of oxen generally prefers to undertake a journey to one of the great cattle depôts and there make his own selection. Nānpāra, Dhaurahra, and Khairigarh are the places he most commonly resorts to.

"There are three descriptions of produce," says a French writer,* "which man may demand from cattle besides the manure, the hide, and the offal, namely, their labour, their milk, and their flesh. Of these three the least profitable is the first....." The French agriculturist requires labour from his cattle in preference to everything else; the British agriculturist looks chiefly to the milk and the meat; the Indian agriculturist, different from both, contents himself with the labour of the ox and the milk of the cow; it is only where non-Hindu communities reside that the flesh of these animals becomes a source of profit. Their hides indeed, in the first place, supply all local wants, and any surplus there may be is carried to some neighbouring bazar, to be thence forwarded directly or indirectly to Calcutta or Bombay, and forms an infinitesimal quota of the immense number annually exported from those places. The labour demanded from the ox is to carry the packsaddle and draw the cart and plough.

Of sheep and goats large flocks are often kept with the principal object of obtaining the valuable manure they afford. When used for this purpose they are folded on the land the manure is required for, and the owner receives his remuneration in kind; a goat or sheep being thought a fair return for the loan of the flock for a night. The goat is further useful for its milk and the sheep for its wool, which is manufactured into coarse blankets for the wear of the village population. Both of these animals are slaughtered to a limited extent for food. The indulgence is sometimes, indeed, restricted to festival occasions, and even then is invested with a sacrificial character; but if it is not more common, it arises as much from the comparative expensiveness of the diet as from the vegetarian propensities of the Hindus.

Climate—The climate, judged by a tropical or sub-tropical standard, is mild, temperate, and healthy. From October to June westerly winds prevail, and during the first four of those months are dry, cold, and bracing, more particularly after rain, of which there is almost invariably a slight fall about Christmas. Towards the end of February they begin to increase in force, their temperature becoming higher, and by the end of March, if not earlier, the hot winds usually set in. These, however, are much less trying than they are in many places further to the west. They do not begin for some hours after day-break, and seldom last long after dark, while they occasionally cease for several days together. In these intervals, which become more and more frequent as the hot weather progresses, a north-east wind takes its place. About the middle of June the rainy season commences, and with occasional breaks of greater or less duration continues till the end of September or beginning of October; sometimes, but

* *Rural Economy of England*, 31.

not often, lasting till the middle of the latter month; the wind during this period scarcely ever leaves the east.

The following statement exhibits the rainfall for eleven years* :—

						Inches.	Tenths.
1865	...	...	...	...	...	39	0
1866	...	...	...	...	...	32	0
1867	...	...	...	...	...	42	3
1868	...	...	...	...	...	26	3
1869	...	...	...	...	...	45	5
1870	...	...	...	...	...	58	4
1871	...	...	...	...	...	66	2
1872	...	...	...	...	...	40	3
1873	...	...	...	...	...	32	0
1874	...	...	...	...	...	46	6
1875	...	...	...	...	...	32	2
Average for eleven years						41	3

The rainfall up to date—September 5th, 1877—has been from June 1st 10' 7". That for the same period during the preceding five years has been—

						Inches.	Tenths.
1872	...	...	...	...	...	39	3
1873	...	...	...	...	...	32	3
1874	...	...	...	...	...	34	8
1875	...	...	...	...	...	27	0
1876	...	...	...	...	...	17	5
Average						34	7

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873, each of which was followed in 1869 and 1874 respectively by considerable scarcity.

It will be noted that the entire rainfall was not scanty, the distribution was capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes.

There are four rainfalls, each of which must be propitious to secure a good harvest:—

First.—The June rains, the former rains as they may be called, in 1873. These amounted only to 17 inches—not sufficient to moisten the earth for the plough and to water the early rice.

* This is for the whole district. The figures given subsequently are from observations taken at the Sultanspur dispensary only, hence the difference.

Second.—The main monsoon which commences in July and ends at the commencement of October. This was sufficient in both years, but the fall in September, 1873, was only 3·7 inches, and it ceased too soon, viz., on September 15th.

Thirdly.—The latter or October rains, which are required to water the late rice and moisten the land for the winter ploughings, were wholly deficient in both years.

Fourth.—The January-February rains, which were wholly wanting in 1869 and in 1874, were under an inch.

Speaking broadly then the rains commenced well in 1868, badly in 1873; they ended with a fair fall in 1868, but too soon; in 1873 they were scanty for the last month, and ended still earlier in September.

So far 1873 was much worse than 1868, then there was absolutely no rain in either year from October till January.

But in February there was no rain in 1869, and about an inch in 1874.

	1868.	1873.
Rainfall from June 1st to October 1st.	25·4	34·1
From October 1st to December 31st.	0·0	0·2
In June	2·5	1·7
In September	4·7	2·2
In October	0·0	0·0
Date of rain commencing	June 16th.	June 13th.
" of rain ending	September 21st.	September 16th.
Rain in January-February of ensuing year.	0·0	0·9

The following memorandum on medical aspects was furnished by the Civil Surgeon, Dr. A. Cameron:—

Vital statistics.—There is no registration of births carried on at present in this district. Birth statistics appear to have been collected in 1869 and 1870, but their collection was discontinued in the latter year.

The registration of deaths has been attempted during the last 5 or 6 years, but hitherto the numbers registered have been very far below the truth. The numbers for the last four years were—

					Registered deaths per 1,000 of population.
1870	...	...	...	...	15.6
1871	...	...	...	...	15.32
1872	...	...	...	...	7.23
1873	...	...	...	...	2.5

It is needless to say that these are altogether impossible figures representing as they do an average duration of life of somewhere between 55 and 180 years.

The agency at present employed for the collection of these statistics is that of the village chaukidars who are called upon to report the deaths that take place in their villages once a month, or oftener in epidemic seasons, at the police stations. It was hoped when this agency was adopted in 1870, that it would yield better results than the one previously employed, and for some time the number of deaths registered was considerably higher than it had been, but the returns of the last two years show that the improvement was only temporary.

Epidemic diseases.—The principal endemic diseases of the district are fevers, of which the prevailing types are intermittent and remittent. Continued fevers are also met with, but they bear a small proportion to the periodic, and appear to be merely aggravated cases of intermittent or remittent, and without any specific character of their own. Fever, pure and simple as it is met with in this district, is, in fact, altogether of the "malarious" kind.

Of 2,000 cases of fever treated at the Sultanpur Dispensary the proportion of quotidian agues was said to be $\frac{1}{4}$ th, of tertian about $\frac{1}{2}$, of quartans about $\frac{1}{4}$ th, and of remittents about $\frac{1}{10}$ th. None were entered as "continued," but it is probable that some of the remittents would more properly have been so named. In severe cases the remission is often very slight or not at all perceptible.

It is impossible to say precisely to what extent fever prevails amongst the general population. Amongst the prisoners in the Sultanpur Jail the average annual number of attacks during the four years, from 1870 to 1873, was 13 per cent. of average strength, and amongst the Sultanpur police during the same period it was about 15 per cent. Assuming that the general population suffered in an equal degree, and making allowance for repeated attacks in the same individual, it is no extravagant estimate to assume that at least 10 per cent. of the population suffers every year from fever.

No trustworthy statistics with regard to the death-rate from fever can be given. The mortuary returns, as already stated, are unreliable, and the mortality amongst the police and the prisoners is no criterion, as it is affected by the treatment the patients receive. Considering the great preponderance of the comparatively non-fatal intermittent type it is

probable that the mortality is nothing like what it is represented to be in the mortuary returns, where it appears as the cause of more than half the deaths in the district.

The great causes of the fever that prevails in the district appear to be the defective drainage and the annual saturation of the soil by the rains. The surface is so flat and the natural drains so few that surface water cannot find a ready escape. It accumulates wherever there is a hollow in the surface, forming stagnant pools, or sinks into the ground raising the subsoil water level. In many places this rises in the rains to within a foot or two of the surface. In this way the soil becomes waterlogged, except in the immediate vicinity of the water courses, and the immediate result is an outbreak of fever. The period of the year from July to November being that during which the ground is thus saturated is the season in which fever is most prevalent. Its severity appears to be proportionate to the rainfall; the greater the fall the more prevalent the fever. The amount of fever depends also on the manner of the rainfall. When the showers are moderate and occur at intervals the water escapes by percolation into the soil or by evaporation, and the resulting fever is proportionally moderate, but when the rain falls in heavy bursts, lasting for days together as it sometimes does, the soil becomes completely waterlogged, extensive tracts of land are flooded, and fever breaks out with great severity. The rainy season of 1871 was marked by heavy floods in September, and as a consequence of this the number of deaths reported from fever during that and the three following months was very great, more than the whole numbers set down to the same cause in 1872 when rain fell more equally and at greater intervals.

In proportion as the surface-water dries up and the subsoil water level sinks, the fever diminishes until it reaches a minimum in the dry hot season.

The cultivation of rice, which is extensively grown during the rains, must greatly assist in the production of fever by obstructing the surface drainage, and the decay of the rank vegetation which springs up during the rains may also have an effect in producing fever. The latter cause cannot, however, be a very powerful one as cultivation is general throughout the district, and jungly tracts are few and of limited extent; at the same time many marshy places are covered with a kind of long coarse weedy grass and other weeds, which in process of rotting and drying up under the hot sun may give forth malaria.

Perhaps the alluvial nature of the soil itself may have much to do with the prevalence of malarious fevers.

It is impossible to say in the absence of reliable statistics whether increased cultivation has had any effect in lessening the prevalence of fever of late years.

Conservancy has as yet made but little progress, being almost entirely confined to the small town of Sultanpur itself, and its effect in diminishing the prevalence of fever has yet to be tried. The clearing away of rank vegetation from within and around villages, and the protection

of the drinking water from pollution, would no doubt do much good. The great want of the country, however, in relation to fever is drainage, and until some improvement is made in this, there is not likely to be much diminution in the prevalence of fever.

Bowel complaints.—The most important of the endemic diseases after fever are dysentery and diarrhoea. According to the mortuary returns the annual number of deaths from "bowel complaints," which are probably chiefly dysentery and diarrhoea, is from $\frac{1}{15}$ th to $\frac{1}{10}$ th of the whole mortality. It is impossible to say how near this is to the truth. Comparison with jail mortality would not be proper, as prisoners are placed under very different hygienic conditions from the free population, and these must greatly influence the mortality from bowel complaints. The police, again, receive careful medical treatment.

The number of attacks amongst the police may, however, be taken as a measure of the extent to which these diseases prevail amongst the general population. During the last four years the police have been attacked with dysentery at the rate of 2.3 per cent. per annum, and with diarrhoea at the rate of 1.3 per cent. per annum. It is, for many reasons, probable that the general population suffered more than this, and, for them, 5 per cent. for both diseases together would not be an excessive estimate.

The end of the rainy season and the beginning of the cold weather is the period when bowel complaints are most prevalent. The dry hot season is the period when they are least so.

The fact that dysentery and diarrhoea prevail most at the same time of the year that fever is most common points to a common cause, and it seems probable that dysentery, at all events, is of malarial origin. There are many circumstances, however, in the ordinary life of the poorer classes of natives which render them peculiarly liable to bowel complaints. These are chiefly the exposure of the abdomen, which the native dress but scantily covers, to sudden chills, the drinking of impure water, about which the average native is not particular, and the eating of green vegetables and unripe fruits in inordinate quantities whenever procurable. In times of scarcity, too, the poorest classes are reduced to the necessity of supporting life on poor and unwholesome grains. Jail experience teaches also that a native whose strength has been reduced by fever and old people generally, are exceedingly liable to attacks of dysentery and diarrhoea, and the most careful attention to diet is necessary to ward these off. In their own homes, where no such intelligent care is taken of them, their almost superstitious attachment to their "roll" (bread), or their inability to obtain food suitable to their condition, must, under these circumstances, often prove fatal to them.

Leprosy.—Leprosy is a common disease in the district, and there are probably few villages of any size which do not contain some victims of this frightful malady. The number of lepers was estimated in the census report of 1869 at 631 or .06 per cent. of the population, but the writer cannot help thinking that the disease is much more common than this represents it to be.

It appears to affect chiefly the lower classes, but it is by no means confined to them. Its cause is quite unknown. Most probably it is some local contagion connected with the food of the people. The consumption of arhar dal has been suggested as a cause, but this, like many other conjectures regarding leprosy, seems to rest on very insufficient grounds. The disease appears to be, in many cases, hereditary.

Goitre.—Goitre is almost unknown in the district. A few cases are to be met with on the border of the Fyzabad district, in some parts of which the disease is common, but the rest of the district is quite free from the disease.

Stones.—Stones in the bladder is a not uncommon affection. From 10 to 20 cases are treated every year at the dispensaries, and there are probably many more that never apply there for treatment.

There is no other important disease of a markedly endemic character in the district excepting perhaps simple cholera which is noticed further on. Amongst less important diseases, however, may be mentioned two very common affections of the skin—the “*dad*,” or diobies itch and “*synhwa*,” or scurf skin, both of which, if not peculiar to the natives of the country, affect them to a much greater extent than diseases of a similar nature do Europeans.

The *dad* is a disease closely resembling ringworm, which attacks the loins, the fork of the thighs, or other moist parts, and often spreads extensively over the surface of the body. It is unpleasant in appearance, but does not appear to cause much inconvenience. It is easily cured by the application of a lime and sulphur lotion, but the subject of it is usually too regardless of it to do anything for it.

The *synhwa* is not so common. It attacks the neck, shoulders, and upper part of the body, appearing in small droplike patches which gradually coalesce, are covered with branny scales, and are paler than the surrounding skin. It is identical with the *Pityriasis Versicolor* of Europe.

It is curable by the same means as the *dad*, but not so readily. Both diseases appear to be of parasitic vegetable origin, and their being so common is no doubt due to the native custom of bathing in stagnant and usually filthy water, and dressing afterwards without drying the skin.

Epidemic diseases.—The diseases that prevail in the district in an epidemic form are cholera and small-pox. Measles is probably sometimes present also, but judging from the experience of the last 6 or 7 years, it does not seem ever to become widely epidemic. Indeed, it does not appear at all amongst the names of diseases treated at the dispensaries, and the only reason the writer has for saying that it is probably to be met with is that he has seen the disease in two contiguous districts.

Cholera was epidemic in the district in 1869 (the first year for which statistics are forthcoming), 1870, 1871, and 1872; since June, 1872, a period of more than two years, the disease has not appeared in an epidemic form.

The epidemic of 1869 lasted from June to November, and is represented by the mortuary returns to have caused during that period about 2000

deaths. The disease then subsided, but did not altogether disappear, and again assumed epidemic proportions in October, 1870. This outbreak was comparatively mild, the recorded deaths being under 1,000, and the disease again subsided in February, 1871. During the succeeding months it was still present, but was not very fatal till October following, when it broke out again with great virulence, numbering upwards of 5,000 victims in three months.

In February, 1872, it had again all but disappeared, but once more became epidemic in March, and caused about 2,000 deaths during that and the three following months. In July, 1872, it ceased to be epidemic, and since that time, with the exception of a few sporadic cases occurring chiefly during the warm weather, the disease has entirely disappeared.

The above brief account contains almost all that can be told of epidemic cholera in this district. Nothing positive seems to have been ascertained regarding the mode in which the disease was introduced, if it was introduced from without, the classes of people chiefly attacked, the proportion of fatal cases, and many other points of interest regarding it. The general impression of the Civil Surgeons who had to do with these epidemics seems to have been that the disease spread through the medium of the drinking water, the general neglect of sanitation in villages, and the pollution of wells and tanks used for drinking purposes, greatly favouring the spread of, if they did not actually produce the disease.

Epidemic cholera is not peculiar to any season as the above account of its latest outbreaks shows, but the rains and the three months immediately following appear to be most favourable to it. As already noticed, this is the period when fever is also most prevalent. The epidemic of 1872, which began in March and lasted till June, may be looked upon as a revival of the severe epidemic of 1871, which for some reason received a check in January and February. Excluding the period of this outbreak, there appears a general coincidence between the season at which fever and cholera most prevail. It is worthy of remark, too, that the great mortality from the latter disease in 1871 was coincident with a very high death rate from fever, the heavy floods of that year appearing equally favourable to both.

Though not epidemic every year, cholera appears to be always present more or less in the hot weather and rains. Looking at the mortuary returns of the last five years, it may in fact be said to be endemic in the district. Not a month passed from 1868 to September, 1872, without some deaths being reported, and though the disease entirely disappeared during the cold weather of 1872-73, sporadic cases again appeared in each month from April to November following. These sporadic cases are similar to all appearance to those that occur during an epidemic, and whatever may be the difference between the sporadic and the epidemic disease in point of causation, there is none to be detected in the symptoms presented by individual cases. So far as known at present, it is most probable the epidemic disease is either imported by travellers from a distance or spreads from neighbouring districts, and is not a mere occasional aggravation of the endemic disease.

Small-pox.—Small-pox unlike cholera is epidemic in the district every year. It is never wholly absent, but during the cold weather the number of deaths is usually small. The epidemic season begins with the dry hot weather and lasts till June. On the setting in of the rains the number of deaths rapidly diminishes till it reaches a minimum about the beginning of the cold weather throughout which the disease remains comparatively inactive to wake again into activity in March. This, with but little variation, is the history of the disease from year to year as shown by the mortuary returns, and these may be accepted as correctly representing, in a general way, the annual course of the disease. The regular recurrence of its outbreaks such hot weather is due, no doubt, partly to the increased temperature, but in greater measure to the free intercourse amongst the people at that period; March, April, and May being the great months for marriages and visits amongst relatives.

The mortality from small-pox varies according to the returns from 300 or 400 to 1,200 per annum. It is impossible to say how far these variations are due to defective registration, but it is probable the actual mortality does vary considerably, a circumstance somewhat remarkable, seeing that the people remain equally unprotected from year to year, and adopt no precaution against the spread of the disease. This is a phenomenon common to all epidemic diseases, however, and is no more to be explained as regards small-pox than other diseases of the same class.

The proportion of deaths to attacks cannot be precisely ascertained. It is probably not very high, judging from the fact that at least 90 per cent. of the population are attacked with small-pox before they reach adult age. So common is the disease that it is looked upon as inevitable that every one should have the disease at least once in his life, and the sooner the better after infancy. The people do not, however, attempt to anticipate the natural course of things by practising inoculation; this does not appear to be anywhere practised throughout the district.

A few vaccinators have been employed by Government during the last 3 or 4 years, but the efforts of these have very properly been concentrated chiefly on the small town of Sultanpur itself and its neighbourhood, and the offer of vaccination has not as yet been extended to the great mass of the people. Judging from the small progress the prophylactic has made in the esteem of the small section of the people which has been offered it, it will be long before small-pox ceases to be one of the chief scourges of the district.

Cattle epidemics.—The principal epidemic disease that prevails amongst cattle in the district is rinderpest. It is the only one alluded to in the districtsanitary report, and though foot and mouth disease is said to be also prevalent, there is no definite information regarding it, and it is probable many cases of so-called foot and mouth disease are really cases of rinderpest, the ulceration of the mouth attending the latter disease giving rise to the mistake.

The symptoms of rinderpest as observed in the district are those usually ascribed to the disease. They are briefly fever, bloody purging,

and ulceration of the mouth, with occasionally a pustular eruption on the skin. On examination after death the bowels are found to be congested and ulcerated, and this is all that is usually observed.

The disease would seem to be always more or less prevalent in the district, and to have its seasons of dormancy and activity like small-pox in the human being to which it bears some resemblance. It is very fatal; but in the absence of statistics it is impossible to say anything definite regarding either its prevalence or the rate of mortality amongst the animals attacked. It may, however, be stated that it is not nearly so fatal as the same disease in Europe.

Notwithstanding that the disease is so evidently spread by contagion, the owners of cattle do not seem to make any attempt to separate the sick from the healthy. Nor do they, as a rule, attempt any curative measures. The "stamping out" of the disease by killing the diseased animals is of course out of the question in a Hindu community, nor would it be justifiable, as a large proportion of the animals recover.

Fairs.—There are no large fairs held in this district, and the few local gatherings that take place cannot have much effect in propagating disease, as they do not in any instance last more than a day, and are chiefly attended by the people of the neighbourhood.

Indigenous drugs.—The following is a list of some of the most important of the indigenous medicines found in the district:—

<i>Native name.</i>	<i>English or scientific name.</i>	<i>Therapeutic action.</i>
Adrak ...	... Ginger ...	... Stimulant and emminative.
Aśm ...	... Opium ...	... Sedative, narcotic, &c.
Amittā ka phēl ...	... Camla pulp ...	... Purgative.
Asanta Mōl ...	... <i>Hemidharmus Indicus</i> ...	... Alterative, diaphoretic, diuretic, tonic.
Asār ka jar ka chilka ...	... Pomegranate root bark ...	... Anthelmintic.
Bahūt ke good ...	... Gum acacia ...	... Demulcent.
Bel gaei ...	... Bel fruit ...	... Astringent.
Dhātūr ...	... <i>Dhatura alba</i> ...	... Anodyne and antispasmodic.
Imāl ...	... Tamarind fruit ...	... Laxative and refrigerant.
Indrāl ...	... <i>Colocynthis (pseudo)</i> ...	... Purgative.
Kāśāśā ...	... Black seed (<i>pharbitis oil</i>). ...	... Ditto.
Madār ...	... <i>Calotropis</i> ...	... Alterative diaphoretic emetic.
Nandār ...	... Sal ammoniac ...	... Alterative.
Polim ...	... Mint ...	... Emmenagogue.
Shura ...	... Saltpetre ...	... Refrigerant, diuretic, and diaphoretic.

Native practitioners.—There are few, if any, native practitioners of repute, either Hindu or Mussalman, in the district. The village Baid or Kabirāj possesses at most but a smattering of medical knowledge, though his pharmacopœia is extensive and varied enough. His system of treatment appears to be founded on the humoral pathology, which ascribes all disease to the derangement of the four humours—blood, bile, mucus, and wind. Disturbance of the normal balance of the humour gives rise to disease, and the curative means employed are directed to restoring the normal balance. This is first attempted by reduction and regulation of diet, the food allowed being of a stimulating or non-stimulating nature, according as the disease is understood to be caused by cold or heat. Should these means fail bloodletting, emetics, or purgatives are employed to expel the percent humour; the first when the patient is plethoric, the second when the mucous humour is in excess, and the last especially when the bile or wind is in undue abundance. Besides these means they appear to use a great variety of medicines whose chief merit is that they are either cooling or heating in their properties. They also employ tonics largely, both vegetable and mineral.

Their prescriptions are usually very complicated, and include a large number of substances. The ingredients are sometimes of an extraordinary nature—such articles as gold, silver, pearls, and precious stones being very commonly prescribed.

There seems in superficial inquiry to be but little difference between the system of the Kabirāj and that of the Hakīm, except that the treatment of the former is more stimulant and less exhausting to the patient than that of the Hakīm.

The following is a list of some of the drugs used by them besides those in the list above given:—

<i>Mineral.</i>	<i>Vegetable.</i>
Arsenic.	Atis.
Cinabar.	Chirella.
Bichloride of mercury.	Stm.
Gold.	Pepper.
Silver.	Itacot.
Sulphate of copper.	Acoula.
Antimony.	Lotus root, &c., &c.

The natives of the district are of fair average physique, though judged by an English standard they are, taken as a whole, both undersized and deficient in bony and muscular development. Amongst the higher castes there are many tall well built men to be met with, and even amongst the lower castes there are many exceptions to the general rule of inferiority of physique, still the great mass of the population are short in stature compared with Englishmen and greatly inferior in muscle. The difference in the nature of their diet and the scanty way in which the labouring native

is enabled to feed himself are quite sufficient to account for his inferiority of physique.

Average temperature.—The average temperature is lowest in January, the mean of that month being about 65° F. It gradually rises till May, when it ranges from 90° to 100°; on the setting in of the rains the mean temperature comes down to about 85°, and remains about that height till October, when it begins gradually to decrease, reaching its minimum again in January.

There are no severe frosts, but cold blighting winds are not unfrequent in December and January. There are also occasional hailstorms about March and April, which sometimes do great damage to crops,

CHAPTER II.

AGRICULTURE AND COMMERCE.

Crop area—Irrigation—Food of the people—Fish—Prices—Traffic—Exports and imports—
Manufactures—Communications.

Crop area.—The following table shows the crop area in detail as derived from the settlement records for the *old* district of Sultanpur. This is probably correct with the important exception that *dusali* crops (the area bearing two crops) are not entered.

The entire area under cultivation was 505,520* acres, the detailed crops in the accompanying table only account for 488,423 acres; this will leave 17,000 acres or $3\frac{1}{2}$ per cent. for fallow—a fair percentage; and the remainder will be the area under cultivation cropped once, but about 20 per cent. of the land is cropped twice, so that the crop area really should be about 600,000 acres.

The present area of cultivation is 800 square miles or 500,000† acres, so the changes of boundary have practically not affected the area under cultivation.

In order to correct the settlement return a considerable area should be added to the kharif crops; this return was prepared in the cold weather, the cold weather crops were entered, and the fields which had borne a kharif harvest, and which exhibited the stubble, but crops of kharif which had been replaced by cold weather crops, were not apparent to the observer, and were not entered. The crops which have suffered most from this omission are *juar* and the *maset*, or mixed crop of *mash* (or *urd*) and *moth*.

The main feature of Sultanpur cultivation is the predominance of the two staples—wheat and rice—to the exclusion of maize, barley, &c. High cultivation—such as tobacco, sugarcane, poppy, and vegetable—requiring repeated irrigations amounts to 52,600 acres, or about 6 per cent. of the total; this is fairly good. The departmental opium return gives the opium areas at 4,103 and 3,842 acres—about half the area in Rae Bareilly. The outturn in these two years amounted to 1,430 maunds, and the amount paid to the cultivators, at Rs. 5 the ser, to Rs. 2,86,000;—

KHARIF CROPS.

Name of crop.				Area in acres.
Dhan	...	...	...	201,837
Kapas (cotton)	...	...	...	5,854
Sugarcane	...	...	...	3,058
Indigo	...	...	...	500
Tobacco	...	...	...	6,261
Juar (Indian-corn)	...	...	...	4,200
Oil seeds	...	...	...	765
Vegetables	...	...	...	2,335
Miscellaneous	...	...	...	10,323
Total	...	...	...	488,423

* Statistical Tables L.E.2

† Statistical Tables L.A.1.

RABI CROPS

Name of crop.			Area in acres.
Wheat	...	...	148,007
Gram and arhar	...	...	44,534
Poppy	...	...	3,111
Vegetables	...	...	3,003
Oil seeds	...	...	133
Miscellaneous	...	...	46,247
Total			245,235
Grand Total			462,483

Irrigation.—There is no correct information about the irrigable area of the present district. That of the old district was 77 per cent., and as that of Fyzabad, portions of which have been transferred to Sultanpur, was 72 per cent., we may say roughly that three quarters of the present district are irrigable, while none of the tahsils present any special features in this respect.

This however is the often sanguine settlement estimate; it applies only to ordinary years; this year (1877) not one-twentieth of the kharif has been irrigated, and unless we have heavy rain, the wells will soon be as dry as the hills now are, and the rabi sowings will not germinate.

Food of the people.—The principal food at present, September 5th, is a mixture of barley and mahua; the former is at 18 to 19 sars the rupee, the latter is at about 2½ mands the rupee, the crop having been very good, wheat is at 14 sars, gram is at 20 sars the rupee; a common food is *biswa* or barley and gram mixed.

The following quotations are from Dr. Day's "Fisheries":—

"The Collector of Sultanpur observes that breeding fish and young ones are destroyed, but not to any great extent. Those taken are from tanks and marshes fed by the rain, or filled by the overflow of rivers such as the Gumti. The meshes of the nets are small enough when so required to catch fish about the size of a gudgeon. Interference is not considered desirable, because there would be a difficulty at first in the novelty of making regulations laying down the size of the mesh of nets, and he refrains from answering what size he considers advisable. As a rule, the fry of fish are reported not to be sold in the bazar, and he would avoid all novel regulations suitable for European countries, interfering with property and old customs. He considers no objection exists to a close season for breeding fish in hilly districts."—*Para. 286, "Francis Day's Fresh-water Fish and Fisheries of India and Burma."*

"At Sultanpur the native official estimates the fishermen at from 500 to 1,000, all of whom have also other occupations; they are Mullahs, Kahars, Kowats, and Gurins. The markets are said to be fairly supplied with fish, the larger sorts obtaining from an anna and a quarter to two annas a sar, and the smaller from three quarters to one anna and a quarter a sar; whilst the bazar mutton obtains from one and a quarter to two annas a sar. Three-fourths of the population are said to eat fish. The amount in the Gumti are said to have decreased of late years.

Very small ones are netted and taken by a trap called 'puhra.' The mesh of the nets 'is so small, hardly anything can pass.' Fish, but not to any great extent, are trapped in the inundated fields during the rains. Streams are dammed and fish thus taken; various sorts of nets, traps, and hooks are also employed."—*Para 307, "Francis Day's Fresh-water Fish and Fisheries of India and Burma."*

Prices.—The average prices for the last six years for juár, gram, and wheat were as follows:—

Years				Wheat per Re.	Gram per Re.	Juár. per Re.
				Será	Será	Será
1871	...	...	...	20	23	10½
1872	...	...	...	18	19½	17
1873	...	...	...	15½	19	20
1874	...	...	...	17	20½	21
1875	...	...	...	24½	20½	45
1876	...	...	...	22	25	40

The following statement gives the prices of different food grains for 10 years:—

Description of produce	1861, average.	1862, average.	1863, average.	1864, average.	1865, average.	1866, average.	1867, average.	1868, average.	1869, average.	1870, average.	Average of ten years.
Paddy	29	27½	26	25½	24	23	21	20	24	21	21½
Common rice (husked)	11	11½	10½	10	7	9½	12	14½	11½	14½	12
Best rice (husked)	14	14	11½	11½	4	4½	8½	12½	8	8½	9½
Wheat	24½	26½	27	26½	16	19	19	20	19½	15½	21½
Barley	33½	36½	32½	30	19	24½	22	27	16	23	27½
Bajra	28½	28½	23½	22½	20½	25	23	18	15	14½	21½
Juár	32	32	32½	30	20	20½	20½	20½	16	12½	26½
Gram	22	22	21½	22½	19	22	22	27	15½	14	23½
Arhar, <i>Cytisus cajan</i>	35½	35½	23½	21	17½	19½	24	24½	17½	16	24½
Urd or makh, <i>Phaseolus max</i>	28½	30	24	17½	12	17½	27	22½	14	15	20½
Moth, <i>Phaseolus acutifolius</i>	29	32	21	25½	12½	25	29	27	16	16	24½
Mung, <i>Phaseolus mungo</i>	25½	28	18	19½	12½	17	17	13½	10½	14½	16½
Maar, <i>Ercum lens</i>	33½	35½	25½	29½	8	10	10	24½	18	14	19½
Ahas or matia, <i>Pisum sativum</i>	40	40	40	40	40	24½	24½	25	12	12	33½
Ghutyán, <i>Arum colocasia</i>	40	45	48	48	46	27	25	40	18	16	37½
Sarson, <i>Sinapis dichotoma rose</i>	18	16	16	16	16	16	16	17	16½	16½	16
Labi, <i>Sinapis nigra</i>	20	20	20	20	20	20	20	18	16½	16½	19½
Raw sugar	5	5	3	6	5	3½	3½	4½	4½	4½	4½

Objects of traffic.—The most common objects of internal traffic are grain, cotton, molasses (gur), salt, and native cloth; at Perkinaganj, Sukul bazar, and Aliganj a respectable trade in cattle may be added.

Exports and imports.—Exports and imports are almost identical with the articles just enumerated; they become one or the other according to the comparative prices prevailing in this district and adjacent ones; cattle form an exception; the demand for the local breed is altogether limited to the district itself.

Manufactures.—Manufactures are even of less consequence than trade. Textile industry of a very humble kind is common among the Kori and Julāha castes. It flourishes principally at Jāis,* where various sorts of cloth, plain and brocaded, are manufactured; a peculiar kind of tusslin (tanzel) is the most famous. In this the weavers have a curious art of in-weaving, at the time of manufacture any design that may be suggested to them, verses and sentences are most common, but these are varied to suit every creed and taste. Some are passages from the Koran, others Hīndu Iehlōks, others a verse or two from the most instructive of Dr. Watt's moral songs and hymns. Bāndhua enjoys a limited renown for its metal vessels, and other rough sorts of metal-work. Sugar and indigo are manufactured in a very small scale in pargana Chānda. Under native rule the manufacture of salt and saltpetre was largely carried on, but it has now been discontinued.

Communications.—The main channels of traffic are the river Gumti and the various roads by which the district is intersected, but beasts of burden are extensively employed, and these find their way from one place to another, little checked by the absence of roads.

The Gumti will serve to connect the whole of the northern and eastern portion of the district with the station of the Omh and Rohilkhand Railway at Jaunpur. It is scarcely, if at all, used for passenger traffic, the neighbouring road being more advantageous for the purpose, the difference in length between the two being much the same as the sum of the length of several arcs and the sum of the lengths of their chords. For freight, however, where speed is a secondary object, it is much used, being navigable hereabouts for country boats of 800 or 1,000 munn's burden. It should thus become a valuable feeder of the railway, unless all that is at present taken to the Jaunpur market is required for the consumption of that vicinity.

Other stations of the same railway lie at an easy distance to the north, for communication with which there are many roads easily traversable by wheeled carriage. The Gumti intervenes, but is passable in many places. At Amghāt, a few miles north-east of Jagdipur, it is spanned by a lofty pile-bridge consisting of fifteen bays. The platform is 16 feet in width, and is supported by strut and straining beam trusses; it stands at a height of twenty-four feet above the summer level of the water. At Sul-tanpur there is a similar bridge, of somewhat larger dimensions. Ferries are numerous.

Roads.—The principal road by which the district is connected with the outer world is the imperial high road from Pызabad to Allahabad. It enters the district due north of the civil station, which it crosses, and running nearly due south passes into the Partabgarh district about twelve miles further on. It is metalled and bridged throughout that distance.

* Since transferred to Rae Bareilly.

All the other roads are unmetalled, but bridged where necessary, and except when subjected to very severe trials, such as that of exceedingly heavy rains, are usually fit for any sort of traffic. They are as follows:—
 The Lucknow-Jaunpur road. This enters the district at a point two miles east of Haidargarh, and leaves it two miles east of Chānda; its total length within these limits being seventy miles, in the course of which it traverses the town of Inbauna, Nihālgarh, and the village of Sarāyān, in which are the headquarters of the Musāfirkhana tahsil. It leaves the civil station about two miles to the north, but is connected with it by three separate lines—(1) metalled from Amghat, (2) also metalled from the point of its intersection with the Allahabad road, (3) unmetalled from Lucknow.

The Sultanpur-Rae Bareilly road. This starts from Sultanpur and skirting the large village of Dhamaur, the bazar of Gauriganj, and the town of Jāls, leaves the district about eleven miles from the last named place.

The Fyzabad-Rae Bareilly road. This crosses the Guntā over the Kughāt bridge, cuts the Lucknow road at Jagdispur; it is thence continued to the Mohanganj thāna, and thence onward through the pargana of that name into Rae Bareilly.

These constitute as it were local trunk lines, and the Imperial road excepted, throw out lateral branches in various directions, regarding which sufficient particulars may be given in the following tabular form:—

No.	Main road.	Point of divergence	Direction.	Length in miles.
1	Lucknow-Jaunpur.	In Inbauna ...	North-east to Aishghāt ...	11
2	Ditto ...	Ditto ...	South to Mohanganj, where it joins the Fyzabad-Rae Bareilly road.	10
3	Ditto ...	In Jagdispur ...	Nearly due south to Jāls ...	14
4	Ditto ...	Musāfirkhana ...	South-west to Gauriganj, where it meets the Sultanpur-Rae Bareilly road.	11
5	Ditto ...	Lachua ...	North to Derghāt ...	31
6	Ditto ...	Chānda ...	South-west to Salfahad in the Partabgarh district.	4
7	Sultanpur-Rae Bareilly.	Sultanpur ...	West to Kurwār ...	8
8	Ditto ...	Near the village Dhamaur.	South-east <i>via</i> Amethi to Salon in the district of Rae Bareilly.	19
9	Ditto ..	Gauriganj ...	South-east <i>via</i> Amethi to Partabgarh ...	16½
10	Fyzabad-Rae Bareilly.	Mohanganj ...	South-east to Jāls, connecting the Sultanpur-Rae Bareilly and Fyzabad-Rae Bareilly roads.	9

If the map be examined, it will be seen that every part of the district is well supplied with roads, with the exception of a triangle lying between Sultanpur, Chānda, and Amethi, within which they are conspicuous by their absence. The only route from Chānda to Amethi is *via* Sultanpur, and this involves a detour of several miles.

Though scarcely deserving the name of roads, village cart tracks must not be altogether omitted. Numbers of these have been aligned and inequalities of surface partially removed; they will in time perhaps prove a valuable addition to regular roads; at present, however, they are only practicable for country carts at once strong and lightly laden.

The following is an extract from the official route book:—

There is one metalled road in this district which goes from Fyzabad to Allahabad, passing for 29 miles throughout this district. There are three encamping grounds on this road—one at the 26th mile near Karābhār, one near the 29th mile on the east side of the road, and a third at the 48th mile also on the east side of the road. At the 26th mile a road branches off on the west side to Amāniganj and on the east to Akbarpur, Amāniganj being 34 miles from the pargana road, and Akbarpur 32 miles. At the 31st mile near the village Katka a road branches off on the east side to Akbarpur (Railway Station, Outh and Rohilkhand Railway), the distance from Katka to Akbarpur being 24 miles. At the 39th milestone a road branches off on the west to Lucknow, and on the east to Jaunpur, the distances from the point where they leave the pargana road to Lucknow and to Jaunpur being respectively 84 and 50 miles. The Gumti is the only river.

Bazars.—Most villages of any consequence have their own bazars, either permanent or periodical. The latter are often nothing more than open air markets held on certain fixed days of the week; the former are often large walled enclosures, bisected by a road and lined with shops on either side. These local bazars are small but important media of commerce. Every village may be said to be affiliated to one of them, and each of them in turn is connected in its dealings with one or more of the larger centres of traffic.

The principal bazars are as follows—(1) Perkinsganj at the civil station, founded shortly after re-occupation by Colonel Perkins, Deputy Commissioner. One of the newest, it nevertheless is one of the most, if not the most flourishing in the district. A large trade is carried on here, and goods are brought for sale from a great distance. Its rapid growth has been favoured by the extremely convenient nature of its position. It is in close proximity to the district court-house, the *sadr tahsil*, and the *thānas*, and is hence much frequented by persons whose business takes them to those places. It is also little more than half a mile from the right bank of the Gumti, so that if trade be slack here, unsold goods can be easily placed in boats and carried by water to Jaunpur. (2) Sukul bazar, in the village Mawayya Rahmatgarh, pargana Jagdispur, founded about forty years ago by some members of a well-to-do Sukul (Brahmin) family. It shared with Perkinsganj the advantage of being near the Gumti. (3) Gauriganj, called after the deity of that name, and founded by Rāja Mādho Singh of Amethi about 25 years ago. It is situated in the village of Rājgarh a few miles east of Jāiz. (4) Bandhna, an old bazar on the Lucknow-Jaunpur road close to Hasanpur. (5) Aliganj, in the village Uchhān, pargana Sultanpur, founded in 1202 fahsī (A.D. 1795) by the taluqdar of Manārpur.

CHAPTER III.

THE PEOPLE

Population—Classification—Class distribution—Character of the people—Condition of the people—Habitations—Scries and fairs of interest—Tribes—List of taluquas

Area and Population.

Taluk.	Pargana.	Number of manzars or townships.	Area in Acres. Not square miles.		Population.				Total.	Number of persons to each square mile.
			Total.	Cultivated.	Males.	Muslims.	Male.	Female.		
Sriharipur.	Sultanpur ...	399	918	123	128,865	21,848	8,683	78,562	152,525	641
	Sultanpur and Haranwar ...	460	354	146	141,852	31,339	78,169	76,971	155,240	602
	Total ...	859	1272	271	270,717	53,187	166,692	155,533	314,465	621
Mauvanasa.	Isanli ...	182	141	7	87,929	9,214	48,101	49,042	97,143	438
	Beghalpur ...	168	134	78	80,582	19,894	49,024	30,638	79,662	431
	Gaura Jemait ...	91	93	49	48,824	3,39	25,007	24,919	50,016	558
	Total ...	441	368	134	217,335	22,407	122,132	104,599	226,731	628
Rampur.	Amethi ...	264	299	131	153,361	8,401	72,768	80,907	160,735	558
	Tappa Asl ...	91	87	32	37,182	1,108	19,800	18,086	38,286	571
	Total ...	355	386	163	190,543	9,509	92,568	98,993	199,031	622
Rampur.	Chanda ...	99	130	78	85,091	3,202	38,029	34,368	72,397	582
	Almoran ...	42	277	143	130,714	9,418	78,144	71,010	149,154	558
	Samarpur ...	30	32	14	12,659	271	6,845	6,914	13,939	552
	Total ...	171	439	235	228,464	12,891	122,918	112,292	235,210	564
District total ...		3,523	4,704	867	911,441	84,495	505,077	490,839	995,916	624
European ...		...	...	...	...	...	28	23	51	...
Hindian ...		...	...	...	...	...	21	19	40	...
Prisoners and employees in Jail.		...	...	...	...	...	322	31	353	...
Grand Total ...		3,523	4,704	867	911,441	84,495	505,077	490,839	995,916	624

Density of population.—The district is very thickly inhabited. Mr. Williams shows that Oudh in density of population surpasses even the most populous countries of Europe, and Sultanpur, in respect of the average number per square mile, falls below three districts only of the province, while with regard to the number per cultivated acre it is equalled by Lucknow alone.

Classification according to creed.—The total population of the district according to the general census was 930,633*. It was divided into three great classes, the numbers of which were as follows:—

Christian (European and Eurasians)	...	...	...	83
Muhammadans	...	...	...	91,558
Hindus	...	...	...	930,467

Which, with 557 prisoners and employés in the jails, give the total mentioned above.

Christians.—The Christians are very nearly all Government employés. It will be seen that there were no natives among them. Mr. Williams accounts for this by the very probable supposition that they have been entered in the returns as Europeans or Eurasians. The error as regards this district, however, was, so far as I am able to say, limited to a single instance, that of one Matthew, a cobbler.

Muhammadans.—The Muhammadans in all were rather less than one-tenth of the whole population. Of these again, about one-fourth only belonged to the Sayyad, Sheikh, Mughal, and Pathan classes, another one-tenth was composed of converts from the principal Chhatti castes, and the remainder of all the lower castes of Muhammadans.

Hindus.—The Hindus still form the bulk of the population; and of the multiplicity of castes into which they are divided, the Brahman predominates not only in social importance but also in numerical strength, forming no less than 14 per cent. of the inhabitants of the district. Next in both respects, among the higher castes, come the Chhatti class aggregating 8 per cent., and after these come in order the Vaishyas and the Kshyath. Of the meaner castes, the Ahir contains the largest number, nearly 10 per cent., and is followed by the Chamâr and Pasi. Gôjars are more common in Sultanpur than elsewhere in the province.

Classification according to occupation.—Compared with the rest of Oudh, the district contained a large portion of non-agriculturists, and yet agriculturists amount to no less than 56·9 per cent. Of the more skilful castes Murâos are numerous, but Kurmis remarkably few.

Class distribution.—Muhammadans of the higher classes are to be found only in towns. Hindu converts to Islamism are intermixed with their unconverted brethren. Of the Hindus the Chhattis are with a few

* The details of the present population which amounts to 998,578 have already been given. The great difference between the population now and at the time of the census is due to redistribution of territory.

exceptions lords of the soil: they lie in clans, and it may almost be said that each pargana has its own phylarchy. Brahmans and others are scattered about promiscuously; they own a village here and there usually acquired by grant or purchase from a Chhatti.

Character of the people.—The people are characterised by a bold and manly spirit. "The natives say," remarks General Sleeman, "that the air and water of Málwa may produce as good trees and crops as those of Oudh, but can never produce such good soldiers. This I believe is quite true. The Sultanpur district is included in the Banaudha division of Oudh, and the people speak of the water of this division for tempering soldiers as we talk of the water of Damascus for tempering sword blades."

"They certainly never seem so happy as when they are fighting in earnest with swords, spears, and matchlocks. The water of the Baiswara division is considered to be very little inferior to that of Banaudha, and we get our sipahis from these two divisions almost exclusively."

Their condition.—Under native rule no man's property or even life was safe for many days together; Government officials, instead of affording the protection it was their duty to, busied themselves only in their own enrichment, and became the most active oppressors of the people. They kept up duplicate accounts, the one forged for the minister at Lucknow, the other genuine for themselves, and in plain words embezzled the difference. Under the plausible pretext, therefore, of collecting the just revenue of the state, they extorted as much as they possibly could from the landholders of every degree.

Their immediate inability to pay was immaterial, if a money-lender could be found to advance the requisite amount; and in that case they were compelled to give their creditors a mortgage-deed bearing the exorbitant interest of 24 per cent. per annum. The example set by officials was readily followed by private individuals, and the consequence was that every zamindar kept as many armed retainers as his means permitted, nominally to repel force by force when necessary, but in reality employed as often as not for purposes of aggression. Under such circumstances there was little inducement, even where the opportunity occurred to attempt to accumulate capital, and the result is that the landed proprietors are now, as a rule, poor, unthrifty, and deeply involved in debt.

In sketching such a state of things in the past and present, it is natural to look also towards the future, and here it is gratifying to find that the prospect is considerably brighter.

The landholder, while conscious that if he would retain his estate, the payment of the revenue assessed upon it is indispensable, also knows that that amount will not be exceeded; he is confident, too, that no powerful neighbour will carry off his harvests, and thus deprive him of the means of paying it, he finds additional safety in the ever-increasing price of agricultural produce, and if, in an unfortunate season, he is obliged to resort to the money-lender, he is charged no more than half the former rate of interest. For the relief and protection of the more important encumbered

estates special measures have been taken. If, then, I have correctly described the causes of the present unsatisfactory condition of the proprietary classes, it may be concluded, with moderate certainty, that a prosperous future will follow the altered circumstances in which they are now placed.

The dwellings of the people are usually grouped together in towns and villages; but single huts or houses are not uncommon. Towns are few in number.

In some parts villages are large and at a distance from each other, as in the Mohanganj tahsil,* the unsettled state of which perhaps led the inhabitants to band themselves together in large bodies for mutual protection. Further east, on the other hand, where shankalps are numerous, and the shankalpdars have founded purwas on their holdings, villages are small and hamlets abound. In Chānda solitary houses are pretty thickly scattered over the pargana. Domestic architecture is principally remarkable for its monotonous simplicity. The most common description of house consists of walls of puddled mud, and a roof of thatch or tiles. Even this is beyond the reach of all; many an agriculturist is, but the "monarch of a shed." On the other hand, a few substantial brick houses may be found here and there they belong to the more wealthy landowners, to successful traders, or Muhammadans of the better classes.

Shrines, fairs, places of interest.—It may seem odd to place shrines and fairs in the same category; but there are few if any of the latter which have not a religious character attached to them.

Sitakund.—On the right bank of the river Gumti, immediately below the civil station, the place is still pointed out where the now deified Sita is said to have bathed while accompanying her husband Rama into his self-imposed exile. In commemoration of that event a fair is held there twice a year (Jeth dasahra and Kārtik pūrṇimāshī), to which the pious Hindus of the neighbourhood throng to the number of fifteen or twenty thousand. The fair lasts for a few hours only, the visitors bathing immediately on their arrival and then taking their departure. A few enterprising sweetmeat vendors from the Perkinaganj bazar find their way there, but otherwise no attempt is made at traffic.†

Dhupdp.—Dhupdp, in the village of Rājapatti. The triumph of Rama's return from his long exile was clouded by the recollection of a great crime committed in the achievement of his principal exploit, his victory

* Part of this has since been transferred to Rae Bareilly.

† In this part of the Gumti, between Sitakund and Dhupdp, there are said to have been at one time 300 places of pilgrimage; but there is probably a worn local adoption of a common fable. A similar story is told of a lake near Thāse-ar (Arc. Geo. 231), and the same number of temples is said to have been built at Ajodhya by Bikramījit (Elliot's Supplementary Glossary, Chaurahi).

over Rāwan, for he had thereby incurred the guilt of Brahmanicide. His spiritual advisers accordingly set to work to find the means of effecting his purification; and a moral Bethesda so to say was discovered in a particular part of the Gumti in the present village of Rajapatti, bathing at which was pronounced to be efficacious for the purpose. Rama performed the enjoined ablution and his guilt was thereby removed. The spot was thus sanctified thenceforward and received the appellation of Dhopāp, which being interpreted signifies the place that "cleanseth away sin." Fairs are held here similar to those at Sītakund, but the Jeth gathering is somewhat larger.

"The site of Dhopāp," says General Cunningham, "is evidently one of a very considerable antiquity as the whole country for more than half a mile around it is covered with broken bricks and pottery.

"The place is said to have belonged to the Bhar Rājas of Kusabhāwarpur or Saltanpur, but the only name that I could hear of as specially connected with Dhopāp was that of Rāja *Hel* or *Hela*." Close to Dhopāp are the ruins of an old fort, which, as shown by a local investigation made by a native official a few years ago, in a suit between two landed proprietors, is commonly known as Garh or Sbergarh. Both these names point to its construction, or reconstruction, by the Śūr king Sher Shah, assisted very probably, as some accounts say, by his son Salem Shah. To them also is attributed the first erection of an old mosque in the neighbourhood which was repaired by Safdarjung, and subsequently used as a school, but now for some time altogether deserted. General Cunningham mentions several carved stones which have been collected by the people from the ruined fort, and says that they point unmistakably to the existence at some former period of a large temple at Dhopāp, probably one only of a considerable number at that place.

"I obtained," says the same writer, "coins of many of the early Muhammadan kings, from Nasr-ud-din Mahmūd Ghori down to Akbar, but not a single specimen of any Hindu coinage, although I was informed that coins bearing figures are found every year during the rainy season." One particular coin of this kind is better remembered than any other by the villagers; it was picked up shortly after annexation, and is said to have contained the device of a cone on one side and a flag on the other.

Pāparghat.—Safdarjung, having established his virtual independence of the Mughal emperor, determined to build a new capital. He selected as the site for it the high bank of the Gumti overlooking Pāparghat in the village of Shāhpur, pargana Chānda, and, but for the accident of a sickly season, that now comparatively unknown locality might have enjoyed the celebrity that afterwards fell to the lot of Fyzabad. The construction of a fort was commenced, and the walls had already risen to some height, when the emperor receiving intelligence of this presumptuous act of his now independent, but still nominal minister, sent him messages of congratulation, and a "khilat" (dress of honour), to all outward

appearance, suitable to his rank and dignity. The royal gift had been packed up with becoming care, and its acceptance does not appear to have struck Safdarjang as incompatible with the rebellious attitude he had assumed. The box in which it was enclosed was opened with due ceremony, when it was discovered that the emperor, with grim pleasantry, had selected as an appropriate gift an image of Mari Bhawani! That neither donor nor recipient venerated that goddess, mattered no more than that the Philistines regarded the ark with little reverence; the one was as fatal by its presence as the other, and the mortality which ensued in Safdarjang's camp was perfectly appalling. The simple expedient resorted to by the Philistines does not appear to have occurred to the modern sufferers, who adopted the more cumbersome measure of moving their whole army; and Mari Bhawani was left in undisturbed possession. The unfinished walls still exist, and the triumph of the destructive goddess is celebrated by periodical fairs, held in the months of Kuár and Chait, which are attended by 10,000 to 12,000 persons.

Ságar.—Ságar in the village of Bandhwa, in the Sultanpur pargana, is a fine large masonry tank, on the border of which stands what may be called, in comparison with any thing to be found for a long distance, an imposing pile of buildings. The tank was dug at the expense of one Bába Sahajráam, a Nánaksháhi Faqir, a great miracle-monger, and is thence known as Bába Ji-ká-ságar. The buildings mentioned were the Bába's residence. He and his successors received several revenue-free grants from officials in the king's time, and these have now been confirmed in perpetuity by the British Government. A large concourse of people, about 8,000 to 10,000, assemble at this tank at fairs held every year in the months of Kártik, Chait, and Jeth.

Lohráman.—In the village Lohramán, pargana Sultanpur, is a shrine of Debi, which is said to occupy the site of an old Bhar temple. There is now a brick shrine enclosed by mud walls, but these were erected only twenty five years ago by the zamindars of the village. Three or four hundred people collect here every Monday, and a much larger number twice a year in the months of Kuár and Chait to worship the presiding goddess.

Set Baráh.—In the village of Kotwa, a mile or two south-east of the Ámghát bridge, nearly at the summit of a lofty mound overlooking the river Gumti stands a small shrine. In point of size it is very insignificant, but this is more than compensated by its extreme sanctity. It is dedicated to the "white bear," one of the incarnations of Vishnu. It is reputed to contain a statue of the god, but such is not the case; all there is to do duty for it is a small hollowed block of carved stone. In what its similitude to a bear consists it is difficult to say. There is perhaps a bare possibility that it represents the jaws of that animal as depicted on the Baráh coins, but even this is improbable, and if it be the case, the figure to which it belonged must have been of colossal proportions. All that the villagers can contribute to the explana-

tion of the mystery is that the stone was picked up out of the river below, and enshrined in the little edifice which now holds it. I am disposed to conjecture that there once stood on the spot a famous temple of the bear-god, which was long ago destroyed; but that the memory of it having outlived its destruction, the present modest substitute was erected, and when the stone was found, it was hailed as the return of the tenant god. In the immediate vicinity are several brick-strwn or rather brick-built mounds of various dimensions. The largest of them, that nearly touching the present village, and the only one of which I could learn anything, is said to have been the site of an old Bhar fortress. It is very probable that a town of considerable importance once existed here, and the name of the village itself Kotwa, a colloquial corruption of Kot, implies the former presence of some sort of fortification.

On the peak of the same mound as the Set Bārāh temple lies the tomb of a faqir, who after a life of mortification and penance died here about five hundred years ago. Austerity and devotion, say the sacred books of the Hindus, bring to those who practice them, with the requisite degree of earnestness, power to control and suspend the laws of nature; and to this pitch of holiness did our faqir attain. The story is still told to admonish the incredulous how he walked at will upon the river, and the obedient waters rose not above his sandals.

At this spot of two-fold sanctity a fair is held every year at full moon in the month of Kārtik; it lasts a day and night, and attracts visitors from a distance of twenty miles round to the number of 25,000. Vendors of fruit and sweetmeats avail themselves of the occasion to turn an honest penny.

Other fairs.—The six fairs above described are the principal ones of the district, and however little worthy of mention they may be, the others are still less so. Ample justice will be done them in a tabular list:—

Name of village.	Name of pargana.
1. Harpāou	Gaura Jāmān.
2. Kānsā ...	Amethi.
3. Shāmāheria	Ditto
4. Rāghipur	Ditto
5. Pindāra	Ditto

Tenures.—The proprietary tenures of Sultanpur do not call for special notice. It is mainly a taluqdari district owned by the Bachgotia and Rājāmāra to the east, by the Amethias in the centre, and by the Kanhpurias in the west, the division of property among the caste and the different taluqdars is shown in the following tables:—

Statement of tenures, &c., in the old district of Sultanpur.

Taluk.	Pargana.	TENURE AND NUMBER OF VILLAGES, &c., OF EACH KIND.				TENURES AND NUMBER OF VILLAGES, &c., OF EACH KIND.				NUMBER OF PROPRIETORS AND SUB-PROPRIETORS.					
		TALUKDARI.				INDEPENDENT.				PROPRIETORS.					
		Sub-settlement.	Villages or fractional parts.		Villages not sub-settled.	Total.	Zamindari.	Patidari.	Bhuyanchars.	Total.	Grand Total.	Number of zamindars.	Number of proprietors.	Number of landholders.	Number of sub-proprietors.
Sultanpur.	Sultanpur ...	40	15	169	215	11	97	4	174	300	17	2344	189	1322	
	Chanda ...	12	—	122	134	6	160	—	166	290	14	1622	180	255	
	Total ...	52	15	291	349	17	248	4	340	590	31	3966	369	1577	
Ameethi ...	Ameethi ...	36	0	270	342	4	18	—	22	364	3	242	23	2007	
	Isauli ...	—	—	0	0	20	44	2	66	86	2	899	100	—	
	Pappa Aul ...	1	—	1	2	14	1	—	15	27	2	1914	246	1	
Total ...	Total ...	37	0	271	347	24	63	2	99	448	7	2855	374	2008	
Jehanpura ...	Jehanpura ...	—	1	12	13	25	20	2	47	77	2	455	84	3	
	Jagdispur ...	2	0	10	12	57	80	0	137	194	4	1820	183	23	
	Kalcha ...	3	—	17	20	0	25	21	46	66	4	4678	78	3	
Total ...	Total ...	5	1	29	33	82	125	23	190	337	10	5401	345	30	
Mohanganj ...	Rokha Jals ...	11	2	61	74	22	36	—	58	110	4	708	79	10	
	Miranda ...	4	0	44	48	25	—	—	25	73	2	14	14	140	
	Ganraimn ...	0	0	68	68	10	—	—	10	20	2	230	80	23	
Mohanganj ...	Mohanganj ...	—	1	60	61	4	10	—	14	75	4	517	80	2	
Total ...	Total ...	15	3	206	209	61	46	—	107	249	12	1569	173	214	
GRAND TOTAL		125	45	848	1029	232	576	18	182	2301	613	47	14869	1223	4858

Statement showing the number of mauzas held by each caste, and their area in acres, except the parganas Sultanpur, Baraunsa, and Isuli, transferred from Fyzabad.

1	2						3	4
Caste or tribe.	Number of mauzas.						Area in acres.	Remarks.
	Mauzas.	Bighas.	Ilwas.	Blawānāl.	Kachhwānāl.	Marwānāl.		
Brāhmins ...	75	...	15	16	...	19	19,151	The register of the area of the parganas, Sultanpur, Baraunsa, and Isuli, has not been sent by the Settlement Department of Fyzabad, and therefore could not be entered in this statement.
Christians ...	1,023	...	4	11	14	1	694,614	
Kāyasths ...	87	...	12	6	11	...	10,378	
Gowdāns ...	3	...	...	...	...	...	694
Banān Agrawāls ...	2	...	...	...	...	...	2,418
Bhāts ...	9	...	...	...	...	...	262
Geldamīths ...	...	...	10	...	...	...	165
Ahirs ...	1	...	...	...	...	...	625
Muslimans ...	175	...	1	3	14	...	134,576	
Government ...	1	...	...	...	...	...	493
Total ...	1,907	869,009	

List of Taluqdars of the District of Sultanpur.

Serial Number. No. in List I. under Act I. of 1909.	Name of taluqdar.	Name of estate.	No. of demarcated villages.	Revenue revenue		Remarks.
				Of each estate.	Of each taluqdar.	
				Rs. a. p.	Rs. a. p.	
1 145	Bāhu Ishraj Shigh.	Meopur Dehla.	3 36	11,385 12 9		
2 144	Iditto	Shaharapur ...	0 2	588 10 0		
		Meopur Shi-riskati	0 27	4,779 7 2		
					16,354 14 11	
2 149	Musammāt Shīurāj Koovar.	Sultanpur Damodra.	21 2	4,558 6 0	4,558 6 0	
4 226	Rāja Muhammad Ali Khan.	Hataupur ...	64 2	32,533 2 6		
		Jalsinghpur ...	38 2	18,156 2 6		
		Mangra ...	1 0	250 14 0		
					51,941 0 0	
3 127	Hāl Kishnāth Kunwar, widow of the late Rājā Mādhō Partāb Singh.	Kurwar ...	29 1	30,024 8 0		
		Itaigāon ...	29 6	19,668 7 9		
		Maighat Koro-part.	2 0	1,144 10 0		
					40,835 5 9	
6 278	Hāl Hālī Khānam.	Maniārpur ...	47 2	23,193 4 0		
		Qitoo Pāl ...	25 2	13,407 15 0		
					36,601 3 0	

List of Taluqdars—(concluded.)

Serial Number.	No. in List I, under Act I of 1862.	Name of taluqdar.	Name of estate.	No. of demarcated villages.	Revised revenue.		Remarks.
					Of each estate.	Of each taluqdar.	
				Whole.	Rs. a. p.	Rs. a. p.	
7	229	Rām Kāmā Pershād and Rām Bishmāth Singh	Bhadalyān ... Fāitpur ... Dāochindrapur ...	42 14 2 0 3 0	30,143 12 0 2,026 8 1 1,019 14 3		23,218 1 4
8	230	Thakurān Dārāo Kunwar.	Darātpur ...	37 6	8,408 3 0		8,408 3 0
9	231	Zahar Singh and Baljōkū Singh.	Parāśarpur ...	2 14	7,570 3 0		7,570 3 0
10	232	Bihārājī Singh, 8-16th share and Anant Pershād, 12-16th share.	Rāmpur ...	28 32	12,346 3 0		
		Hikarājī Singh.		Mahundpur ...	2 0	1,721 14 0		17,408 0 0
11	233	Rudr Parāśā Sāh,	Dera ... Amābat ... Dhann Dū ... Madanpur Pannā.	60 03 20 3 2 1 4 0	28,530 1 0 11,3 2 0 3 2,342 0 0 5,748 18 0		58,250 14 10
12	234	Rāja Mātā Singh.	Amāthi ...	218 3	1,90,591 7 0		1,90,591 7 0
13	235	Rāja Bahadur Singh.	Shālgarh ...	20 1	10,292 2 0		10,292 2 0
14	236	Janishē Ali Khan.	Yahona ...	23 9	22,145 11 7		22,145 11 7
15	237	Bargāhī Khan ...	Chūngān Bha-dar.	7 0	5,572 14 0		5,572 14 0
16	238	Rānī Harpātā Kunwar.	Kailāri ...	13 0	10,403 4 0		10,403 4 0
17	239	Ganesh Kunwar, widow of the late Jagannāth Bakhsh Singh.	Jānūn ...	17 0	14,965 4 0		14,965 4 0
18	240	Sripāl Singh ...	Baralla ...	13 0	8,545 14 0		8,545 14 0
19	241	Jageshwar Bakhsh Singh.	Utharānulpur ...	12 0	5,858 9 3		5,858 9 3
20	242	Ganesh Kunwar, widow of the late Arjun Singh.	Bahel ...	10 0	6,790 14 0		6,790 14 0
21	243	Rām Haradāt Singh.	Singratpur ... Chakmawālyā,	23 4 2 0	12,120 3 0 472 12 9		12,904 3 0
22	244	Jahāngīr Bakhsh ...	Dangbo ... Dhamerpur ...	17 4 1 0	7,544 4 0 241 12 0		8,385 12 0
23	245	Hāim Lalā Sāh ...	Meopur Dāllā, Kārom ... Madhūban ...	8 12 1 0 2 0	6,748 8 0 876 8 0 363 7 0		8,172 8 0
24	144	Datto ...	Shaharapur ... Meopur Shī-rākil.	0 5 0 27	829 5 8 5,128 4 10		5,715 5 4
25	246	Rām Sīla Bakhsh.	Nānān ... Rāngach ... Dhamerpur ... Mirpur Sarā-yān.	8 12 4 2 1 0 3 2	8,774 3 0 3,237 14 0 175 8 0 1,324 11 0		10,609 3 0

CHAPTER IV.

ADMINISTRATIVE FEATURES.

Fiscal—Tahsil—Pargana—Village—Police—Thanas—Crimes—Accidental deaths—Revenue and expenditure—Education—Post-offices.

Fiscal.—For fiscal and general administrative purposes the district is divided into parganas and tahsils.

Tahsil.—The tahsil as a local division, with fixed boundaries, is a modern innovation, and as compared with the pargana an artificial one. It is simply an arbitrary aggregation of a few parganas, the number of which may be varied at pleasure, without causing much inconvenience or confusion. It has no counterpart whatever that I am aware of in Akbar's arrangements; the "*dastūr*," the nearest to it, being rather a district. An approximation to it came into existence in the constitution of the *chakla* by Sād-ulla Khan, minister of Shāhjahān, and its formal reintroduction in the time of Saādat Ali Khan.

There were then also tahsildars *eo nomine*, but their jurisdictions were scarcely analogous to the present tahsils.

Pargana.—The pargana, on the other hand, may lay claim to considerable antiquity; it is usually believed to have succeeded a still older division, the *tappa*, which must itself have been in common use for some length of time, as the recollection of it still survives in various familiar names,* though in all other respects it has long been obsolete. The pargana, on its first introduction became to the *tappa* what the tahsil is now to the pargana, the former usually consisting of two or more of the latter; and in old documents the two divisions may be found mentioned together, though their co-existence was probably never recognized officially.

The exact date of the creation of the pargana is uncertain. Sir H. Elliott says that the name means "tax-paying land," and mentions instances of its use in A.D. 1210 and again in A.D. 1350. Mr. C. A. Elliott in the *Chronicles of Oonao* shows that it is possible the pargana was constituted by Shāhāb-ud-din Ghori, and the use of the word in the early years of the thirteenth century favours the supposition. It occurs in Bābar's *Memoirs*, but on the other hand, is not exclusively employed in the *Āin-i-Akbari*, where the term *muhāl* is often used as its equivalent. The co-extensiveness of a pargana with the possessions of a clan or individual family has often formed the subject of remark, and in its convertibility with *muhāl* here illustrated lies a very possible explanation of the circumstance; for it suggests that the pargana was not only tax-paying land, but that like the *muhāl* it was a separately possessed parcel of such land; in other words, that it was founded on the distribution of properties at the time of its creation. Dr. W. Oldham seems to take a somewhat similar view when he says that "in the early days of Muhammadan empire parganas appear to have been clearings or cultivated spaces in the forest, occupied generally by a single but sometimes by more than

* For example, *Tappa Aul*, a name often given to the pargana.

one fraternity or clan ;" and Mr. C. A. Elliott thinks there is no doubt that if they are attributable to Shaháb-ud-din Ghori they are based on still more ancient divisions which he found already in existence. Further confirmation of the theory I follow lies in the fact, of which numerous examples might be found, that pargana limits have often been expanded or contracted to suit the growth or decay of private estates. The following table, which was prepared before the redistribution of territory, shows of what parganas and tahsils the Sultanpur (settlement) district was till lately composed, together with the tappas, muhals, and chaklas out of which they were developed.

Territorial Divisions, past and present.

Number.	Tahsil.	British.				Nawab.	
		Present par- ganas.	No. of villages.	Summary set- tlement par- ganas.	No. of villages.	Nizamut.	Chakla.
1	Sultanpur.	Chanda ...	290	Chanda ...	310	Sultanpur ...	Sultanpur ...
				Pápar Ghát ...	52	"	"
2	Sultanpur.	Sultanpur ...	399	Sultanpur ...	400	Sultanpur ...	Sultanpur ...
				Mirānpur ...	45	"	"
3	Isahana.	Inhanna ...	77	Inhanna ...	89	Bahawāra ...	Baldargach ...
4		Subsha ...	50	Subsha ...	207	Ditto ...	Ditto ...
5	Jagdiapur.	Jagdiapur ...	166	Jagdiapur ...	278	Sultanpur ...	Jagdiapur* ...
6		Aal or Tappa Aal.	97	Aal ...	156	Ditto ...	Sultanpur ...
7	Amethi.	Amethi ...	264	Amethi ...	226	Ditto ...	Jagdiapur† ...
8		Isauli ...	85	Isauli ...	106	Ditto ...	Sultanpur ...
9	Gaura Jāmān.	Gaura Jāmān.	81	Gaura ...	77	"	Salon ...
				Jāmān ...	101	Sultanpur ...	Jagdiapur ...
10	Bokha Jāla.	Bokha Jāla ...	110	Bokha ...	100	"	Salon ...
				Jāla ...	24	"	Ditto ...
11	Simrauta.	Simrauta ...	73	Simrauta ...	97	"	Ditto ...
12		Mohanganj ...	75	Mohanganj ...	99	"	Ditto ...

* This chakla was sometimes separately held, sometimes included in Chakla Sultanpur.
† Kishni by itself constitutes a *darāz*.

Territorial Divisions, past and present.—(concluded.)

Number.	Tahsil.	Mughal*				Hindu
		Subah.	Sarkār.	Dastūr.	Muhāl.	Tappas.
1	SUZTANPUR.	Allahabad.	Jannpur ...	Hawell Jannpur	Chānda ...	None known.
2		Oudh ...	Oudh ...	Hawell, Oudh.	Bilahri (part)	Ditto. 1 Hawal or Hannpur.
3		Ditto ...	Ditto ...	Ditto ...	Saltanpur (part).	2 Tappa Thar or Harkpur. 3 Soudal. 4 Pāra or Parsa Bagh Rāo.
4	ISHAUNA.	Allahabad.	Mānīkpur	Mānīkpur bā Hawell.	Kothat ...	None known.
5		Oudh ...	Oudh ...	Hawell, Oudh.	Inhanna ...	Ditto
6		Ditto ...	Ditto ...	Ditto ...	Sabehat ...	Ditto
7		Ditto ...	Ditto ...	1 Ditto ... 2 Kishat † ...	1 Saltanpur ... 2 Kishat ...	Ditto
8	AMRUT.	Ditto ...	Ditto ...	Hawell Oudh.	Thān Bha-dān.	Ditto Tappa Ad
9		Ditto ...	Lucknow ...	Hawell, Lucknow.	Gach Amruthi.	1 Udiāwān. 2 Bishin or Bhetā 3 Nanamau 4 Mohall 5 Hawell 6 Kānū 7 Kusūm. 8 Tikri. 9 Haudā kalān. 10 Kumbhān.
10	MOHARAKA.	Ditto ...	Ditto ...	Ditto ...	Isaul ...	1 Bahmā 2 Gondar 3 Hawell 4 Bhānā
11		Allahabad.	Mānīkpur ...	Rae Bareilly ...	Jāls ...	1 Dakhnawā (part) 2 Deoli (part).
12		...	...	...	...	1 Hawell Jāls (part) 2 Deoli (part).
13		Allahabad.	Mānīkpur ...	Mānīk bā Hawell	Sadrabad (part)	1 Dewā. 2 Sandha. 3 Kumbhā. 4 Mustafabad. 5 Maheshwar 6 Hawell.
14		...	...	Rae Bareilly ...	Jāls (part) ...	1 Hawell Jāls (part) 1 Shewān.
15		Allahabad.	Mānīkpur ...	Ditto ...	Ditto ...	2 Marami. 3 Bhadwār (part).
16		Ditto ...	Ditto ...	Ditto ...	Ditto ...	1 Hawell Jāls (part) 2 Bhadwār (part) 3 Piddi. 4 Dakhnawā.

Note.—Three Tappas together constitute Saltanpur south of the Ganges only.

Muhāl.—The term *muhāl* has long been extinct as expressive of territorial division, and I question whether, in that sense, it ever took any

* In the assignment of *muhāls* to *dastūr* *subahs* and *sarkārs* Prof. Blochmann's *Atlas Akbari* (text) is followed.

† In Chakla Partabgarh till 1249 fassl; in Jagdipur (*muhāl* *tahsil*) from 1250 fassl; Harwarah *tahsil* from 1253 fassl till annexation.

great hold upon popular favour. It is still, however, in ordinary official use to denote the individuality of estates held under separate revenue engagements. With this signification it forms the revenue subdivision of the pargana, and is, indeed, the unit of revenue responsibility. It forms also the point where official fiscal arrangements become merged in private land tenures; for each *muhāl* is represented by one or more *landardars* or headmen, who possess a double character—on the one hand they are private persons, members of the proprietary body of the *muhāl*, raised to their representative position in conformity with rules springing out of the past customs of the family: on the other hand, they are invested with a quasi-official position, inasmuch as they have delegated to them the duty of collecting the revenue payable by their co-sharers, and are primarily responsible to the state for its collection.

Village.—As the *muhāl* is the unit of fiscal subdivision of the pargana, so in the village or township the unit of local subdivision. The townships, says Elphinstone, are the indestructible atoms, from an aggregate of which the most extensive Indian empires are composed, just as Cressy says Anglo-Saxon townships were the integral molecules out of which the Anglo-Saxon state was formed.

Police.—With respect to police jurisdictions, *thāna* circles take the place of the fiscal arrangement of parganas. Their boundaries sometimes but not always coincide. In the district as it stood previous to July, 1859, eight *thānas* corresponded to twelve parganas, and in the changes which then took place, symmetry was again subordinated to convenience and utility; the principle acted upon was that each village should report to the nearest *thāna*, subject to any modifications which might be caused by the local topography of the country.

The police force consists of two branches, the regular belonging to a provincial establishment, and the rural which is purely local. The first is partly distributed at the *thānas* partly employed as jail and treasury guards, and partly held in reserve at headquarters. The regular force allotted to the district numbers 379 of all ranks.

The rural police or village *chaukidars* at the time of settlement were 2,604 in number, or one to every 324 of population. Each of them had his separate fixed beat extending over an average area of 377 acres. A large majority of the *chaukidars* belong to the Pāsi and other low castes; but a *Rahman* now and then condescends to fill the post with very questionable advantage. I believe, to the village he lends with his services.

Statement showing the population of Aṭṭā.

Name of Thana				Population.
Kajpur	...	...	...	120,242
Jagdiapur	...	...	...	102,807
M. Anchiām	...	...	...	774,790
Kamākhā	...	...	...	114,319
Piparpur	...	...	...	81,013
Deshpur	...	...	...	87,518
Saltanpur	...	...	...	110,190
Lambha	...	...	...	39,184
Kālijpur	...	...	...	33,194
Total				1,060,786

The total population in this estimation which has been made later differs somewhat from that given in the table of area and population in Chapter III.

Crime Statistics.

	Cases reported.						Cases investigated.						Cases convicted.					
	1867	1868	1869	1870	1871	1872	1867	1868	1869	1870	1871	1872	1867	1868	1869	1870	1871	1872
Robbers and attempts.	12	17	19	1	9	2	11	10	10	0	0	2	10	2	0	0	0	0
Guilty homicide	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0
Larceny.	10	4	1	1	1	1	1	1	1	1	1	1	1	1	—	1	2	1
Forgery.	10	10	11	11	1	10	10	11	11	11	11	11	11	11	0	1	1	1
Blasphemy and subversive assembly.	22	22	22	100	110	41	21	24	27	101	111	64	20	12	29	25	25	26
Thief by house-breaking or post-office property.	200	230	134	128	172	160	200	200	180	100	170	110	120	160	270	177	100	100
Thief simple.	210	192	100	107	110	140	201	181	180	110	120	110	140	170	150	140	140	140
Thief of mail.	20	20	10	10	10	10	20	20	10	10	10	10	20	20	10	10	10	10
Grievous assault with and without	0	0	10	0	0	1	0	0	0	0	0	0	1	0	2	0	0	0

Comparative Memo. of accidental deaths.

	Suicide.		By drowning.		By snake bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867	1	0	91	120	23	49	0	0	10	10	30	25	100	219
1868	1	0	80	100	01	70	0	0	11	0	57	13	257	198
1869	0	0	121	131	26	35	1	1	0	0	97	20	268	177
1870	0	10	100	172	20	37	1	1	11	10	23	20	230	270
1871	12	20	100	172	31	97	1	1	25	100	20	20	257	259
1872	10	00	120	230	02	70	1	3	10	0	90	20	220	245

The following statements give the receipts and expenditure of the district for 1872:—

Receipts.

1. Recent settlement revenue collections	...	Rs. 11,57,200
2. Moneys of Government villages and lands	...	...
3. Income tax	...	19,373
4. Tax on spirits	...	91,923
5. Tax on opium and drugs	...	3,063
6. Stamp duty	...	87,118
7. Law and justice	...	10,325
Total	Rs.	12,11,750

Expenditure.

Revenue refunds and drawbacks	...	Rs. 998
Miscellaneous refunds	...	1,610
Land revenue, Deputy Commissioners and establishment	...	25,900
Settlement	...	46,371
Excise at Akhri	...	2,183
Assessed taxes	...	472
Stamps	...	99
Law and justice { Service of process	...	2,549
{ Criminal courts	...	30,474
Ecclesiastical	...	108
Medical	...	4,040
Total	Rs.	1,17,400

The following tables exhibit receipts and expenditure from local funds:—

Receipts.

One per cent. road cess	...	...	Rs.	11,870
" " school cess	...	...	"	11,874
One-fourth per cent. district cess	...	...	"	9,898
Three " " local and margin	...	...	"	31,095
Education fund	...	...	"	1,103
Dispensary	...	...	"	885
Police	...	...	"	2,103
Nazul	...	...	"	1,071
Provincial funds	...	...	"	35,919
Total, Rs.				99,035

Charges.

Education	...	...	Rs.	17,202
Hospital and dispensaries	...	...	"	1,814
District debt	...	...	"	3,175
Police	...	...	"	30
Nazul	...	...	"	512

Public Works.—

Communications	...	...	Rs.	45,962
Civil buildings, &c.	...	...	"	19,864
Establishments, &c.	...	...	"	9,771
Total, Rs.				75,597

Educational.—Educational like postal interests have received due attention in the revision of assessments, and provision has been made for the levy of a school cess of $\frac{1}{4}$ per cent. on the Government demand.

The district contains in all 116 schools. Of these the principal is the high school at the civil station. Instruction is afforded in it in four languages, viz., English, Urdu, Hindi, and Persian, together with a variety of other subjects. The standard it reaches up to is that of the entrance examination of the Calcutta University; next in importance comes the town school of Jagallapur. Then come the village schools. In these of course a lower standard is aimed at, and the curriculum embraces fewer subjects than in the high school, but their usefulness and suitability to the requirements of the village population is manifested by the fact that they attract more than four thousand students.

This class of schools at the outset entails a good deal of trouble and expense for building, training teachers, &c., so that they must be established gradually; and as those now in existence come into full working order, some augmentation of their number will take place. The total number of persons who attend the Government schools is 4,607.

Postal.—Postal arrangements on a somewhat limited scale were established soon after the re-occupation of the province; they were, however, almost entirely restricted to the conveyance of the mails to and from outlying thāms and talukā, and the extension of regular postal communications throughout the interior of the district was deferred till the present settlement, being one of certain specific objects for which provision was then directed to be made. Settlement officers were charged with making

the requisite arrangements, the main principles laid down for their guidance being that the thana and tahsil officials should, as far as possible, be relieved of postal duties; that a system of independent rural offices should be established, and that there should be a postal delivery in every village.

Simultaneously therefore with the introduction of the revised assessments into any pargana or tahsil a postal scheme satisfying the above condition was introduced therein, and at the end of last year was in operation throughout the whole district with the exception of pargana Chanda.

The working of the scheme was originally placed in the hands of the district officer, but in 1871 with a view to the improvement of the postal service, this district post establishment throughout the province was reorganized as a separate institution, and the control and management was formally transferred to the Chief Inspector of Post-offices in Oudh.

Certain modifications of previously existing arrangements naturally suggested themselves in the substitution of a single homogeneous scheme for one composed of sections constructed independently of each other and at different periods to keep pace with the revision of assessment. The system as it at present stands may be briefly thus described. There is an Imperial office at the civil station, which forms the connecting link between the internal and external postal lines; and rural offices have been fixed at the headquarters of each tahsil and at such other places within it as offer the most convenient sites, viz. Ramnua, Amethi, Gauriganj, Piparpur, Musafir-khana, Jagdispur, Kishni, Gaura Jamsin, Kailpur, Dostpur, Kuralbhar. At Khairabad, Hanomanganj, and Mumbiganj offices have recently been abolished; at these places letter-boxes will continue to be kept up.

The neighbouring stations with which Sultanpur is connected by Imperial lines are those of Allahabad, Lucknow, Fyzabad, and Rae Bareilly, communication with which is effected by means of foot runners; any more expeditious means of transit for the mails being still among the desiderata of the future, and dependent on correspondence with a concomitant increase of the postal revenues. The transmission of mails from one rural office to another is carried on by the same means. For the delivery of letters each office has attached to it the requisite number of peons or rural messengers; to each of these a separate circle is allotted, within which it is his duty to distribute the incoming letters so received from the Postmaster.

He is also furnished with a "travelling letter-box," so that he may at the same time collect any letters intended for outward despatch.

The agency employed is of a mixed character, partly imperial and partly local. The imperial office at Sultanpur has been already mentioned; others were placed some years ago at Jagdispur and Dostpur, and others have recently been placed experimentally at Amethi and Musafir-khana. All charges connected with these are met from the imperial revenues. The local agency consists of all but that just described; the income, from which the cost it entails has to be defrayed is derived from two sources—viz., the special cess levied expressly for this purpose and a subvention

from the imperial revenues computed on the number of police stations in the district, the last remnant of the system which has now been superseded.

Statement showing the number of articles received for delivery and those returned undelivered during 1876-77:—

	Letters.	Papers.	Packets.	Parcels.
Given out for delivery	29,867	470	32	1,010
Returned undelivered	2,554	27	2	20

Statement showing the working of the district dāk for 1876-77:—

No. of miles of dāk line 94.
 No. of runners 30,*
 Cost for the year Rs. 2,027-5-0,
 No. of covers delivered 27,192,
 No. of covers retained undelivered 2,718,
 Total No. of letters sent to district post-office 29,910.

* Eight runners have worked for a part of the year.

CHAPTER V.

HISTORY.

History—Places of interest.

Earliest Muhammadan settlement in this district—The history of Sultanpur need not here be carried back beyond the thirteenth century of our era. During this period it probably was that the first Muhammadan conquests were achieved, and the first Muhammadan colonies planted in the western portion of this district. From the tenure of the message sent to Sayyad Sālār when he arrived in Satrikh it may be gathered that the princes of Mānikpur claimed dominions over the whole tract which intervened between their capital and Satrikh, nearly the whole of which, indeed, was afterwards included in the Mānikpur Sarkār, and the chronicles of Jāis and Subeha towns which lay nearly on the line of march from one place to the other, point to the time of Sālār Masūd as that in which they were first visited by Muhammadans.

Sultanpur conquered by the Muhammadans—Sultanpur, in spite of the expeditions sent from Satrikh against Remurā and other places to the east, appears for some unexplained reasons to have escaped the fate of its neighbours, Jāis on the one side and Jaunpur on the other; it may have been that its naturally strong position baffled for the time all the attempts of the invaders. But be the cause what it may, the traditions current in its vicinity are singularly unanimous in omitting all mention of Sayyad Sālār, and in representing the Bhars to have remained masters of it, until it was captured from them by Alā-ud-dīn Ghori.

And as part of Oudh under Muhammadan governors—This view is further supported by the fact that about this time the first mention is made of a Muhammadan governor (or Commander-in-Chief) in Oudh, being indeed, so far as I have been able to ascertain, the first instance in which allusion is made to that province by the Muhammadan historians. In relating the history of Muhammad Bakhtīār Khilji, the author of the *Tabaqat-i-Nāsirī** says that "this Muhammad Bakhtīār was a Khilji of Ghor of the province of Garmār. He was a very stout, enterprising, bold, courageous, and experienced man. He left his tribe and came to the court of Sultan Muizz-ud-dīn at Ghazni, and was placed in the *Dīwān-i-ars* (office for petitions), but as the chief of that department was not satisfied with him he was dismissed, and proceeded from Ghazni to Hindustan. When he reached the Court of Delhi he was again rejected by the chief of the *Dīwān-i-ars* of that city, and so he went on to Budaon into the service of Hishr-ud-dīn Hasan, Commander-in-chief, where he obtained a suitable position. After some time he went to Oudh in the service of *Malik Hishm-ud-dīn Ughlabak*. He had good horses and arms, and he had showed much activity and valour at many places, so he obtained *Sahlat* and *Sahli* in jāgir."

I have quoted this passage in *extenso*, because Muhammad Bakhtīār is himself credited by Elphinstone with the conquest of a part at least of Oudh, whereas from the above passage it looks as if he found the province

* Kitob's History of India, II., 305.

under a Musalman governor, or at least in the occupation of a Musalman army on his first arrival in it, and as if it was only by entering the service of the governor (who it may be remarked had been a companion of Quthb-ud-din in the Benares campaign, and had in its termination been immediately appointed to a governorship, that of Koli) that he obtained a base of operations for his subsequent incursions into Behâr; at a later period he may certainly have held the province, as in the year A.D. 1302,* he joined the auspicious stirrups and came to pay his respects from the direction of Oudh and Behâr." After Muhammad Bakhtîâr's unsuccessful attempt to establish an independent eastern empire, and the consequent restriction of his dominion to Bengal proper by Shams-ud-din Altamsh, the rest of the territory previously held by him was parcelled out into smaller jurisdictions, in which may be traced perhaps the outlines of those arrangements which were afterwards more fully elaborated in the *Alin-i-Akhari*. Among them Oudh became again a separate province; it was first held by Nasir-ud-din, elder son of Shams-ud-din, and in the next generation reference is made to a "Hâkim Oudh." The incumbent of the office being one Qâzi Jalâl-ud-din, and the recurrence of the title may be noted until after the accession of the Khilji dynasty.

Extent of Oudh at this period.—The Oudh here alluded to, it must at the same time be remarked, was very much smaller in extent than either the kingdom of Râm Chândar had been in early ages, or than the subah to which it subsequently gave a name; for contemporary with the Qâzi Jalâl-ud-din, above-named, Nasir-ud-din Mahmûd,* afterwards emperor, held the northern portion of the province which constituted the separate district of Bahmich, and in the opposite direction where Oudh marches with Mânikipur their mutual boundary line most likely cut across the south-western corner of this district, excluding a large track from Oudh, and placing it in Mânikipur.

These two governments being thus contiguous, the politics of the one were not unnaturally influenced by those of its neighbour, and it is not surprising to find that when Malik Jhâjhu, a nephew of Ghayâs-ud-din, rebelled against his Khilji sovereign in his government of Kara, Amir Ali,† his contemporary in Oudh, participated in the revolt. One of the immediate effects of the defeat of the confederates, which was speedily effected by the royal forces was the conforming of the government of Kara Mânikipur by the emperor on his nephew, Alâ-ud-din Khilji, who now first appears in the history of this district, and as he was chief among those whom the king delighted to honour, he soon became still more intimately connected with it by receiving a second grant, viz., of the government of Oudh, which had of course become vacant in consequence of the rebellion of Amir Ali.

Alâ-ud-din Khilji's two governments included the whole district.—Alâ-ud-din Khilji was thus the first Musalman governor under whose rule the two previously separate portions of the district were united;‡ but he is nevertheless completely ignored in the annals of all parts of it alike. Whether

* Elliot's History of India, II., 244.

† Also called Hâkim Khan (Farishta).

‡ Even then Chânda belonged to another government.

rightly so or not is doubtful; for it has been suggested that to him* of right belongs the honour of the exploit which is ascribed to his namesake of the Ghori dynasty, which would make him the principal character in the principal event in the history of the capital. It would then, indeed, almost seem that the Khilji might pride themselves on having monopolised the annihilation of the Bhars of Sultanpur. A Khilji it was who dealt the first blow to their independence by the overthrow of Jāis; for a Khilji has been claimed the honour of first conquering the region in which their principal possessions lay; a Khilji again is said to have demolished their last remaining citadel, and thus effected their complete subjection.

But I venture to think that it is quite possible the name has been correctly preserved as Alā-ud-din Ghori, being as in the case of Jāis, that of a person all but locally obscure; and that if, as is possible enough, the legend is inaccurate at all, it errs rather in the particular of confounding a private individual with a well known historical character than in that of substituting one distinctive designation for another; in the instance quoted that of Jāis, it will be observed the very word Khilji, which is here supposed to have been merged in that of Ghori, is seen to have been retained unaltered. Alā-ud-din, Khilji, moreover, so far as I have been able to ascertain from the sources of information at my command, does not appear to have once visited Oudh during the short period he was its governor, while it appears, after having been conquered by Muslim armies, to have been held by Muslim rulers, for nearly a century before his time, I have therefore told the tale as it was told to me, and assigned no more modern a date to the occurrences it narrates than historical probability absolutely demands, i.e., the reign of Shahāb-ud-din.

Whether Ghori or Khilji was the victor, the thoroughness of the conquest is evidenced in the most conclusive manner by the absence of any event connecting Sultanpur with general history, until the dismemberment of the Delhi empire in the time of Mahmūd Tughlaq.

Sultanpur part of the kingdom of Jaunpur.—Up to shortly before that period, the jurisdiction of the governor of Jaunpur had been limited to "Jaunpur and Zafarabād," with such provinces to the eastward as were held neither by petty chiefs nor the lords of Taklmanti† but when in A.D. 1394, Mahmūd Tughlaq deposed his Wazir, Khwāja Jahān, to that important charge, he invested him with the newly created title of Malik-ush-shariq, and at the same time extended his authority over the lower Duab and the provinces on the left bank of the Ganges. When therefore later on in the same year, Khwāja Jahān, throwing off his allegiance to Delhi, assumed the emblems of royalty, Sultanpur found itself again, as in the time of Rama, in the centre of an eastern empire, very much the same in extent as Rama's, and at about the same distance, though in a different direction from the new capital as it was from the old one of Ajodhya.

The change of the sovereignty does not appear to have produced any marked effect on the even flow of its internal history, and Sultan Ibrahim is, indeed, the only one of the Shariq dynasty who lives in local story. In this he figures among the most ardent of the propagators of the faith of

* That he has no place in local tradition.

† Calcutta Review, 1863, pargana Jaunpur.

Islām, and as the indefatigable champion of the professors of that creed. That the tales told of him are exaggerated may be assumed;² but they are nevertheless pervaded by a vein of truth, and the reason for his being made the hero of them is not far to seek. Immediately after ascending the throne he had to hurry off from Jaunpur in the direction of Kanauj to join his army then encamped near the latter place on the left bank of the Ganges, and more than one march and countermarch between the two places is on record; so that it is quite credible not only that Ibrahim himself actually passed the spots where there still lingers the recollection of his visit, but also that when he did so he had at his back forces sufficient in his estimation to cope with those of Delhi.

Establishment of the Mughal power.—The downfall of the Jaunpur kingdom was no more actively felt in this part of Oudh than its erection; nor did anything of note occur within the half century of Lodī rule. At the close of that period, however, Bābar, who had elsewhere established the Mughal power, marched in person into Oudh. Crossing the Ganges in the proximity of Bāngarānau, he marched by Lucknow eastwards, and encamped on the very day on which his General Chān Taimūr Sultān defeated the Afghān chief, by whom his power was contested in this province "two or three kos above Oudh at the junction of the Gagar and Sirwa." Here he halted some days for the purpose of "settling the affairs of Oudh and the neighbouring country and for making the necessary arrangements." This halt of Bābar's demands attention, as it was the proximate cause of one of the leading events in the history of the Bāh-gotī clan: the conversion to Islāmism of Tibak Chand, nephew of the then chief of the clan,³ whose descendants afterwards became premier rājās of Oudh.

The Sūr King.—The temporary overthrow of the Mughal power, which occurred about ten years later, and the establishment of the Sūr dynasty in the person of Sher Shah, must not be passed over in silence. They were fraught with results, material if not moral also, more important from a local point of view than any other of the numerous dynastic changes which had taken place since the fall of Delhi and Kanauj at the end of the twelfth century. Sher Shah had, soon after Bābar's death, made himself master of the province of Behār and of the important forts of Chunār and Rohtās, and though from motives of prudence he bent for a time before the storm, and took shelter in the fortress of Rohtās when Humāyūn marched against him in A.D. 1538. No sooner did he find his army weather-bound in Bengal than he issued from his retreat, took possession of Behār and Benares, recovered Chunār, laid siege to Jaunpur, and pushed his detachments up the Ganges as far as Kanauj. So confident was he in the result of his future operations that at this period he

* They are more numerous in the Beaul, but are not altogether wanting in this district. Thus he is said by some accounts to have built a fort in Nadirabad, and another story states that Farhid Slugh, the Rānhyuria chief, having attacked a Muhammedan tribe of that town, the Kōtiks, they appealed to and obtained the protection of Ibrahim.

† That is from the downfall of Jaunpur when the Lodī rule commenced in Oudh to the Mughal conquest.

‡ The conversion is said to have taken place at Allahabad, so that it may not have happened till the following year, when Bābar's camp was pitched in this place; but it is improbable, as he only halted there for a few hours.

assumed the title of king. In A.D. 1539 he inflicted a decisive defeat on Humáyún who fled to Delhi, and was occupied there for eight or nine months in repairing his losses, and during that interval his conqueror contented himself with retaining his acquisitions in Hindustan, recovering possession of Bengal, and putting all his former territories into order. The renewal of hostilities still found him on the east of the Ganges opposite Kanauj. It is not immaterial to add that he had been accompanied throughout all these transactions by his son Salem Shah, who distinguished himself as a soldier in his father's wars; and was an improver like his father, but in public works rather than in laws.

The genuineness of the instances of Sher Shah's and Salem Shah's active interference in the affairs of this quarter of Oudh may, therefore, be unhesitatingly admitted. Tilok Chaud, the Bachgoti Mussulman convert, was now dead; but his grandson, Hasan Khan, is said to have managed to ingratiate himself with Sher Shah, and so to have carried still further that aggrandizement of his family which his grandfather had commenced; and as an example is ready at hand in Sher Shah himself of the success which might speedily be achieved by soldiers of fortune in such unsettled times ready credence may be yielded to the statement.

Careful of the interests of his followers, Sher Shah was no less so of his own; and for the more effectual protection of the latter, he is said, under the influence perhaps of his son's taste for public works, to have ordered the simultaneous erection of fifty-two substantial fortresses.* The ruins of many of these still exist; some of them are to be identified no doubt with the forts of burnt brick noticed in the *Xin-i-Akbari*. This fact corroborates in an important manner the statement made by Elphinstone, that "Akbar's revenue system though so celebrated for the benefit it is conferred on India, presented no new invention, but was in fact only a continuation of a plan commenced by Sher Shah, whose short reign did not admit of his extending it to all parts of his kingdom."

Restoration of the Moghul power.—The restoration of the Moghul power by Humáyún might remain unnoticed had not his son Akbar left his famous institutions. In the systematic division of the empire into subahs, of subahs into sarkárs, and of sarkárs again into *muháls*, which they gave rise to, Oudh was selected to furnish a name at once to one of each of those divisions.

Sultanpur in Akbar's time.—Sultanpur formed one of the constituent *muháls* of the Sarkár of Oudh, and so of course lay in the subah of that name. Neither the Sultanpur *muhál*, however, nor the Sarkár, nor even the subah of Oudh included the whole of the tract known more recently by the name of Sultanpur. What has been vaguely and inferentially remarked regarding an earlier period, may be regarding the time of Akbar more definitely and certainly repeated, viz., that the whole of the eastern and much of the southern and western portions of the present district belonged not to Oudh, but to the sarkárs of Jaunpur and Manikpur in the subah of Allahabad.

* A similar tale is current in Ras Bareilly, but the forts are attributed to the Sheráfi dynasty. As Sbergarh and Salimgarh are said to be two of them, I think the Sheráfi dynasty is the more probable.

Many of Akbar's *muhāls* admit of early and certain identification with *parganas* of the present time, but with regard to others there is ample room for doubt, and I therefore give in full three out of the four *sarkārs* just named as described in the *Ain-i-Akbari*, together with what I believe to be their modern representatives. The Jaunpur *sarkār* is shown by Sir H. Elliot to have contained Chānda only belonging to Sultanpur, and it will therefore be sufficient to give so much of it as relates to that *pargana*.

Sarkar Oudh, 21 muhāls.

Number.	Muhāls of the Ain-i-Akbari.	Parganas of the present day.	Present districts (according to arrangements of 1849.)
1	Oudh ki hawell, 2 muhāls ...	Hawell Oudh ...	Fyzabad.
2	Ambedha ...	Ambedha ...	Baer.
3	Ibrāhīmshād ...	Ibrāhīmshād ...	Bara Banki.
4	Jahsun ...	Jahsun ...	Bac Barrell.
5	Pachhūmrāth ...	Pachhūmrāth ...	Fyzabad.
6	Bilāhri ...	Sultanpur Baraunna (Jilāhri) ...	Sultanpur.
7	Basethi ...	Basethi ...	Bara Banki.
8	Thāna Bhādhān* ...	Tappa Aul ...	Sultanpur.
9	Bakucha ...	Bakucha ...	Bara Banki.
10	Daryābād ...	Daryābād ...	Ditto.
11	Madāul ...	Madāul ...	Ditto.
12	Sailab ...	Sailab ...	Ditto.
13	Sultanpur† ...	Sultanpur ...	Sultanpur.
14	Sāthanpur‡ ...	Jagdispur ...	Ditto.
15	Sachha ...	Sachha ...	Bara Banki.
16	Saurik ...	Saurik ...	Ditto.
17	Siraspāll§ ...	Amān ...	Fyzabad.
18	Gurārich ...	Gurārich ...	Gonda.
19	Kishni|| ...	Jagdispur ...	Sultanpur.

* There is still a village called Bhādhān in *pargana* Tappa Aul. It formerly gave its name to a *tappa* which is said to have been a *pargana* Sultanpur, and both these remarks are equally applicable to Tappa Aul. Both thāna Bhādhān and Tappa Aul are very small, and the prevailing clay in both is the same, the blackgott. I hence infer that thāna Bhādhān was the old name of Tappa Aul.

† The old *pargana* is now divided into two parts, separated by the river Gomti, and called Sultanpur Baraunna and Sultanpur Mirānpur.

(a) — Sultanpur Baraunna is the present name of Bilāhri *pargana*, or rather of part of it; it continued to be a separate *pargana* until annexation, and was composed of two *ghils* of which Baraunna was one and Gailera or Pipri Ghāt the other. The junction of the names of the two *parganas* is not altogether new. Professor Hicokmann tells us that "the Muhammadan histories often mention Sultanpur Bilāhri, where the battle was fought." Regarding this battle see his *Ain-i-Akbari's* translation, p. 420.

(b) — Sultanpur Mirānpur, Mirānpur or rather Morānpur Kathol, modern name of the old Kathol *pargana*. The change occurred when the talukdar's quarters were removed from one place to another. The Sultanpur and Mirānpur *parganas* were separate until after the mutiny; the latter was then absorbed in the former, and its name was discarded for a time, but revived and combined with that of Sultanpur on the reorganization of districts in 1860.

‡ Sāthan or Sātanpur continued to be a separate *pargana* until 1750 when it was united with Kishni, and a single new *pargana*, Jagdispur, which still exists, superseded them both.

§ The change of name took place in 1764; see *pargana* Amān.

|| See Sātanpur. Kishni still survives as a large *quāṭa* and postal town.

Sarkar Lucknow, 55 Muhlās.

Number.	Muhlās of the Ain-i-Akhari	Pargannas of the present day.	Present districts according to arrangement of 1859.
1	Bhitauli	Bhitauli	Sara Banki
2	Dewa	Dewa	Ditto.
3	Kumbhā*	Dito	Ditto.
4	Kursi	Kursi	Ditto.
5	Kalshajra†	Dito	Ditto.
6	Siddhaur	Siddhaur	Ditto.
7	Sidhipar	Dito	Ditto.
8	Bilgram	Bilgram	Hardā.
9	Goraula	Dito	Ditto.
10	Hardoi	Hardoi	Ditto.
11	Kuchha Andā	Rachaudan	Ditto.
12	Mallawan	Mallawan	Ditto.
13	Sasoli	Sasoli	Ditto.
14	Amethi	Amethi	Lucknow.
15	Bijnour	Bijnour	Ditto.
16	Dāra†	Dito	Ditto.
17	Dorākh	Dorākh	Ditto.
18	Lucknow hi Haweli	Lucknow	Ditto.
19	Mariān	Dito	Ditto.
20	Mahoea	Mahoea	Ditto.
21	Mallahad	Mallahad	Ditto.
22	Sando	Sandaloli	Ditto.
23	Kākori	Kākori	Ditto.
24	Chālampur	Chālampur	Unnao.
25	Hallar‡	Ditto	Rae Bareilly.
26	Tara Singhana	Ditto	Unnao.
27	Nigaurh§	Ditto	Rae Bareilly.
28	Fahriman¶	Ditto	Ditto.
29	Silhanpur	Khiron	Ditto.
30	Sihāl	Ditto	Sara Banki.
31	Bāri	Bāri	Singpur.
32	Manwi	Manwan Bāri	Ditto.
33	Garb Amethi*	Amethi	Sultampur.
34	Isauli	Isauli	Ditto.

* Kumbhā is given as one of the twenty-two state pargannas in Chronicles of Oudh, page 47. It has now ceased to have a separate existence.

† Ditto Ditto Ditto.

‡ Either Dādra near Nawabganj, or the place of the same name near Isauli; probably the former.

§ Hallar or Alhar still gives its name to a small estate.

¶ Sihāl a well known village.

¶ Fahriman is still the name of a taluqa; it is in the Rae Bareilly parganna.

** The Rasmulagotis refer the origin of the first part of this name to the existence of a fort, of which the alleged remains are to be seen in Balpur; but I think it more probable that the Garh is referred to. In the reign of Shah Jahān the pargannas of Jāsi and Amethi were held as jagir by Ahmad Beg Khan, nephew of Nūr Jahān (Professor Blochmann's Ain-i-Akhari's translation, para. 609), but whether Garh Amethi is here intended I cannot say. In later times this parganna belonged to Mānikipur Sarkār, how or when it came to do so is not clear. If it is the one Ahmad Beg Khan held, the change may have taken place then. It may have been separated from the old Sarkār when it became his jagir, and have been thrown when he gave it up into the Sarkār, to which Jāsi the remainder of the jagir belonged, which was Mānikipur. In Hindi pottas the name of the parganna is often preceded or followed by the expression "Rājās Hujūr;" but the meaning of the first word I cannot ascertain.

Sarkār Lucknow.—(concluded.)

Number.	Muhals of the Ain-i-Akbari.	Parganas of the present day.	Present districts according to arrangement of 1857.
36	Asiwan	Asiwan	Unao.
37	Asola	Asola	Iditto.
38	Bāngarmanu	Bāngarmanu	Iditto.
39	Farol *	Sikandarpur	Iditto.
40	Fatehpur	Fatehpur	Iditto.
41	Fatehpur Chaurāi		Iditto.
42	Harha	Harha	Iditto.
43	Jhalotar	Jhalotar	Iditto.
44	Mukraid †	Magrāyar	Iditto.
45	Maurānwān	Maurānwān	Iditto.
46	Mohān	Mohān	Iditto.
47	Panhan	Panhan	Iditto.
48	Parmandān	Parmandān	Iditto.
49	Pātan	Pātan	Iditto.
50	Ramkot		Unao.
51	Ramharpur ‡	Purwa	Iditto.
52	Salpur §	Salpur	Iditto.
53	Sarwan	Sarwan	Iditto.
54	Unān	Unao	Iditto.
55	Uchhān ¶	Daundla Kibera	Iditto.

* See Chronicles Ousso, p. 57.

† Village of name still exists (commonly pronounced Magrāyar) near Harha.

‡ See Chronicles Ousso.

§ See Chronicles Ousso, p. 15.

¶ This pargana and those of Sāhīpur and Tara Sintha were formed into one about a century ago under the name of Daundla Kibera by Rāo Mardān Singh, ancestor of the notorious rebel Bibū Rām Bakhsh of the taluqa of that name. See Rao Barall report and Mr. Benett's Chief Clans of the Rao Barall district, p. 10, marginal note.

Sarkār Mānshpur, 14 muhals.

Number.	Muhals of the Ain-i-Akbari.	Parganas of the present day.	Present districts according to arrangement of 1857.
1	Aror *	Partabgarh	Partabgarh.
2	Jalippur Būkhar †	Patti	Iditto.

* The pargana now called Partabgarh was formerly known as Aror. The change of name took place seven generations ago, when Partāb Singh, fixing his residence at a place till then known as Bāmpur, built a great fort, and giving it his own name, changed the name of the pargana from Aror to that of Partabgarh.

† Jalippur Būkhar was the old name of Patti Dalippur pargana. It was at the same time the name of a single estate, a partition of which took place ten generations before 1780 A.D., or soon after Akbar's time. Two smaller estates were then formed and called Dalippur and Patti, and from this division the two estates, so called, began a separate existence. (Mr. R. M. King's Report, page 10).

Sarkar Mankpur.—(continued.)

Number.	Mahals of the Ain-i-Albari.	Parganas of the present day.	Present districts according to arrangement of 1869.
3	Qarāi Pāgah*	---	Partabgarh and Rae Bareilly.
4	Mankpur	Mankpur	Ditto.
5	Bhilwal†	Baidargarh	Gara Baski.
6	Thalendi‡	Bachhrāwān	Rae Bareilly.
7	Jāis§	1.—Bakha Jāis 2.—Simranta 3.—Mohānganj... 4.—Gaura Jāimān	Ditto. Ditto. Ditto. Sultānpur.
8	Dalmā	Dalmā	Rae Bareilly.
9	Rae Bareilly	Rae Bareilly	Ditto.
10	Salon	Salon	Ditto.

* These villages were 256 in number. They are now partly in the Bihār and Salon tahsils in the Rae Bareilly district, and partly in the Partabgarh tahsil in the district of that name. They were like "Guzāra," assigned villages. Their name derived from "Pāgah" a stable, indicates the purpose of their assignment; their revenues were devoted to the defrayment of expenses connected with the purchase and maintenance of the royal estate (dāst). The existence of such a grant in the locality may very possibly be due to the circumstance mentioned by the Emperor Bābar in his memoirs, that in the 16th century there were thirty or forty villages in Karm Mankpur, the inhabitants of which were exclusively employed in catching elephants. Professor Blochmann thinks it probable that the "old Pathan Sultāns kept the elephants there that came up from Persia." These Qarāi Pāgah had their own kachabris in the village of Jūl and their own Qāndāras, whose descendants are still called "Pāgahwālā."

† The revenue of the Bhilwal pargana was until the reign of Ālif-ad-daula paid at Nagrām, now in the Mohānālganj tahsil, in the Lucknow district. In 1787 the residents of that place having made frequent complaints of the violence and oppression of the military force stationed there, the Chaklādar, Haidar Beg Khan, removed the tahsil office to Fatehgarh where he built a fort and called it after himself Baidargarh. From this time the old name of Bhilwal began to be displaced by that of Baidargarh. Bhilwal is still a large village, a collection of 11 hamlets.

‡ This pargana continued to retain its old name up to the end of native rule. Nāṣir al-Dīn Shāh built a fort in the village of Thalendi, and this continued to be the residence of officials until Shajā-ad-daula's time. Rājā Nwāz Stugh, the then Nāṣir, appropriated to his own private use an estate of which Thalendi was the village, and in consequence deemed it prudent to transfer his official residence to the neighbouring village of Bachhrāwān. This led to Bachhrāwān being selected, on the annexation of the province, as the headquarters of a tahsil, and the name of the jurisdiction attached to it was simultaneously altered to bring it into accordance with the actual state of things.

§ Jāis is one of a very few parganas which have been broken up into several smaller ones since the time of Akbar. Its dismemberment has in great measure followed the course of history of the Kanpurias. That it commenced before A.D. 1718 is manifest from the mention of Simranta in a treaty of that year. Since the re-arrangement of pargana boundaries after re-occupation there has been no separate pargana of the name of Jāis. The one which contains the old esplanade city is now called Bakha Jāis, and comprises portions of the old parganas of Jāis and Nasirabad.

Sarkār Mānīkpur—(concluded.)

Number.	Muhalla of the Ain-i-Akbari.	Parganas of the present day.	Present districts according to arrangement of 1859.
11	Qariāt-i-Guzāra* ...	Rokha ...	Now Bareilly.
12	Nasirabad† ...	Mirānpur ...	Idem.
13	Kathot ...	...	Saltanpur.

* The word *qariāt* is familiar in a somewhat different form to European scholars; it forms the first part of the word Carthage, and, says Professor Blochmann, "occurs also in many biblical names." The word *guzara* means "maintenance."

The whole expression "*Qariāt-i-Guzāra*" is variously explained. According to one account, it signified villages assigned to the king's private servants; according to another, villages of which the revenues were allowed for "king's riding," or expenses incurred in entertaining royal messengers or public servants passing through Mānīkpur. These villages were 362 in number, but few of their names are now known. They are now partly in the Bihār and partly in the Salween tahsils in the Now Bareilly district. They had their own *kachahris* (in Karucha and Bihār) and their own *qānūngis*. The present *qānūngis* of the Parāshgarh pargana belongs to the family of the old "*guzāra*" officials.

† The name of Nasirabad has now been superseded by that of Rokha. The latter continued to be the name of a separate pargana until annexation.

Sarkār Jāunpur Muhalla.

Number.	Muhalla of the Ain-i-Akbari.	Parganas of the present day.	Present districts according to arrangement of 1863.
1	Chinda* ...	Chinda ...	Saltanpur.

* Chinda appears to have been detached from the Jāunpur Sarkār by the treaty of 1713 A.D. At the same time its size was reduced to the separation of taluqa Singherman, which remained in that Sarkār. According to local accounts the way it happened was that the Taluqdar of Singherman rendered good service to the British Government, and in return got his estate taken under its sheltering wing. A more probable explanation is that taluqa Singherman was the only part of pargana Chinda included in Balwant Singh's estate which formed the extent of the British acquisitions under that treaty. (See Aitchison's Treaties.)

Saltanpur under the Nawab Wazirs' dynasty.—Saltanpur continued to be divided between the subahs of Allahabad and Oudh for about two centuries, or until the time of the Nawab Wazirs. The circumstances connected with the establishment of that dynasty throw some little light on the state of affairs in Saltanpur at that period.

Saādat Khan, the founder of the line, was rewarded for his good services to the crown with the Subahdarship of Agra; and in that post proved himself to be possessed of considerable administrative ability. In the meantime Oudh was in a state verging on rebellion; and foremost among the

refractory was the ancestor of one of the principal landholders of this district, Mohan Singh, the Kanhpuria Rājā of Tiloi, who had been in a chronic state of opposition to the local rulers; and appears to have been attempting to convert his private estates into an independent principality. Intelligence of this reached Delhi, and the Emperor deemed it prudent to transfer Saadat Khan to Oudh. The new governor at once adopted vigorous measures for the restoration of tranquillity. He first endeavoured to induce the Rājā of Tiloi to make peaceful submission, but that chief turned a deaf ear to his advice, and he was at last obliged to march against him. Saadat Khan's army consisted of but ten thousand men, while that of Mohan Singh was just five times as numerous. Mohan Singh, however, was defeated and slain, and the other chiefs having lost their leader speedily tendered their allegiance.

Now, as in the time of Akbar, the possessions of the Kanhpurias broad as they are stretch no further north and east than the old *muhāl* of Jāis did.* It would thus appear that Saadat Khan's *subah* had been enlarged at the expense of that of Allahabad. On the contrary, what brought Mohan Singh into collision with Saadat Khan was that he claimed as his, and sought to annex to his estates in Mānikpur, Inhamna and other pargannas belonging to Oudh, and thus owed fealty to Saadat Khan as well as the Subahdar of Allahabad, although he withheld it impartially from both. Again, with Jāis on the west and with Chānda on the east, Saadat Khan had no concern. It was not till this reign that they ceased to be a subject to a separate Government,† when Saifdarjang after engaging in a civil war with his sovereign consented to make peace on condition that he should be invested with the double Subahdari of Oudh and Allahabad.‡

Whether the names of Oudh simultaneously received and extended, meaning is uncertain, probably not: for the inheritance of Saifdarjang was divided and Allahabad and Oudh were separately held awhile by Shujā-ud-daula and Muhammad Quli Khan. The integrity of the Allahabad *subah* did not commence to be threatened until Shujā-ud-daula was compelled, under the treaty of A.D. 1765, to cede the *sarkārs* of Allahabad and Karra to the emperor, and as the *subah* was thus lopped of the part from which it derived its name, it is possible that what remained assumed the designation of the province to which it continued to be attached. But this dismemberment was only temporary; and the Nawab Wazir recovered Allahabad and Karra (Rohilkhand being added to them) by the treaty of A. D. 1775. I think it is doubtful therefore whether Jāis, Chānda, and Kathot came to be considered part of Oudh proper until the Subah of Allahabad was finally broken up in the reign of Saadat Ali Khan, when a great part of it was ceded to the English.

In Saadat Ali Khan's time.—This cession by Saadat Ali Khan of a portion of his dominions was made with a view to insuring the better management of the remainder. One of the measures adopted in order to

* It, indeed, in Akbar's time they extended so far, for Jāis was then held by various tribes (Aqām Muktasir).

† Their union with Oudh under Alā-ud-din was temporary only.

‡ Dupleixiana, 4th Edition, p. 651.

give effect to that purpose was a complete reorganization of jurisdiction. The old and half absolute arrangement of subahs and sarkars was formally abolished, and the province was divided into *nizāmat*s and *chaklas** which continued to exist until the introduction of British rule. The importance of Sultanpur was now on the increase. *Nizāmat*s each comprised about a quarter of the province, and Sultanpur was selected to give its name to one of them. In its widest sense it now signified a tract extending from the Gogra on the north to the British district of Allahabad on the south and from Jagdispur on the west to the boundary of the province on the east.

Hence then for the third time in its history Sultanpur is found a political and religious landmark; of the west the emblem was the crescent, of the east the cross. The masses of the people, indeed, in both directions were of the same persuasion. Brahmanism with them still reigned supreme. The distinction lay between the governing races not the governed; on the west lay the kingdom of the Muhammadan and Asiatic, the vassal of the Emperor of Delhi, on the east lay the possessions of the Christian and European subject to the presidency of Bengal. The *nizāmat*s were subdivided into *chaklas*, which however it was practically if not theoretically at the option of the *adami* to disregard. Separate officers were usually appointed to each *chakra* under "*amāni*" *nizāmat*s, but otherwise only occasionally. An explanation of this difference was once offered to me in the naive remark that it entailed too great an expenditure to find ranch favour with revenue farmers—a pretty instructive comment on one of the evils of the contract system.

The Sultanpur *nizāmat* contained four *chaklas*, viz., 1 Sultanpur, 2 Aldamau, 3 Jagdispur, 4 Partabgarh.

* Subjoined is a list of the *Nizāmat*s of Sultanpur from the date of the institution of the office until the annexation of the province.

1. Mirza Sattar Beg ... 1799 to 1799	14. Mirza Abdulaziz Beg ... 1836 to 1836
2. Isal Parbhat ... 1799 to 1800	15. Qutb-ud-din Husen Khan 1837 to 1838
3. Raja Nivara Singh ... 1801 to 1802	16. Raja Darsan Singh ... 1838 to 1839
4. Mirza Jafar ... 1802 to 1803	17. Mirza Saf-ahim Khan 1840 to 1840
5. Raja Jagat Singh ... 1804 to 1807	18. Ataulia Beg ... 1841 to 1841
6. Raja Nivara Singh ... 1809 to 1810	19. Kioth Husen Bakhsh ... 1841 to 1841
7. Fazl Ali Khan ... 1811 to 1811	20. Kioth Husen Bakhsh ... 1842 to 1842
8. Mir Khuda Bakhsh ... 1812 to 1812	21. Wajid Ali Khan ... 1842 to 1842
9. Mir Ghulam Husen ... 1813 to 1814	22. Taj-ud-din Husen Khan 1843 to 1843
10. Nizam Muhammad Khan 1815 to 1817	23. Raja Ischa Singh ... 1845 to 1845
11. Mir Ghulam Husen ... 1818 to 1821	24. Qutb-ud-din Husen Khan 1845 to 1845
12. Taj-ud-din Husen Khan 1824 to 1827	25. Raja Misa Singh ... 1845 to 1847
13. Raja Darsan Singh ... 1828 to 1834	26. Wajid Ali Khan ... 1849 to 1849
14. Mirza Khan ... 1833 to 1835	27. Agha Ali Khan ... 1850 to 1856

Annexation.—Towards the beginning of 1856 Oudh was annexed to the British Empire. "The revolution was accomplished without the shed-

* Perhaps I should rather say constructed *nizāmat*s out of the previously existing *chaklas*, for the latter was no new division. Mr. C. A. Elliott (*Chronicles of Oudh*, p. 127) attributes the introduction of *nizāmat*s to Patanjali, but the popular view of the question in this district is that it was due to Saadat Ali Khan, and so it is in the neighbouring districts of Benares. It is certainly against the supposition that *nizāmat*s were not formed until after the treaty of 1803, that the list of *nizāmat* commissioners at an earlier date. But considering how commonly *nizāmat*s and *chaklas* are used as synonymous, it is very possible that one or two officials of the latter degree have been added to make the list commence with the last century. 1793 A.D. is equivalent to 1200 B.C.

ding of a drop of blood, even where difficulty and danger was apprehended everything was quietly and prosperously accomplished. The Oudh troops were peacefully disbanded, receiving from the British Government, in addition to their arrears of pay, either a gratuity or a pension, if they were not, as a large number were, drafted into a new irregular force in the service of the company. The people generally gave no sign of discontent. A few of the tradesmen at the capital, and others who had profited by the licentious profession of the court, declared their attachment to the royal family; but if beyond this there was any regret at the extinction of the old dynasty of Oudh, there was no intelligible expression of feeling. The new system of administration which was applied to Oudh was identical with that which had been found by experience to work so well in the Panjáb. A mixed commission of soldiers and civilians was appointed with Sir James Outram at its head, and it was soon said that the disorganized and distracted kingdom of Oudh was fast subsiding into a tranquil, well ordered province of the British Empire.* But the calm was a deceitful one as was shown by the outbreak in 1857.

The following account of the mutiny at Sultanpur is taken from "Gubbins' History of the Mutinies in Oudh":—

"Mutiny.—The station of Sultanpur was commanded by Colonel S. Fisher, whose regiment, the 15th Irregular Horse, was stationed there. Besides it there were the 8th Oudh Irregular Infantry commanded by Captain W. Smelt, and the 1st regiment of Military Police under Captain Bunbury. Apprehending an outbreak of the troops, Colonel Fisher sent off the ladies and children on the night of the 7th June towards Allahabad under care of Dr. Corby and Lieutenant Jenkins. The party reached Parbhargh safely, but there they were attacked and plundered by the villagers. Three of the ladies—Mrs. Goldsby, Mrs. Block, and Mrs. Stroyan, with their children—were separated from the rest, and were taken to the neighbouring fort of Lal Málho Singh at Garh-Amoith, where they were very kindly treated. Málho Singh sent us in their letters to Lucknow, furnished them with such comforts as he could procure himself, and took charge of the articles which we wished to send; and after sheltering the ladies for some days forwarded them in safety to Allahabad. The rest of the party, joined by Lieutenant Grant, Assistant Commissioner, found refuge for some days with a neighbouring zamindar, and were by him afterwards escorted in safety to Allahabad.

"The officers who remained at Sultanpur were less fortunate. The troops rose in mutiny on the morning of the 9th of June, when Colonel Fisher, in returning from the lines of the Military Police, whom he had harangued and endeavoured to reduce to order, was shot on the back by one of that regiment with a musket-ball. The wound was mortal, and Fisher was attended in his last moments by the Adjutant of the corps, Lieutenant C. Tucker. The troopers of the regiment would not come near their Colonel; but neither did they injure him. They, however, attacked and killed the second in command, Captain Gibbings, who was on horseback near the

* Murray's History of India, p. 754.

dooly in which Fisher lay. The men then shouted to Lieutenant Tucker to go; and finding it useless to attempt to stay longer he rode off, and crossing the river found shelter in the fort of Rustam Sah, at Dara, on the banks of the Gumti. There he was joined next day by Captain Bunbury of the Military Police, and Captain W. Smith, Lieutenant Lewis, and Dr. O'Donell, of the 8th Oudh Irregular Infantry. Information was sent into Benares of their escape, and they were brought in by a native escort, which was immediately sent out by the Commissioner of Benares, Mr. H. Carré Tucker.

"Rustam Sah is a fine specimen of the best kind of taluqdars in Oudh, of old family, and long settled at Dara. He resides there in a fort very strongly situated in the ravines of the Gumti, and surrounded by a thick jungle of large extent. It had never been taken by the troops of the native Government, which had more than once been repulsed from before it. Rustam Sah deserves the more credit for his kind treatment of the refugees, as he had suffered unduly at the settlement, and had lost many villages which he should have been permitted to retain. I had seen him at Fyzabad in January, 1857, and after discussing his case with the Deputy Commissioner, Mr. W. A. Forbes, it had been settled that fresh enquiries should be made into the title of the villages which he had lost, and orders had been issued accordingly. It is singular that Rustam Sah and Lal Hukwat Singh, in the Salon district, who had both been severe sufferers by the settlement proceedings, should have distinguished themselves by their kindness to British officers.

"Thus perished Samuel Fisher, a man well known in India, where he had many friends and no enemies. A keen sportsman, a splendid rider, he excelled in every sport of the field, while his kind and loving disposition endeared him to all who knew him. Until the day before his death I had been in daily communication with him, conveying and receiving intelligence. On the 19th of June no post arrived from Sultanpur, and we too surely guessed the cause.

"Besides Colonel Fisher and Captain Gibbings, two young Civilians were unhappily also slain—Mr. A. Block, C.S., and Mr. S. Stroyan. When the mutiny broke out, they crossed the river and took refuge with one Yasin Khan, zamindar of the town of Sultanpur. This man at first welcomed them, but afterwards most basely betrayed them. He turned both officers out of his house, and then caused them to be shot down. This is the only instance of like treachery on the part of a petty zamindar in Oudh which came to our notice.

"After getting rid of the European officers the mutineers sacked and burned their houses. The three regiments then marched for Lucknow. On the way, however, they heard of the discomfiture of the 3rd regiment of Military Police, which was on its march from Lucknow to meet them, and turning to the right took the road to Daryabad. Thence they proceeded on to Nawabganj, Bara Banki, which by the 27th June became the rendezvous of all the mutineers in Oudh."

The following is an account of some of the clans in this district :—

The Tiars.—The Tiars are now nearly an extinct race, but at one time it is said that the lords of the Sultanpur pargana were all Tiars. They succeeded the Bhadaiyās, the conquerors of the Bhars, and were in turn overcome by the Bachgotis, whose star is at present in the ascendant. This order of succession is chronicled in the following doggerel line:—

Bhar mār Bhadaiyā ;
Bhadaiyā mār Tiār ;
Tiār mār Bachgoti.

The Tiars gave their name to one of the old subdivisions of the pargana, viz., Tappa Tiār, and this perhaps rather than the entire pargana was the extent of their domains. At present they have nothing more than a right of occupancy in a few acres in their old tappa. Regarding the Tiars very little is known. Mr. Carnegie considers them to belong to the Solar race; * they themselves say they are descended from emigrants from Baiswāra, who received a grant of the Bhadaiyā's territory from the Rājā of Benares. Nor is much assistance to be gained from their name. Local accounts say they built a fort in the village *Teraī*, and made it their headquarters, but Harikpur is usually considered to have been their principal village. Phonetic resemblance might suggest their connection with Tirhoot or Tirabakti, especially as their reference to the Rājā of Benares points to an eastern origin † but on the other hand, Thornton mentions an influential class called Tiars ‡ in Malabar, and I forbear therefore to offer any conjecture as to what their name denotes or what ethnological relationship it indicates.

The Raghubansis.—The Raghubansis profess to be the lineal descendants of Raghu, an ancestor of Rama. There are two colonies of them in this district—one in Simrauta, the other in Sultanpur, but neither of them is of much importance at the present time. The Raghubansis of Simrauta, once possessed half that pargana, which they say they obtained from some Muhammadan king for some unknown reason at some unknown period of antiquity. They were robbed of their independence more than three centuries ago, and few of them now remain.

The Raghubansis of Sultanpur claim to have been settled in their present abodes ever since the time of their eponymous ancestor. For centuries they resisted the threatened encroachments of the Bachgotis, and maintained intact a frontier marked by a little nameless affluent of the Gunti. It was not till within the half century of disorder and misrule which preceded the annexation of the province that they succumbed; and even now though in a subordinate position, they retain no small portion of their ancient heritage.

The Bais.—There is scarcely a pargana in this district in which at some period or another, a Bais colony has not been established. In Simrauta, before it was overrun by the Kaulpurias, they shared the proprietorship with the Raghubansis; in Chānda stories yet linger of their having intervieu-

* Notes on races, p. 27.

† Unless, indeed, one of Jal Chandrā's line be referred to.

‡ In connection with this circumstance, note the southern origin of the Bais, with whom the Tiars of Sultanpur, claim kindred.

ed between the Bhars and the Rajwars; in Amethi the Bais of Udiwán still retain some vestiges of their former rights; the Bais of Gándoo are still the most extensive proprietors in Inhauna and Subeha; the Dháls Sultáns of Isauli and Jaydispur claim descent from the redoubtable Tilok Chand.

The Bais of Simrout.—The Bais of Simrout claim to have received fifty-four villages in that pargana in dowry with a Chauhan bride from Prithi Ráj of Delhi; but as the fortunes of the Kanhpurias rose their's declined; and they are now reduced to the possession of a couple of villages, though a few of them may also be found scattered here and there in cultivation of lands they have now ceased to own.

The Bais of Udiwán.—The Bais of Udiwán profess to trace their descent from Tilok Chand, but I have searched in vain for any point of agreement between their pedigree and that of the Bais of Baiswán. Bijai Singh, their ancestor, they say who lived when the days of Bhar rule were drawing to a close, married a Bachgoti girl of Asl and, when taking her home to Baiswán, broke his journey at Udiwán, in the Amethi pargana, then the headquarters of an estate of forty-two villages belonging to Brahman Lakhandar Pánde. Bijai Singh was a favourite disciple of this Lakhandar, who being childless induced him by a promise of heirship to render his stay permanent. In due time he succeeded his Gamahel, and on his death left his estate to his three sons—Soo Singh, Bhárat Singh, and Rathi Singh—by whom it was divided into three parts (thoka) Soufiri, Bharets, and Tengha. How long the dominion of the Bais continued over Udiwán is uncertain, but it is now held by the Randhalgotis, and it is the general belief, corroborated by the *Am-i-Akbari*,* that it was one of their very earliest conquests effected many centuries ago. The Rája of Amethi, indeed, denies that his tribe was preceded by the Bais at all, and says they were settled in the pargana by one of his ancestors from whom they received a large jagir for military service.

They still occupy many villages in the Udiwán iláqa, but their proprietary interest in it is now greatly circumscribed.

The Bais of Gándoo.—About four hundred years ago a body of Bais, under the leadership of Bariár Sáb, set out from Gahúmánj (supposed to be somewhere in the Muzaffarnagar district) in quest of a new home. The greater part of Northern India had by that time passed into the hands of Chhatris, and the Bais wandered to the neighbourhood of Inhauna and Subeha before they came to a place which would satisfy the object of their expedition. Here in a tract called Gándoo, containing three hundred and sixty villages, they discovered an ignoble community of Bhars and Dhobis still in the enjoyment of independence. The name, supposed to mark the spot where the famous bow Gandfria was dropped in his flight by one of the defeated heroes of the great war, suggested reflections full of interest to the Hindus, and thus practical and sentimental considerations

* That is to say, the Bais are not there mentioned as zamindars, and the Randhalgotis are, which means that if the Bais had ever (as is usually believed) been independent zamindars, they had already ceased to be so.

concurrent in prompting the adventurers to select this as their abode. The reduction of the Bhars and Dhobis was speedily accomplished and the victors have since been known as the Bais of Gāndeo, Gāreu, or Garhai. This commences and at the same time almost ends their history, the only other event in it worthy of notice being that in the reign of Sher Shah, Bhārat Singh's great-grandson of Banār Sāl embraced the Muhammadan faith.*

The Bhainsaulians.—This name is simply a corruption of the word Bhainsaulian, or natives of Bhainsaul, whence the clan derives its origin. While the Bais of Gāndeo were still at Gahūmūnj, Jaipāl Singh, son of Jagat Singh, Chauhān, was chief of Bhainsaul, in the Mainpuri pargana. He married a daughter of the Gahūmūnj family, and the issue of this marriage was a son, Karan Singh, who, with a band of followers, joined the expedition of Banār Sāl. Shortly after the location of the Bais colony in Gāndeo he married the daughter of one of their chiefs, Tipār, Rāwat; and there being no sons to stand in his way, succeeded to his father-in-law's estate consisting of forty-two villages. Karan Singh had two sons, Rāo and Kunwar, the former of whom died childless, and the latter had two sons, Bāz Singh and Jit Singh. Jit Singh died without issue, and Bāz Singh received the title of Khān-i-Āzam Bhainsaulian. His conversion is reputed to have taken place in the reign of Sher Shah, and his descendants are manifestly the Chauhān-i-nau Muslim alluded to in the Āin-i-Akbari as occupying the Inhamna pargana. Patch Bahādur Khān, a descendant of Bāz Singh, still possesses a taluqa Bhowa, consisting of twenty-four villages.

Mandarkyas.—The Mandarkyas describe themselves as Sombansis, descendants of a chieftain, Kishan Chand, the founder of the town Kishni. Mandala, they explain in the Sanskrit language, signifies an area of sixty-four kos or one hundred and twenty-eight miles, and such was the extent of Kishan Chand's domain. He was hence styled Mandalak, or lord of a Mandala, and his descendants Mandalakya, or by contraction Mandarkya. But the word Mandala does not appear to possess the particular meaning here attributed to it; it signifies any region or country, and in that sense is of not unfrequent occurrence, as Kosambi Mandala, Chula Mandala, and Garha Mandala; but by itself, it is altogether meaningless.

I venture to offer another derivation of the name, which has at least the recommendation of simplicity. The common pronunciation of the name is Mararkya, but it has just been seen that according to the people themselves the first *r* is an instance of the common colloquial practice of substituting that letter for *m*, and Mandarkya is the more correct orthography. They imply also that *kyā* is a terminal affix only, and that the radical portion of the name is *mādar*. It is true they make *kya* an accumulation of two simpler affixes *ka* and *ya*, but this difficulty is disposed of by the fact that they do not always use this combination, as

* Mr. Darnley (Chief Clerk of the Nagell, page 24) places this event in the reign of Humāyūn, which is much the same thing.

often calling themselves Mandataks as Mandarkyas.* Now Mādar Sāh is the name of one of their ancestors second only in importance to Kishan Chand himself, and this verbal coincidence leads me to think that the Mandarkyas take their name from their ancestor, Mādar Sāh, just as the Tilokchandi Bais are called after their ancestor Tilok Chand.

The Mandarkyas are partly Mussulmans and partly Hindus: the conversion of the former was attributed to the time of Sher Shah. Their apostasy does not seem to have bothered their worldly prospects, for none of them even acquired large estates. Hindus and Mussulmans together, they now hold but four villages, and the family is in the last stage of decay.

Places of interest.—The following are the few places of interest the district possesses:—

Ganaur.—Ganaur, pargana Isauli. In this village are the ruins of what must once have been a vast structure. For a wonder, though its history is unknown, it is not ascribed to the Bhars. The single fact I have been able to ascertain about it is that it was the house of an oilman. The ruins consist of some massive walls of masonry of immense thickness, and three or four pagoda-shaped buildings of proportionately substantial construction. The latter are ornamented with beautifully executed scroll-work engraved or rather moulded in the external surface of the bricks; a portion of the design only is contained in each brick so that to complete it two or more have to be placed in a particular position—a work of no small difficulty when they are once separated. In the roof of one of the buildings is a large spherical cavity, in which the oilman is supposed to have hoarded his vast wealth to protect it from the rapacity of his neighbours. Who this mysterious individual was, whither he went, how he disappeared, or when he lived, no one seems to know.

Bikhar.—Bikhar, pargana Chānda. This village is said to take its name from the great Vikramaditya, Bikramājī, or Bikram. On the border of one of the tanks in it is a statue said to be that of the legendary hero, and worshipped by the people of the village. The head of it only is now visible, and even that is said to be gradually disappearing. This is possible enough, and may be traced to natural causes, but this is too simple for rustic superstition, which discovers supernatural agency at work. Vikramaditya is said to be sinking into the earth with horror at the depravity of modern days. As to the reason for the erection of the statue in the village accounts are discrepant. One says it marks the scene of a battle in which Vikramaditya lost his life; another that it commemorates an exploit of a devotional character. A certain *saqir* by way of showing his veneration for Ghawānī cut off his head, and presented it as an offering to that goddess. So unusual an act of piety deserved an appropriate reward at her hands, so she caused the head to return to his shoulders, and presented him with a buffalo-load of gold. The *saqir* distributed the gold in charity, and repeated the same ceremony every day with the same satisfactory result. Bikramaditya heard of this and his

* According to the Hindus, moreover, the name of one of their clans Chakrya is formed by the addition of the termination *chakra* to *chak* (see "Chronicles of Ouzb," page, 54.)

enterprising spirit at once prompted him to attempt the feat. He was no less successful than the faqir, and the statue is intended to bear witness to the circumstance.

Arjunpur.—Arjunpur, pargana Chánda. Here are remains of a large fort built by Salim Shah; it long ago ceased to be occupied, and little more than the foundations now exist. The walls are about three feet thick with bastions here and there, and enclose a large area now under cultivation. The fort is said to have been called Makarkala and to have given name to the still existing village of Sarfe Makarkala from a bazar at which place the inmates of the fort obtained their supplies.

Arju.—Arju, pargana Chánda. This village contains a brick well, said to have been in existence since the time of the Bhars. Here, too, are found large bricks nearly two feet in length, which are said to have formerly held a place in the walls of one of those Bhar forts, of which we hear so much and see so little. It is the only one of the kind to which I need allude under this head; numbers of them are said to have existed in every pargana, but with a few exceptions nothing is known about them, so that an enumeration of their names would be tedious and unprofitable.

Kothot.—Kothot in pargana Sultanpur. The popular account of Kothot is that after the capture of Kusbhawampur by Alá-ud-din Ghorí the Mussulmans erected two fortresses. The principal one was Sultanpur on the north of the Gumti on the site of Kusbhawampur; the other a kind of outpost, was built a few miles from it on the south side of the river. Hence the latter came to be called by the Sultanpur garrison Kot-ut, or the fort on the other side, and Kothot is simply a corruption of the name so formed.

This derivation may be nonsense; but nevertheless Kothot is a place of undoubted antiquity. The remains of its old fort are still shown in a mound on the borders of the village of Jurapatti, and it gave its name to a pargana in the time of Akbar. It is not at all improbable therefore that it was occupied by Muhammadans as early as the time of Alá-ud-din, the conqueror of Sultanpur.

SULTANPUR Pargana—Tahsil SULTANPUR—District SULTANPUR—

This pargana lies along the south bank of the Gumti; its natural features are described under the district heading. It is rather a dreary and dry expanse of country with no large towns except Sultanpur; it is intersected with ravines stretching down to the Gumti. It has an area of 240 square miles and a population of 159,225, being at the rate of 644 to the square mile. The most numerous class of the community is the Brahman numbering 22,879; this may perhaps be accounted for by the soundness of the bank of the Gumti along which in this quarter it is believed that no less than 360 temples are to be found. Withal the Brahmans have only managed to get ten villages in the pargana. The Chamars come next numbering 19,829. The Bachgoti Chhatris are the principal landholders owning 100 villages. The Khánzádas who are converted Bachgotis come next with 120, and the annals of these clans may here be given.

The landed property is divided between the following clans to the following extent:—

				<i>Talukdars.</i>	<i>Zamindari.</i>
Bachgotis	...	...	...	21	92
Hajjardules	...	...	...	20	8
Khanzadas	...	...	...	111	39
Muslimants	...	...	...	0	13
Brahmans	...	...	...	0	10
Kfeeths	...	...	...	0	13
Other castes	...	...	...	2	2
				<hr/> 224	<hr/> 167

The Bachgoti Khānzādas of Hasanpur.—Jai Chand Singh's posterity have played a conspicuous part in local history, the head of the family for the time being is still acknowledged premier rājā in this part of Oudh. Tilok Chand, son of Jai Chand, says tradition, was a contemporary of Bābar, during one of whose eastern expeditions he laid the foundation of the future greatness of his house. Either taken prisoner in battle, or arrested as a refractory landholder, Tilok Chand fell a prisoner into Bābar's hands. He was allowed to choose between the adoption of the faith of Islām with immediate liberty, or adherence to his old religion with incarceration for an indefinite period. With many respectable precedents to guide him, he selected the former alternative, and was thereupon received into the emperor's favour.* His name was changed to Tātār Khan, and with it he received the title of Khān Bahadur, or Khān-i-Kām.

Tātār Khan had three sons. One Fatch Sāh, whose descendants still hold the Dhanaur ilāqa, was born before his father's conversion, and retained the name Bachgoti; the others, Barid Khan and Jalāl Khan, were brought up as Muhammadans, and from their father's title coined themselves the new and pretentious name of Khānzādas.

Of Barid Khan nothing but the name is known; but his son, Hasan Khan, attained to greater eminence than any other member of his family, and in his time the prosperity of the Khānzādas reached its culminating point. Sher Shah,† it is said, during his progress from Bengal to Delhi chanced to make a lengthened halt at Hasanpur, or as it was then called Narnal, the headquarters of Hasan Khan, who following the policy inaugurated by his grandfather of seeking advancement through the medium of court favour, welcomed his distinguished visitor with a sumptuous banquet, worthy of the rank to which he was aspiring, and, indeed, had recently assumed. Sher Shah was much gratified at this mark of attachment and respect; and Hasan Khan having now placed his foot on the ladder of fortune, soon mounted higher and higher.‡

* I here follow local tradition, but Sir H. Elliot says the Khānzādas must have been converted before the Mughal dynasty commenced, as we read of Bachgotis with Muhammadan names before that (Supplementary Glossary, Bachgoti). Perhaps the conversion was indirectly connected with the turbulence already mentioned in Sikandar Lodi's reign.

† It may be added that this is another of the periods during which the Bachgotis distinguished themselves by their turbulence.

‡ Epistomone, 4th Edition, page 228, Sher Shah assumed the title of king before he had conquered his way as far west as Kanauj.

One day at court a question arose between the Rāja of Riwa and Hasan Khan, the latter boldly asserting his precedence, the former as positively rejecting his pretensions. "How far then," said Sher Shah, "do your vast territories extend?" "Whose but mine," promptly answered Hasan Khan, "is the very ground on which your majesty's residence stands?"* Sher Shah amused at the quick reply, placed Hasan Khan beside him, and said that he should be thereafter styled co-monarch† at the same time delegating to him the favour to confer the title of rāja on whom he pleased within the limits of Banaudha. And this last was by no means a barren honour, for theoretically at least during the investiture, the king-maker stands upon a costly dais, which is constructed of a lac and a quarter of rupees at the expense of the rāja elect, and the ceremony over becomes the perquisite of the occupant.‡

However gratifying these tokens of favour to the recipient, they were not likely to extinguish the dispute between him and his rival; and it was agreed that the question at issue should be referred to the arbitration of the sword. Hasan Khan conscious of his inability to cope single-handed with his antagonist at once set himself diligently to work to obtain allies. With the Chauhāns of Mainpuri he appealed to clan feeling and the ties of kindred, and argued that it was incumbent upon them to strain every nerve to establish the Chauhan's superiority over the Baghels, to Muslimān chiefs he pointed out the merit of making common cause with him, a convert to their faith, against the unbeliever, and by such means as these soon succeeded in collecting a vast army. This he led to the appointed rendezvous; but the Rāja of Riwa shirked the conflict, and failed to put in an appearance on the ground.

The Khazāna accordingly returned in triumph, and rose yet higher in the favour of Sher Shah. In the midst of a courtier's life, Hasan Khan found leisure to pay considerable attention to his interests as a landholder. Not only did he found the present village of Hasampur, but the estate which thence derives its name is said to have seen its palmiest days while it was in his possession. It may, indeed, be surmised that the overthrow of the Sūr dynasty caused him to retire into private life, for he is said to have died at Hasampur. A little to the north of the Lucknow road, on the west of that town, may be seen a brick-built enclosure of massive construction. In its present dilapidated condition it might be mistaken for the ruins of a small castle, but it was built by Hasan Khan as a family mausoleum, and his remains are said to have been the first deposited there.

The mantle of Hasan Khan does not appear to have fallen upon any of his successors; but there are signs that each of them, according to his

* "Pāo takhā Bādhā kis ko rāj man hai?" It must be remembered that at this time Sher Shah chanced to be at Hasampur, which appears to give point to the joke.

† Bādhā does Mainul-i-Āla. The last words are vulgarly corrupted into "Mainul-Āla."

‡ Dr. Butler (Southern Oudh, page 166) says that the Rāja of Hasampur is the descendant of the Rāja of Banaudha, the last of whom gave his daughter in marriage to "Ghorī Bādhah." Dr. Butler takes this person to be Qutub-d-din Ghori, but Sher Shah also claimed to be a Ghori (Elliot 4th edition, pages 384 and 415 note) and the title of Bādhah only commenced with Bāhar. Is it then possible that Sher Shah is the Ghori Bādhah of the story, and that Hasan Khan was the rāja who gave his daughter to him? This would fully account for Hasan Khan's good fortune.

ability, strove to maintain the honour of the family. Nor did they allow such considerations as kinship to interfere with the pursuit of this object. Fatch Sali's line had in the fourth generation that had elapsed since its commencement, done its best to struggle into importance, and had annexed among others a little ilāqa known as the "twelve kanait villages." Upon these Zabardast Khan of Hasanpur cast covetous eyes, and at last he determined to take possession of them.

He accordingly attacked them with a large force, and in the internecine strife which followed, much Baghoti blood was spilled on both sides. Zabardast Khan remained master of the coveted tract, but to obliterate the recollection of the events connected with its acquisition directed that the name of the village which had been the scene of conflict, Kanait itself, should be no longer used, and it should be for the future replaced by Shahpur. In yet another family quarrel did Zabardast Khan figure about the same time, but an account of it will be more properly given under the history of Mani pur which is just afterwards given.

Roshan Ali Khan son of Zabardast Khan was the first to permanently injure the fair edifice which Hasan Khan had reared. At the outset of his career, indeed, his power was equal to that of his predecessors, and it might have remained so to the last, had he not rashly ventured to measure strength with Safdarjung. He was killed in a battle with the Nawab, and the importance of the Hasanpur family thereby sustained a serious blow.* At that time their estate was in danger of being altogether broken up; as for the next thirty years during the nominal incumbency of Ali Bakhsh,† adopted son of Roshan Ali Khan, it was held under direct management by the officers of Government. Ashraf Ali succeeded Ali Bakhsh; but for five years afterwards a similar state of affairs continued, and it was not until A.D. 1809 that he obtained full control over his estate. This he retained for ten years only when he died leaving two sons, Husan Ali and Khairat Ali, both of whom afterwards succeeded the gaddi.

Until Husan Ali reached his majority (in 1830), Hasanpur was again held under direct management; in the following year he was admitted to engage for it, and thereafter continued to do so until annexation with the exception of a short break in 1837-38, the date‡ of which suggests that it may have been in some measure due to the circumstances described in the following story:—Husan Ali was in 1836, when the circumstances referred to occurred, about twenty-five years of age, and an extensive zamindar holding much of the land which lies between his residence and Jagdlipur.

* Elliot's *Supplementary History*. Baghoti, where Roshan Ali is called Divan, "but" says Sir H. Elliot, most people deny the right of the Hasanpur Raudhwa family to the title of Divan, which they say belongs only to the Bithuria family, and in practice it is certainly usual to give the title to the latter. (The present Hasanpur title is Raja.)

† After Roshan Ali's death his widow, Bibi Jamayyat Khatoon, obtained a farman granting her the ilāqa ilāqa, forty-two villages, rent-free. They were resumed by Fakhr Ali Khan in 1195.

‡ It may be added also that the name of the Government manager, Shar Ali, is the same as that of Husan Ali's secretary.

It being known that his mother, who resided at Dhúa, a fort lying about a mile south of his residence, Hasanpur, cohabited with a neighbouring zamindar named Sher Ali, and the father of her son-in-law, Husen Ali resolved to put her to death, and one night attempted to execute his intention by setting fire to her residence, which he had surrounded with his armed followers. In the smoke and confusion she escaped, with her daughter and another female relative through an unguarded breach in the wall of the fort, and fled on foot to the cantonment of Sultanpur as the nearest place of safety. Neutrality in all private quarrels being deemed essential to the security of the British cantonments in Oudh, she was at first refused admission within the boundary pillars, but was ultimately smuggled into the regimental bazar, whence she was on the point of being ejected, and would have been murdered by her son had not Sher Ali opportunely come up with 500 matchlockmen and carried her off. Husen Ali subsequently made another attempt on her life, and got near enough to hack her paliki with his sword, but she again escaped, and is now in a fort near Sikmura with Sher Ali, who abandoned his kot (small fort) Jainagarh, twelve miles north-east of Sultanpur, with his villages, to Husen Ali, who was expected to take possession of them at the expiration of the financial year (20th June, 1837).

During the mutiny Husen Ali took an actively hostile part against the English; he was present at the battle of Sultanpur (22nd March, 1858), when he commanded the infantry of the rebel army; he was accompanied by his son, who lost his life in the battle. Not having so compromised himself however as to be excluded from the benefit of the general amnesty, he was on re-occupation maintained in possession of his estate. He died in November, 1860, and the inheritance devolved on his brother Elmírát Ali, who was followed in 1869 by his son Muhammad Ali, the present rija.

The Bughgohi Khánzadas of Maniárpur.—Bahádur Khan, fifth in descent from Tátár Khan, had two wives. By the first marriage he had issue, Ismáíl Khan, and by the second, Hayát Khan and Dalel Khan. Some accounts state that the two latter received an iláqa (Maniárpur) containing one hundred and nine villages as their share of the Hasanpur estate, while others contradict this statement. It seems probable either that they attempted to assert their right to a share but without success, or that they obtained one and were almost immediately ousted. It is at least certain that bitter enmity prevailed between Hayát Khan and Zahanbát Khan, grandson of Ismáíl Khan, and that no other cause of quarrel is recorded; that Hayát Khan was killed by Ismáíl Khan, and that both Hasanpur and Maniárpur remained in the hands of the latter.

Hayát Khan left six sons, Daria Khan and five others. Shortly after his death, Daria Khan and one or two of his brothers went by night to Hasanpur, determined to take vengeance on the murderer of their father, and stealing quietly into his fort found him alone and fast asleep. They now drew near to kill him, but repenting suddenly of their design they spared his life; at the same time to show how far it had been in their power, they took up his turban, sword, and slippers which were lying by his side, and left their own instead. When he awoke in the morning

Zabardast Khan found no difficulty in identifying his midnight visitors, and was deeply moved by their generous forbearance. Determined now to put an end to his feud with them he set off for Daria Khan's house in Maniárpur, and to show his appreciation of the chivalrous character he had displayed went unattended. Daria Khan seeing him approach fled precipitately into the neighbouring jungle; but Zabardast Khan, resolved not to have his good intentions thus frustrated, sought an interview with Hayát Khan's widow. Having related to her the events of the preceding night, he urged that Daria Khan had already exacted a noble and sufficient vengeance for his father's death, inasmuch as he had had the culprit's life in his hands, although his natural sense of honour had forbidden him to play the part of an assassin. By these and similar arguments he gained the widow over to his cause, and by her intercession a reconciliation was effected with her sons also. Daria Khan took up his residence at Hasanpur, and was entrusted with the management of the entire estate; and at the same time, in conjunction with his brothers, received a grant of eleven villages for his support. These villages formed the nucleus of the present Maniárpur taluqa. They received considerable additions even in the time of Daria Khan, who took advantage of his influential position to enlarge his boundaries whenever the opportunity occurred; but at his death, which happened about 1743 A.D. a partition took place among his sons and brothers, and the separate properties thus formed became small and unimportant. The majority of them were re-united by Roshan Zamán Khan, who could show a rent-roll of Rs. 3,50,000; and it was in his time that the consequences of Maniárpur commenced.

Roshan Zamán Khan died in 1818, and was followed by his brother Basáwan Khan, who survived him but two or three years. Maniárpur then came into the possession of Bibi Rahmání; it received several important accessions by what to European notions seems rather curious means. She is said to have intended to make the chakladar, Mir Ghulám Husen, her heir, and he was fully aware of that interesting fact. He accordingly first handed over to her several villages in the Sultanpur pargana in which her estate lay; and afterwards not content with this, began to draw upon the neighbouring parganas of Tappa Aal and Isanli, simultaneously altering the boundary line between them and Sultanpur. Under such auspices there is no knowing to what extent Maniárpur might not have increased, but its prosperity received a sudden check by the untimely (or perhaps many thought timely) death of Mir Ghulám Husen; and Bibi Rahmání deprived of her protector appears to have fallen among thieves; for it was in her time that the Garghansis, of whom General Sleeman says so much, first obtained a footing in the estate. Immediately after Basáwan Khan's death in 1821 A.D. Bibi Rahmání made Nihal Singh, a Garghani of Sehpur, manager of her affairs. From the time that he entered upon the management, Nihal Singh began to increase the number of his followers from his own clan, the Garghansis, and having now become powerful enough he turned out his mistress; and took possession of the estate in collusion with the local authorities.*

* Sleeman's *Tour through Oudh*, I. 112. The following account of the Maniárpur estate is in great measure taken from this work; but partly also from local sources.

In this he was not unopposed, for Rāja Darshan Singh who held the contract for the district interfered—not as might be expected in his official capacity, and for the protection of Bibi Rahmāni, but because he wished to take advantage of the occasion to seize upon the estate for himself. Unable, however, as a public servant of the state to lead his own troops openly against his rival, he was compelled to secure the co-operation of a powerful Taluqdar, Bala Bariār Singh of Bhiti, in the execution of his schemes. Nihal Singh was killed in a night attack by Bariār Singh (1832), but Harpāl Singh his nephew was ready to take his place and continue the struggle at once; even while Darshan Singh was in office, he held possession of the greater part of the disputed property, and when another nāzim was appointed (1834), he recovered the remainder, still pretending to hold it for the rightful owner Bibi Rahmāni. In 1835 Bibi Basāo, widow of Basūwan Khan, succeeded to the estate; but Harpāl Singh, with great pertinacity, continued to force his services upon her until 1838, when Darshan Singh, a second time nāzim, at last proved too strong for him. Next year Bibi Basāo resigned in favour of Bibi Sughra, who in 1843 managed to get the estate transferred from the jurisdiction of the contractor for Sahaspur to that of the Hazār Tahsil, and so held it till 1845. Mān Singh, who then had the contract got it restored to his jurisdiction, and put it in charge of his own officers, until, in the following year having collected the greater part of the revenue due on it, he made it over to Harpāl Singh and Shūmbar Singh, who put its owner into confinement, and plundered her of all she had left.

Bibi Sughra now summoned to her aid Rustam Sāh and other Rāj Kumār landholders, friends of her late husband. A fight ensued in which Shūmbar Singh and his brother, Hoblār Singh, were killed, and Harpāl Singh fled to his fort at Khapradīh. Bibi Sughra escaped and fled to Lucknow, whence she got orders issued to Mān Singh and all the military authorities to restore her to the possession of her estate and seize or destroy Harpāl Singh. The death of the latter occurred soon after, and the Garghāmās then relinquished their hold upon Maniārpur; and though they subsequently, with the connivance of a revenue farmer, secured some portion of it for themselves, their connection with the so called management of it finally terminated on the death of Harpāl Singh. In 1847 Mān Singh was superseded in the contract by Wājid Ali Khan who was commissioned by the Darbār to reinstate Bibi Sughra, and brought her with him from Lucknow for the purpose. Soon afterwards, however, he made over part of her estate to his friend Bāqar Ali of Isauli, and another part to Rānsardāp, son of Shūmbar Singh, for a suitable consideration, and left one half only to Bibi Sughra. After no little hesitation she agreed to accept this on condition that the revenue demand upon it should be considerably reduced, but not only was no remission made, but she was required by the nāzim to pledge all the rents to Husen Ali Khan, the commandant of a squadron of cavalry on detached duty under him. Bibi Sughra again appealed to the influence of her friends at Court, and orders were reiterated for the restoration of the whole of her estate, but Wājid Ali Khan completely disregarding them made over or sold several villages to Raghubar Singh, brother of Mān Singh, who killed Bibi Sughra's agents in the manage-

ment, plundered her of all her property, and all the rents which she had up to that time collected for payment to Government, and took possession of the villages transferred to him. Wajid Ali soon after came with a large force, seized the lady, and carried her off to his camp and refused all access to her. At last when she became ill, and likely to sink under the treatment she received, he made her enter into a written engagement to pay to the troops, in liquidation of their arrears of pay, all that he pretended she owed to the state, and handed her over to Ghafur Beg, a commandant of Artillery, in whose hands she fared much the same as in those of Wajid Ali Khan.

Agha Ali, who superseded Wajid Ali in 1849, directed that martial law should cease in Maniarpur, but Ghafur Beg and his artillerymen were too much for him, and refused to give up possession of so nice an estate, which in spite of all the usurpations and disorders it had suffered, still possessed a rent-roll of a hundred thousand rupees a year. At this time in the fortunes of unlucky Bibi Sughra, General Sleeman made his tour through Oudh, and on hearing of his approach, Ghafur Beg moved off with his captive to Chandauli, where she was treated with all manner of indignity and cruelty by the artillery. The Resident represented the hardship of her case to the Darbâr with a consciousness, at the same time that there was a very slender chance of her obtaining redress. She recovered her liberty at last in 1851, and after surviving all her troubles and misfortunes died at a good old age in 1866. She left her estate by will to Babu Akbar Ali Khan who has since died, and a female Taluqdar, Bibi Ilahi Khanam, his widow, again holds Maniarpur.

The Bachyoti Rajkumâra.—When Râp Singh emigrated from Bilkhar to Dikhauli, his brother, Kâre Singh, ancestor of the Rajkumâr Bachyotis, settled a little further to the east, in the same pargana in the village of Pârni Bâgh Râo. Almost immediately, however, he moved to Bhadayyân which standing in the midst of ravines and jungles perhaps recommended itself as a suitable position for a fort, and here the headquarters of the Rajkumâra have since remained.* The next event in the history of his house is its colonization of trans-Gumti territory. Bijai Chand, eighth in descent from Kâre Singh, had four sons—Jamayyat Râo, Jin Narain, Jalp Râo, and Harkimdeo. Jamayyat Râo remained in Bhadayyân, the others led colonies across the Gumti, whither they were followed in the two succeeding generations by Hari Râo son, and Madkar Sâh, a grandson of Jamayyat Râo. "It is believed to be about 250 years since the offspring of Bariâr Singh, having become too numerous to find room on the right bank of the Gumti, and powerful enough to encroach on the property of their neighbours, crossed over to the left or Fyzabad bank, and by degrees established six colonies." Further allusion to these would be a work supererogation on my part, the more so that a full account of them may be found in Mr. Carnegie's printed Aldemau Report.

The house of Bhadayyân has little history that would repay perusal. It had the ordinary petty encounters with its neighbours, but none of them

* The Rajkumâra, who are said to be descended from Râj Singh, i.e., the same son of Bariâr Singh as the Bachyotis of Belimpur, adjoin them and separate them from their more distant kindred the Rajkumâra.

have been of sufficient interest to merit any detailed notice. An exception may perhaps be made in favour of the siege and destruction of the Bhadayán fort, which took place between thirty and forty years ago. This fort was defended by the then taluqdar Shindayál Singh against two chakladars, both of whom fell during the siege. It was at last destroyed by the British troops under Colonel Faithfull, but rebuilt by Shindayál Singh's son, Shankar Bakhshi, and maintained by him in 1830 against the chakladar, who at length took and demolished it.*

The term *Rájkumár* is commonly applied to the junior branches of all houses in which a *rāj* exists; and thus there are *Rájkumár* Bais, and *Rájkumár* Kanhiparia as well as *Rájkumár* Bachgotia. And the only explanation I have heard of the last named being so called is in accordance with this, *viz.* that it is to distinguish them from their brethren the *Rajwáras*, who could once pride themselves on their chief being a *rāja*. They are the only ones, however, with whom this distinction has superseded the broader appellation of the clan.

The Bachgoti Rajwáras.—Though confined to narrower limits than their kinsmen of the time of *Rāj* Sih, Ghunghe Singh's descendants, occupying as they do the greater portion of parganá Chánda, are still entitled to take rank among the principal families of the district. Ghunghe Singh had three sons, Gaj Singh, Ghanpál Singh, and Harpál Singh, the first and last of whom kept their old name of Bachgoti, and obtained lands in the Partabgarh district to which their history belongs. Ghanpál Singh had two sons, Rámdeo and Garabdeo; from the former spring the Khánzadas of Morzine, the latter is the ancestor of all the Hindu *Rajwáras*. I have not yet explained this cognomen; it would not have been an anachronism, indeed, to apply it to any generation yet mentioned, for it originated only with Jaramibhán, a son of Garabdeo.† Jarnibhán is said to have been distinguished both for martial prowess and intellectual ability, and by a judicious use of these rare gifts, to have considerably extended the already large possessions of the Bachgotis. With the unanimous consent of his connexions he assumed the title of *rāja*, and his immediate relations in consequence of the dignity they borrowed from the circumstance were thenceforward styled "*Rajwáras*." To his descendants, however, the name only remained while the substance disappeared. In the very next generation his ephemeral principality was dissolved; the ordinary law of partition was reverted to, and his son Kalián Sáh received the separate estate of Garabpur. The remainder of his domains passed to a second son, Jagdía Ráo, in the third generation from whom they were split up into three estates, Partábpur, Rámpur, and Saráe Kalián.

Garabpur, Partábpur, and Rámpur are now of sufficient importance to have separate sanads, but the story of their growth is made up of wearisome details. The two latter are principally remarkable for the peculiarity of their tenures; in the first place, though distinct in interest from each other, they contain many villages common to both, in which sometimes

* Dr. Butler's *Southern Oudh*, p. 118.

† The zamindars of Chánda were still called Bachgotis when the *Ain-i-Akbari* was composed.

there is a third and even a fourth shater; in the second place, each of the properties thus seriously constituted is, though a taluqa, in possession of a coparcenary community.

The Bachgotis of Tappa Ad—Regarding this portion of the Bachgoti fraternity there is little to be said, except that it still monopolizes nearly the whole of the pargana Tappa Ad, which it considers to be its birthright by inheritance from Asal Baa, who won it with the sword from the earlier Bais and Bhadgayan occupants.* Either of their own free-will, or because there have been no older sons capable, by force or otherwise, of convincing their younger brethren of the advantage of a custom of primogeniture, they have all alike remained in a common level of obscurity. Their traditions go back to a time in the distant past, when a single share in a partition was represented by six thousand bighas; but at the present time their villages are more minutely subdivided perhaps than any others in the district. Their principal estates, of which the rest are mostly offshoots, are Shasindli, Kaliánpur, Bhadwa, and Bisárpur. Under native rule the Bachgotis of Tappa Ad were not a bit behind the rest of their clan in turbulence and audacity, and the following story is told as an illustration of their character. On the arrival of a new Government official among them, they pointed out to him the tombs of various of his predecessors, disapproved of whose rule they had testified by armed resistance; and as an appropriate comment on this cheerful exhibition, requested him to carefully observe those monuments, and bear their import well in mind in the administration of his office.

I may here add a list of the various shrines and temples of Soltanpur, thus affording some idea of the religious life of the people, whose history and warlike annals have been related.

Hindu religious places.

Name of village.	Name of temple.	Remarks.
Hassanpur	Temple of Maháshir	Built by Rámjīwan, Káraya, 73 years ago.
Dakhwa (Jāga of Bhá- gawán)	Shiváta	Built by Duráá Pándá at a cost of Rs. 250 in 1276 fash (A.D. 1859).
Kaishán	Idola	Built by Rám Nandá, Subadar, at a cost of Rs. 200 in 1270 fash (A.D. 1852).
Chikoni Sadr	Idola	Built by Pír Baksh, Kaláir, at a cost of Rs. 100 in 1242 fash (A.D. 1824).
Idola	Idola	Built by Shindá, Subadar, at a cost of Rs. 150 in 1272 fash (A.D. 1854).
Idola	Idola	This temple stands on the bank of the Gumti near Shik Kandi; was built by Haridá, Agáshetrí, at a cost of Rs. 800, 20 years ago.
Idola	Idola	Built by Sháa Ját, Chaudhri, at a cost of Rs. 200, 14 years ago.
Idola	Idola	Built by Harjyoti Tháthra at a cost of Rs. 210, 22 years ago.
Idola	Masonry Charnaká	Four hundred years ago this was built from the subscription made by the Rájás of said háza and district officials. There are the images of Bhra and Lakhman, and Fakir lodge there.

* Shasindli, for instance, contains 20 demarcated villages, of which 18 are said to have been taken from the Bhadgayan and the remainder from the Bais.

Hindu Religious places.—(concluded.)

Name of village.	Name of temple.	Remarks.
Bandhwa	Shiwāla	Built by Gardayāl and Mahrāj Thathores at a cost of Rs. 200 in 1831 faalī (A.D. 1829).
Ditto	Ditto	Built by Bāba Sahajrān, Naunk Shālī Sātor, at a cost of Rs. 200.
Ditto	Ditto	Built by Nain Sukh Rāo, Khattrī, at a cost of Rs. 200.
Kunchl	Shiwāla and Thākurdwār of Rama Lachhman.	Built by Parā and Bhagwānās, Bauls, at a cost of Rs. 450 in 1274 faalī (A.D. 1869).
Kundwār	Shiwāla	Built by Maheshwar Parshād at a cost of Rs. 1,500 in 1225 faalī (A.D. 1844).
Ditto	Thākurdwār of Sam Lachhman	Built by Rājā Madho Parshād Singh, at a cost of Rs. 2,000 in 1270 faalī (A.D. 1864).
Uardha	Shiwāla	Built by Rudhāl, Dikhāl, at a cost of Rs. 200, 75 years ago.
Bhātul	Thākurdwār of Rama Lachhman.	Built by Lalhālās, Sānt, at a cost of Rs. 150, 75 years ago.
Ditto	Temple of Mahāshīr	Ditto ditto ditto.

Muhammudan religious places.

Sadr hāsar	Masque	This was built by Allāhādīn, a negro, at a cost of Rs. 3,000 in 1837 A.D. The arches and pillars are of stone, and the inner walls are engraved with texts from the Koran.
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SULTANPUR*—Pargana SULTANPUR—Tahsil SULTANPUR.—District
SULTANPUR—Sultanpur lies on the left bank of the Guntl on a little peninsula formed by a bend in the river's course. Its history is so much interwoven with that of the district that I will give here only the most prominent points in it. The original town is said to have been founded by Kum, son of Rama, and to have been named after him Kumpara or Kusbhāwanpur. It subsequently fell into the hands of the Bhars who retained it until it was taken from them by the Musalmans in the twelfth century. About seven hundred years ago, it is said, two brothers, Sayyad Muhammad and Sayyad Alā-ud-dīn, horse-dealers by profession, visited Eastern Oudh, and offered some horses for sale to the Bhar chieftains of Kusbhāwanpur, who seized the horses and put the two brothers to death. This came to the ears of Alā-ud-dīn Ghorī, whose piety equal to his valour forbade him to allow such an outrage upon the descendants of the prophet to pass unpunished. Gathering a mighty host, therefore, he set out for Kusbhāwanpur, and at length arrived and pitched his tents in Karandi, then a dense jungle near the devoted town, on the opposite side of the river. Here he remained encamped for a year without gaining any advantage over the besieged, when feigning to be weary of the fruitless contest, and anxious only to obtain an unmolested retreat, he had some hundreds of palanquins richly fitted up, and sent them as a peace-offering to the Bhars,

* By Mr. A. F. Munn, C.S.

pretending that they were filled with presents peculiarly suited to the taste of those for whom they were intended.*

The cupidity of the Bhars overcame their caution, and they received the fatal gift within their walls. But suddenly, at a given signal, the palanquins were all thrown open by unseen hands and out sprang a crowd of armed warriors, the very flower of Alâ-ud-dîn's army, who, thus taking their enemies unprepared, speedily put them to the sword. Kuebliawanpur was reduced to ashes, and a new town of Sultanpur, so called from the rank of the victor, rose upon its ruins.

Sultanpur is often mentioned by Muhammadan historians, but only as the means of identifying the scene of a great battle which took place in its immediate neighbourhood, nor can it, so far as I am aware, boast of having been the birthplace of any man of note. It was nevertheless at one time a flourishing little town consisting of several mahallas or wards.

But many years before annexation a military station and cantonments were established on the right bank of the river in a village then known as Gīrgūt,† but now more commonly called by officials Sultanpur, or chhāndī sarkār, and by the rustic population kāmpt or the camp. From this period the importance of the old town began to decline, and its condition in the year 1839 is thus described:—"The only supposed remains of the Bhar city now extant are two brick walls at the south verge of the present town; and about a mile from the river, which still contain water and a rising ground (dib) called Majbargān in the middle of the town, consisting of broken bricks, the remnants of the palace of the Bhar sovereigns. On the summit of the dib is a partially ruined fort built by the Sultan, and containing houses which are now occupied by the faujdar and his followers; there is also a mosque built by the Sultan, within the town and north-west of the fort. There are two or three smaller mosques built by Sayyids, who are chaudhris of the pargana, and have salaries varying from Rs. 100 to Rs. 500 a month, besides rent-free lands, for keeping the revenue accounts of the pargana. The town having no manufacture or trade is in a decayed state, and contains only 1,500 inhabitants, chiefly sipāhīs and personal followers of the chaudhris with a few cultivators, and of this population 100 are Musalmāns. It contains many old brick dwelling-houses and a few new ones, among others a large one now building by one of the chaudhris Muhammad Ali, who was also the rakīl envoy of the Lucknow darbār 'near' the commandant of the Company's adjoining cantonment." The whole town was finally razed to the ground during the military operations connected with the reoccupation of the province, in consequence of the inhabitants having been concerned in the murder of two British officers at the outbreak of the mutiny.

Until 1837, the Sultanpur military force consisted of a regiment of native infantry and a detachment of artillery, but in that year the latter

* This appears to have been very favourite, and if all accounts be believed, a very often successful stratagem. For other instances of it see *Alphinstone's History of India*, 225, 226, and *Murray's History of India*, 128.

† The name of Gīrgūt is still preserved in Gīrgūt GRAB.

was withdrawn, and thereafter until annexation there were no guns or cavalry of any kind. At annexation the force was considerably increased, its conduct in the minting is described elsewhere. On reoccupation a detachment of a British regiment was stationed here for a short time; and the recollection of the fact is now perpetuated by its lines, which lay about a mile or two south of those of the native infantry, having given a name to a tract now demarcated as a separate village, Gora Bārik, or the barracks for the European soldiers. In 1861 all the troops, British and Native, were removed, and Sultanpur ceased to be a military cantonment.

The present civil station occupies the site of the old cantonments. It lies "on the right bank of the Gumti river upon a dry soil, among deep ravines which drain off the water rapidly. The bungalows are on the verge looking down into the river and upon the level patches of land dividing the ravines. The water in the wells is some fifty feet below the surface on a level with the stream below." This was written in the year 1849; there were then "no groves within a mile of the cantonments; and no lakes, marshes, or jungles within a great many, and the single trees in and near the cantonments were few." At the present time, owing mainly to the great interest taken by Colonel Perkins, while Deputy Commissioner, in the improvement of the station, the unsightliness of the bleak ravines is hidden by the graceful foliage of the acacia; and the roads, of which there is a plentiful supply, are lined on either side with rows of mango and other shady trees, while the public gardens more than ten acres in extent exact a just tribute of praise from all who visit them. A fine kachhūri has recently been erected, and immediately opposite to it is a church of modest dimensions, but no mean architectural beauty. Of the other public buildings the principal are the jail erected on the site of and partly composed of the European infantry barracks, the Government schools, the charitable dispensary, and the police station. Latitude 26° 15'; Longitude 82° 7'.

SĀRAJPUR Pargana—Tahsil RĀM SANSHI GHAT—District BĀRA BĀNKI.—This pargana is bounded on the north and east by the Kalyāni, on the south by the Gumti, and on the west by pargana Sīdihaur. Its area is 96 square miles or 81,645 acres divided into 107 villages. The cultivated area is 37,052 acres, and the uncultivated 24,593. The irrigated portion is only 12,674 acres and the unirrigated 24,378. The soil is mostly loam. The river Kalyāni, flowing from east to west, forms the northern boundary for eleven miles; it is much utilized for irrigation purposes; nineteen villages lie on its banks. The Gumti which forms the southern boundary is to some extent mischievous during the rains. Its course of about 10 miles is very tortuous, there are 12 villages lying on its banks. The average amount of rainfall for the years 1874-75 was 40½ inches. Wells are on the average 12 feet deep. Unmetalled roads lead from Sārajpur to Dhoti Ghāt (4 miles), and to Pāra Ghāt in Tahsil Haidargarh. The following are the bazars in this pargana, Mau, Mahipālganj, Debiganj, Dhoti, Sāsātganj, Khasori, Tikra, and Ahmadpur. There are five schools, a police station at the headquarters of the Tahsil of Rām Sanshi Ghāt, and a police post at Kotwa on the metalled road. The registry and post-offices are at Mahipālganj. The Government revenue

amounts to Rs. 96,488. The 107 villages of the pargana are thus held:—

Talagdar	...	...	...	...	87
Zamindar	...	...	...	...	20
Partidari	...	...	...	...	7
Total					107

The population amounts to 65,953 living in 13,482 houses.

The pargana takes its name from the chief town which has been in existence for the last 600 years. This part of the country was called Súrājpur Bahrela and was originally in possession of Bhars, who were succeeded by Patháns, the chief of whom, Kwar Khan, rebelled in the time of Akbar. A force was sent in 934 A.H. (1547 A.D.), of which Rája Baran Bali was risáldar, who expelled the rebellious Pathán and took possession of the estate. This officer was the ancestor of the present talagdar. In later Oudh history Rája Singhji, one of the family, was a very formidable chief, whose career is sketched by Colonel Sleeman in pp. 256 and 257 of his "Tour in Oudh." The talagdars of the pargana are Bábu Mahipál Singh of Súrājpur and Ráo Abhurám Bali of Rámpur.

SÚRAJPUR—Pargana SURAJPUR—Tahsil RÁM SANHHI GHAT—District BARA BANKI.—This village gives its name to the pargana. It was founded 600 years ago. The taluqa was called Súrājpur Bahrela after the Bhars in whose possession it originally was. The next occupants were the Patháns whose chief, Kwar Khan, refused to pay the Government revenue, revolted, and was overthrown by Rája Baran Bali Singh, the ancestor of the present talagdar. This rája was granted 71 villages; he fixed his residence at Bahrela, and afterwards at Dhoti on the bank of the Gumti. The Government revenue of the taluqa is Rs. 52,630.

SURHARPUR Pargana—Tahsil AKBARPUR—District FYZABAD.—This pargana is situated at the south-east corner of the district lying along both sides of the river Tona. It contains 94,519 acres, of which 48,400 are cultivated and 22,600 are barren, there being a very great quantity of gear land in it; it contains 253 demarcated villages, but these include in all 549 small towns and hamlets. It is intersected by three unnavigable rivers—the Tona, the Majhel, and the Bangar, which abundantly lend their water for irrigation purposes.

Its population is 82,927 being at the rate of 560 to the square mile, the Government revenue has been fixed at Rs. 98,175, being at the rate of Rs. 1-10-2 per cultivable acre; in Akbar's time it was Rs. 42,000. More than half the area is irrigated, and water is generally abundant. That portion of the pargana lying south of the Gumti has recently been placed in the Saltnapur district, Tahsil Kadiyar, as will appear from the account of that district.

The history of the pargana is thus epitomized by Mr. Carnegie, Commissioner.

The origin of the name of this pargana is unknown, but it is said to have been given to it by one Sohamdal, a chief of the Bhars.

It is further affirmed, that prior to the adoption of the designation of

No	Name.	No. of villages.
1	Surharpar	4
2	Katparh	145
3	Kashala	77
4	Dāwanpāra	85
5	Kandhara	61
6	Bambhadi	42
7	Pākarpur	17
8	Atgawān	63
9	Khalak	10
10	Kharla	40
11	Rhetanra	31
12	Khajurdi	41
13	Thardi	47

pargana the tract of country subsequently included within its bounds, consisting of 748 villages was divided into the tappas marginally noted. Surharpar is named in the Ain-i-Akbari as one of the forty parganas included in Sarkar Jaunpur, subah Allahabad.

The Bhars were formerly dominant in this pargana, and it was inhabited chiefly by them; traces of their buildings may still be seen in the seven following villages:—Surharpar, Harpar, Khānpur-Pilai, Umarā, Bhojgi, Deodi, and Masora. Their advent and status is matter

for conjecture, but they are known to have paid revenue to the rulers of Delhi, and their downfall is here attributed to default, and lack of power to manage, in the early days of Taimūr Shah, 450 years ago.* The Thāras of the Tarāi are said by the people of these parts to be the descendants of the expelled Bhars, but in 14 villages of this pargana an unusually large number of these people are still to be found tending swine, seldom tilling on their own account, and engaged in menial servitude. None of the existing Bhars have any rights in the soil, and so all proprietary rights date from a period subsequent to them, and may be traced back to seven parties who, from time to time, settled in the pargana, first as servants of the Bhars, and who eventually succeeded these people in their revenue engagements with the dominant power.

In 1801, Nawab Saadat Ali made over what are known to us as the "ceded districts" of the old regulations, the transfer being effected in accordance with the actual status of 1206 faddi (A.D. 1798), and under this arrangement the boundary with the Azamgarh district, of both pargana Surharpar and Birhar was formed.

Under this transfer 199 villages, comprising the entire tappa of Pākarpur and portions of seven other tappas, passed away from pargana Surharpar, and these, with pargana Nangun in Azamgarh, and part of Ungli in Jaunpur, on the authority of Sir H. M. Elliott, were formed into what is now known as pargana Mahul, of the former district. At the time of cession, Mahul was entered in the registers as a taluqa only, still it was one of the four portions into which the province of Gorakhpur was

* *Note*.—It will at once occur to the historical student that Taimūr Shah never penetrated further than Delhi, where he remained only a few days after he overthrew Mahmūd Tughlag in 1399 A.D., when he again quitted India. Almost simultaneously, however, with the above events, Mahmūd's Wasir, Khwāja Jahān, founded the kingdom of Jaunpur, A.D. 1394, or 470 years ago; and he no doubt had a good deal to do with the suppression of the Bhars in these parts. So that, though it appears quite absurd to say that Taimūr exercised any influence here 450 years ago, it is not difficult to see that his operations before Delhi were intimately connected with the establishment of the Jaunpur dynasty, which included all these parts and extended up to Kananj. By local tradition, a great many events here are attributed to the time of Taimūr, and the above facts explain the reason, and show tradition to be not far out.

divided. In the middle of the last century two Sayyads of the name of Sher Jahán and Shámsher Jahán acquired large possessions in Nogan, Ungli, and Surharpur, and taking up their abode in Máhal gave to their usurpations the name of " taluqa Máhal."*

These Sayyads are said to have sprung from a renowned saint whose piety was so great that his wishes were always fulfilled. In Mr. Thomason's report of the settlement of the Azamgarh district, para. 32, mention is made of this family of Sayyads, who are there said to have obtained possession of pargana Máhal as a zamindari grant at so early a period that the tradition of it was lost. They located themselves firmly in the pargana, suppressing the Rajput communities in many of the villages. The head of the family had the title of rāja, but he was dispossessed of his Government office by the Nawab of Oudh previous to accession. He still however retained some villages as his private property when Mr. Thomason wrote (1837).† The writer saw the last of these rājas, Irádat Jahán, hanged, under the operation of martial law, in September, 1857, for rebellion; he having proclaimed himself Názim of Jaunpur. His eldest son was subsequently sentenced to imprisonment by the ordinary courts. His daughter is married to Malik Hidáyat Husen, one of the principal taluqdars of the Fyzabad district. Thus was taluqa Máhal created, and so it passed away.

The 190 villages that I have alluded to as having been transferred from Surharpur formed part of the great taluqa of which I have been writing, and when the separation took place all villages belonging to that estate went over with it, without any reference whatever to geographical situation or a convenient frontier. It was this that led to the troublesome state of things which has ever since existed, of isolated villages of Oudh being found within the circuit of our old districts, and vice versa.

The portion of pargana Surharpur which remained in Oudh after cession, and which passed into our hands at annexation, is in shape something like an irregular arch, and consisted of 540 villages.

The Palwars.—This is the more prosperous clan. One Pirthiráj Deo, Sambansi, known also by the name of Mūr Deo, and more familiarly still as Bhūr Deo, is said to have come from Pali, in the Hardoi district in Oudh, in Sambat 1305 (A.D. 1248), or six hundred and fifteen years ago, and to have taken up his residence in the village at Rannápur close to Bandipur in this pargana, where he accepted service under the Bhars. From having come from Pali, he and his descendants thenceforth took the name of Palwars, and ceased to be known as Sambansis. After a time he was promoted to the management of tappas Tardi and Kharka. Subsequently, when the Bhars were driven out, he entered into revenue engagements with the Delhi rulers for the tappas in question, consisting of 96 villages, and he afterwards extended his influence by taking possession of parganas Kauria, Tilhant, Atraula, and Dadur Qariát, which are now in the Azamgarh district. Mr. Thomason also shows that these powerful people made still

* Sir H. M. Elliott.

† Azamgarh Settlement Report.

further appropriations at a subsequent period, by encroaching on the neighbouring forest lands of Nizamabad.

Pirthirāj Deo had five sons; of these Bhīm Deo, the eldest, and Bhārat Deo, the second, were legitimate, and accompanied their father from Pali. He then formed a connexion with a female inhabitant of the Rannāpur woods, of great personal beauty, to whom tradition assigns the character of being the daughter of a fairy (Deokanyā) or of a demon (dāin). This woman gave birth to Harihar Deo, the third son of Pirthirāj. The latter is said to have formed other attachments for an Ahīrīn and a Bhārīn, both of low origin, and of whom there are multitudinous descendants in the Azamgarh district; but as the history of these branches pertains more properly to that district, I will not encumber this report with further details regarding them.

Of the above named sons the eldest, Bhīm Deo, betook himself to a hermit's life, and he therefore forfeited his birthright. To the second son, Bhārat Deo, was assigned pargana Kauria Tilheni, district Azamgarh, and at a subsequent period his offspring overran the pargana of Bīrhar in this district; and it is from him that the four present taluqdars of Bīrhar descend, representing the senior and legitimate branch of the clan.

To Harihar Deo, the illegitimate son, was assigned the tappa of Tardi and Kharka in pargana Surhātpur, and he and his offspring have always on account of their origin been stigmatized as *Duīnās* (the children of the dāin) or *Bantarias* (the dwellers in woods).

Tradition says that on one occasion, soon after the birth of her son, this lady of the woods was engaged in the homely office of baking cakes, when her infant, which lay some paces off, began to cry. The domestic feelings were divided between neglecting the babe or neglecting the cakes; at this juncture the husband arrived, just in time to see his (fairy or fiend) wife assume supernatural and gigantic proportions, so as to allow both the baking and nursing to go on at one and the same time. But finding her secret discovered the dāin disappeared for ever, leaving her son as a legacy to her astonished husband! This child was the Harihar Deo mentioned above, from whom this branch of the clan descend. They still form the majority of the inhabitants of fourteen villages in this pargana, while the taluqdars of Tigrā, Bābū Pirthi Pāl Singh, and of Morera, Thakurāin Brij Kunwar, widow of Rām Datt Singh, belong to this branch, live in this pargana, and are seventeen removes from their common progenitor, the son of the dāin. Strange though it may seem, the villages in which these taluqdars live, and which give their names to their respective properties, are only in part owned by them, and in part by others.

Our earliest records have reference to the year A.D. 1790 (1197 *sadi*) and from these we learn that at that time the family held in this pargana two taluqas and twenty-five smaller estates, paying Rs. 38,284 annual revenue to Government. At the last summary settlement two taluqas remained paying Rs. 9,369, and 13 smaller estates paying Rs. 10,700 per annum; the clansmen are also sub-proprietors in 46 villages, which pay Rs. 3,439 a year; their total payments in this subdivision thus equal

Rs 29,564. The falling off in their payments is in consequence of the estate of Kohera Salampur only being for a time in one of the taluqas, about the year above indicated.

These Palwars were the first people who offered a successful opposition to the extensions and usurpations of the Rāj Kumār clan. In the pargana article of Aldemau reference is made to the battles fought for the village of Masora in this pargana. That village belonged to the Palwar property of Birma. This property was managed by six branches of one family of the clan. Of these four having fallen into decay made their holdings over to the taluqdar of Dera; a fifth had already made his share over to the taluqdar of Moopur; and when the latter went to take possession, the Dera party raised the country, and the great battle was fought in which so many of the Moopur family lost their lives; and they also lost, and never afterwards recovered, the footing they had in muhāl Birma.

It was this branch of the Rāj Kumārs from their local position that was most likely to overrun the Palwar country, but their usurpations in that quarter were terminated by the proceedings at Masora.

The House of Tigra.—From 1790 to 1816 A.D. Bābā Sarabjit Singh held this taluqa, which then consisted of 46 villages, paying Rs 9,561 revenue. He left two sons, Gobind Bakhsh Singh and Gobind Dayāl Singh, and was succeeded by the former, but the property in the meanwhile had lost some of its villages. About the year 1828, these brothers gratuitously put to death Mohan Lal, qādūgo of the pargana, who happened to have a house in the Azamgarh district; and on this account the relatives of the deceased were enabled to apply to the British authorities for redress.

The brothers were summoned to stand their trial; but they failing to give themselves up were outlawed, and several ineffectual attempts were made to apprehend them. About the year 1832, the name of the younger brother was entered as joint owner of the property. In 1839 the Oudh officials succeeded in apprehending Gobind Bakhsh, the elder brother, and made him over to the Azamgarh authorities, who, owing to want of jurisdiction, had to transfer him to the Lucknow authorities, by whom he was retained a close prisoner until long afterwards, when he was released by death. The younger brother, Gobind Dayāl, evaded capture for many years, but in the year 1852, being then a revenue defaulter and fugitive of the Oudh Government, he fell sick, and in the hope doubtless of obtaining absolution for his many sins, he betook himself to Allahabad, hoping that there he might die. He was traced however by Captain Orr of the Oudh frontier police and apprehended, and he died shortly afterwards in the Azamgarh jail ere his case was investigated. He was succeeded in his property by his son Bābā Pīthī Pāl Singh, the present taluqdar, who was at once officially recognized by the Oudh authorities. The two brothers, whose history is above sketched, were notorious freebooters, and within the recollection of the writer their names inspired terror all along the Azamgarh border.* Their successor is a man of comparative insignificance,

* *Note*.—When Wājid Ali Khan was Nāib his mail, Jamshed Khan, was killed in an encounter with this clan; and the present Thakurān Brij Kanwar of Morera succeeded her father-in-law, who fell fighting against the Nāib, Raja Dardash Singh.

yet he made himself troublesome in the mutinies, and a force was sent from Azamgarh to destroy his fort at Tigra, which is just within the Fyzabad district.

The Rāj Kumārs—The history of the rise and progress of this clan in the district is detailed in the Aldaman pargana article. Having overrun that pargana some 200 or more years ago, they gradually spread in the Surharpur direction, and at the date of our earliest records, which go back over 90 years, we find them holding the settlement of six villages in this subdivision; and they had in the meantime so well improved their opportunities, that when we annexed the province, they had absorbed 188 villages.

The Taluqdar of Barngāon, Bābu Umresh Singh, belongs to this clan, and has his headquarters in the village of this pargana which gives its name to his property, and which he usurped from the descendants of Sayyad Kamāl.

Under our revised settlement operations pargana Surharpur as finally arranged, contains 233 villages, which are now held as follows, Nos. 1 to 6 being Palwārs, 7 to 9 Rāj Kumārs, and 10 and 11 Muhammadans:—

No.	Name of taluqdar and of estate.	No. of villages.	Remarks.
1	Bābu Pūthi Pal of Tigra	11	These branches divided 14 generations ago; the estates are also generations old as taluqas.
2	Brij Kumar of Muzra	7	
3	Bābu Harshat Singh of Bichar	2	
4	" Khabab Pūshād Singh of Bichar	2	These villages have been included in the Bichar taluqa since 1824 A.D.
5	" Mahip Narāin Singh of Bichar	11	
6	" Shīn Pargāsh Singh of Bichar	11	
7	" Umresh Singh of Dabarra	49	All acquired since 1180 A.D.
8	" Umresh Singh of Barngāon	38	
9	Bābu Shankar Baksh of Dehra	24	
10	Malik Hidayat Hasan of Samapur.	9	Acquired in 1819 A.D.
11	Mir Bakur Hasan of Pāpur	19	Acquired since 1818 A.D.
12	Non-Taluqa villages	83	Held by independent zamindars.

The pargana contains three towns, of which the capital bears the same name, and numbers 1,474 inhabitants. It is now a place of small import, but formerly, when it was in the hands of the Sayyad zamindars, it used to supply men of education as Government officials. It stands on the left bank of the river Majhoi, which is here spanned in the Jaunpur direction by a curious old masonry bridge said to be of Akbar's time. There are also ruins of interest in this town. There is an old masonry fort on a rising ground, of the Bhar time, and tradition says that a Jogi named Subh Nāth once held it, and so great was his repute that people fell to worshipping him. For this he incurred the displeasure of Sayyad Sālīk Masūd who therefore proceeded against him, and put him to death. This the Bhar resented, but they were overthrown and their fort destroyed. This old fort is also said to have been the stronghold of the Bhar Chief

Sohanda], mentioned in the beginning of this pargana history, but little reliance however can be placed on the stories told of either him or Subh Nāth. The other towns are Jalālpur and Nākpur.

Under the king's Government this pargana contained a colony of 600 houses of Muhammadan weavers. The facilities for getting Europe goods, a result of annexation, and the demand for cotton consequent on the American War, has diminished the number of these weavers just one-half, there are now 300 houses of them in the pargana, and of these 253 are situated in the towns of Jalālpur and Nākpur. Situated between these towns is the village of *Dundwa*. At this place an edifice of some pretension, known by the name of the "Imāmbān Panchāsti Julāha," or "Subscription Church of the Weavers," was built, nearly a century ago, under the supervision of Yār Muhammad, weaver and broker. Rs. 4,000 were raised for the purpose by the fraternity, each man setting aside the fourth of a piee from the price of every piece of cloth he wove towards the common object. An annual fair is here held on the 12th day of Rajjāh, (July August) which is largely attended by persons in search of relief from their sorrows.

Uraha.—Is the only other place in the pargana which contains any approach to a bazar; it is situated on the Jaunpur frontier, and the population amounts to 340 souls.

Ydingarh fort.—This picturesque masonry ruin was built by one Shakh Ghulām Yāsīn, whose ancestors, Shakh Arzānī and Shakh Nisām-ud-dīn, are said to have come from Ghazni, and to have located themselves in this place, which was then a jungle, and is in fact little else now.

This person rose to be Nāib Subahdar of Jaunpur and Ghāzipur and acquired great power and influence, which he exercised by taking proprietary possession of the surrounding country. But his immediate offspring turned out utterly worthless and soon squandered his acquisition; his descendants now subsist on a few bighas of rent-free land which they hold from the Taluqdar Malik Hishrāt Husen. It is popularly believed that forty goblets of gold mohars still lie buried in this ruined fort.

Dandi.—This village is mentioned at the beginning of this pargana history as one of those in which traces may yet be seen of the Bhar race. This is a Fyzabad village, but it falls within the circuit of the district of Amungarh. I mention it here because two copper inscriptions have lately been surrendered to the authorities, claiming to indicate the presence of much buried treasure; but as these profess to be 1,200 years old, while they mention existing places by their Muhammadan and not by their original Hindu names, it seems improbable that they can be of any value. It is obvious that Sultanpur, Sujāngarh, and such like names are due to the Muhammadan conquest alone, which bears date some generations later.

SŪSŪMAU.—*Pargana SAFIPUR*.—*Tahsil SAFIPUR*.—*District UNAO*.—This village lies six miles south-west from the tahsil station, and 20 miles west from the sadr station Unao.

The Kalyāni river flows close to the village on the south-west. Kanchan Singh of the Janwār tribe is said to have reclaimed this place in the Emperor Akbar's time, but in what year is not known. The derivation of the name cannot be made out. In former times this was the residence of Sayyad Mubārak Ali, and the village bore the name of Mubārakpur. It afterwards fell into decay, and on the expulsion of the Sayyads by Karna Deo it was again restored by Kanchan Singh. It is on a level tract of ground; its appearance is very pretty, climate healthy, water sweet; soil loam, no jungle. There was a great battle fought here between Karna Deo and the Sayyads; there is a market held here attended by about 700 persons. Corn, English cloth, bullocks, and vegetables are sold. Shoes, earthenware, and some jewellery are made here. Annual amount of sale is about Re. 10,000.

There are 304 mud-built houses.

Population divided as follows:—

Hindus ...	...	...	...	1,463
Musalmans	...	...	...	14
Total ..				1,477

Latitude 26°52' north, longitude 80°19' east.

TALGAXON*—Pargana LĀHARPUR—Talsil SITAPUR—District SITAPUR.—Talgāon or "tank town" is 12 miles distant east by north from Sitapur. It does not lie on any high road, the nearest being that which connects Sitapur with Lāharpur; from which latter place it is 8 miles distant to the south. It has no water communication whatever, though there are numerous jhils or tāls in the immediate neighbourhood from which the town takes its name. The foundation dates from the times of the earliest Musulman invasions of Oudh; and the descendants of the original founders, Khānzādas, are still extant, and in the possession of under-proprietary rights, the head landlord being Nawab Anjad Ali Khan.

The town though of inconsiderable size takes rank as a qasba, the masonry houses which are few being inhabited by the Khānzāda zamindars. The mud-built houses number 300. The population was at the Census of 1869 2,098, principally cultivators, the Musalmans being in excess of the Hindus.

The place has three mosques, and in the month of Bhādon (August) there is held a Musalman Fair in memory of a local saint, at which ten or twelve thousand people attend; and many commodities are sold, especially brass and copper ware. Good displays of wrestling are also shown at this fair.

The only public building is the Government school. The place is well wooded, and the site is good. The annual value of the bazar sales averages Re. 25,000. Half the town is held by the Khānzādas (Shekhs) and half by Kirmāni Sayyads. The latter assert that it was their ancestor who

* By Mr. M. I. Ferrar, C.S., Assistant Commissioner.

founded it 900 years ago; and that the Shukhs have come in through marriage.

TAMBAUR Pargana *—*Takail Biswán*—*District SITAPUR*—Pargana Tambaur is bounded on the north by district Kheri, and on the three sides by the Kundri, Biswán, and Lāhrapur parganas. It contains 190 square miles, of which 132 are under cultivation.

The area is thus classified :—

Cultivated acres	...	...	...	84,308
Culturable ditto	...	...	...	21,146
Rest-free ditto	...	...	...	35
Barren ditto	...	...	...	18,980
Total acres	...	...	...	<u>124,471</u>

The population was at the census of 1869 as follows :—

Hindus, agricultural	...	...	44,605
Ditto, non-agricultural	...	...	18,616
Muslimans, agricultural	...	...	2,890
Ditto, non-agricultural	...	...	2,308
Total	...	...	<u>68,419</u>

These live in 13,237 houses, each of which thus accommodates 5·2 individuals. There are 365 souls to the square mile. To each head of the agricultural population are 17 acres of cultivated against 2·1 of assessed land. The Muslimans are only 8½ per cent. of the entire population.

The physical features of this pargana differ very much from those of the rest of the district, with the exception of Kundri, which resembles it to a great extent. Bounded on the north by the large river Dabāwar and on the west by the Gogra, it is intersected by another large river, the Chanka, and by numerous smaller rivers such as the Ul and the Dhauria, which render the pargana a complete net-work of streams.

The soil is everywhere tarāi and gānjat, that is to say, it is so moist as not to require irrigation for the ordinary rabi crops, and during the rainy season scarcely a village but is more or less flooded. When the floods are heavy, the autumn crops perish. On the waters subsiding often a rich deposit of loam is left, often a layer of sand, which is ruinous to vegetation. The Chanka, too, is most eccentric in its course, and both it and the Dabāwar annually cut away land from the villages by or through which they flow. And yet notwithstanding all the disadvantages, the pargana on the whole is a good one, for the industrious classes are numerous. In other words, the zamindars are in receipt of a rental paid on a higher scale than if there were no Kurmis or Mirdās among the peasantry. The pargana has no lakes, forests, or large villages.

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

There are 186 villages in the Tambaur pargana held as follows :—

- | | |
|-------|--|
| 42 | By Thákur Shin Bakhsh (Gaur), wife pargana Lāharpur. |
| 10 | Rāja Manohwar Bakhsh of Mallipur (Rāk-wār). |
| 1 | Jangre. |
| 1 | Janwār. |
| 3 | Mahant, Harbarn Dās, |
| 2 | Rāja of Mahmudabad. |
| 1 | Sawab Anjad Ali Khan. |
| 7 | Thákur Fazl Ali (converted Gaur). |
| 5 | Other Muhammadans. |
| <hr/> | |
| 80 | Taluqdār. |

The zamindari villages are these—40 with Gaur, 12 Raghubansia, 4 Kāyathia, 6 Musalmans, 13 loyal grantees.

Thus we see that one half of the pargana is owned by the Gaur. The taluqdars who own 80 villages out of the 186 are described elsewhere. Of the smaller zamindars the Raghubansia estate is known as Sikri Sipauli and, with the exception of Banāmanau in Kundri, is the only Raghubansia taluqa in the district of Sitapur. The ancestors of the Kurmis once owned many villages. They are now only 11, including Tambaur, the metropolis of the pargana.

The country was originally occupied by Raghubansia, Kurmi, Kāyathia, Japwara, and Pāsis. The last mentioned were dispossessed in king Akbar's time. Here again as in Khairabad and Lāharpur we meet with the story of the extinct Pāl zamindari.

The history of the pargana, as given by the local "oldest inhabitants" is as follows:—In the days of Jai Chand, king of Kanauj, a Chandel chieftain, Ālha by name, was granted the lands which were afterwards formed into the pargana. The modern town of Tambaur existed then as "Purva Tambolim," and this Ālha gave it to one of his lieutenants, Rarus Pāl, who built a fort in it. Soon after both master and man were slain in battle fighting under the banners of Jai Chand against Pithi Rāj, king of Delhi. But the Pāl's descendants remained in possession for some time, in fact for 330 years, until dispossessed by king Akbar. When Ālha first got the country he built him a fort in Uchagion across the Dahāwar river, but this fell into decay on the founder's death. Soon afterwards, or in 580 A.H., just 700 years ago, Shahāb-ud-din, the Ghorī king, conquered Oudh, and among other things restored Ālha's fort, calling it "Nāwa Garh, or new fort." It subsequently came to be known as new fort (Qila Nawā), and is so called in the Kūr-i-Akbari. This by a metathesis not uncommon in India was changed to "Garh Qila Nawā," and by this name the pargana was known under native rule. Subsequent to Shahāb-ud-din's time, or in 911 A.H. (A.D. 1494), the town and fort went into the river, and from that year up to 982 A.H. (A.D. 1545), the amil of the period resided in Mughalpur. In the following year (983 A.H.), the headquarters of that official were transferred under Todar Mal's arrangement to Tambaur.

There are no places of historical or antiquarian interest in the pargana. The place is not mentioned in any of the poems or myths of Hind. The

only fairs celebrated in it are three small ones in Parbatpur, Unchagau, and Sipauli, at which not more than 500 or 600 people assemble, and which require no further notice in this place. In Tambaur is a Shiwāla built 100 years ago by Manā Rām, Qānūgo, who also constructed a masonry tank now fallen into decay.

Here too is one of those martyr's tombs which we find scattered all over the northern districts of Oudh, and which are said to cover the remains of certain of the faithful, who accompanied the Sayyad Sālār to this part of India in 1020 A.D. The martyr buried at Tambaur was Burhān-ud-dīn.

The only manufacture carried on in the pargana is that of saltpetre. The growth and manufacture of sugar is said to have been placed under a ban many centuries ago. Certain it is that all through what was once known as the Gar-ka ilāqa no sugar is grown. Notice of this occurs under the town histories of Seota and Lāharpur. In the same ilāqa, too, the use of baked bricks or tiles in the construction of dwelling-houses is considered accursed.

The chief trade of the pargana is concentrated in Tambaur, only one road crosses the pargana, that from Sitapur running to the Mallāpur. Water communication is abundant.

TAMBAUR—Pargana* TAMBAUR—Tahsil BSWÂN—District SITAPUR.—Tambaur 33 miles north-east of Sitapur, and six miles west of Mallāpur, on the high road which connects these two places. No other road runs through it. Two miles to the east is the river Dahāwar, and four miles to the west is the Chauka, both of them navigable rivers throughout the year, and the intervening space is interlaced with many smaller streams which render cross country traffic in the rains a matter of very great difficulty. The town was founded 700 years ago by certain Tambolis, whence its name. About 300 years ago it became the seat of an amil or revenue superintendent.

The population numbers 3,014 souls, who live in 520 mud-built houses. The only masonry house is that of the Qāzi. The town is situated in that part of the district which was once officially, and still is locally known as the Garh, "or Garh Qila Nawā" ilāqa, so called from the new fort which in 589 A.H. Shahāb-ud-dīn Ghori built on the site of the former fort of that Alha Chamel, who founded Seota (*quid vide*). All through this Garh Ilāqa no burnt bricks or tiles are used in the construction of dwelling-houses, and the growing of sugarcane is also prohibited by an old superstition.

Tambaur includes in its limits the village of Almadabad. There are the remains of the old government fort where the revenue collector resided. At the school 62 boys are receiving the elements of instruction. A bazar is held twice a week, the annual value of the sales at which is estimated to be Rs. 5,000.

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

It belongs to a Kurmi community. In the town is a Shiwāli and brick-built tank; the latter in decay; both constructed by Mania Rām, qādingo. There are also several places of Muhammadan worship requiring no special notice, and there is a dargāh or tomb of one Burhān-ud-dīn, a martyr the faithful call him, who was in the army of Sayyad Salār when it passed through Tambaur in the early part of the 11th century.

TÁNDA Pargana*—*Tahsil TÁNDA—District FYZABAD*.—This pargana is bounded on the north by the river Gogra, on the west by pargana Amain, on the south by pargana Akbarpur, and on the east by pargana Birhar. It is washed for a distance of 15 miles on its north face by the waters of the river Gogra. It is well wooded, and is traversed by a beautiful avenue of fine old mango trees, which was planted some years ago by Musammāt Sūta, a native of Tānda, who married a Benares banker, and which formerly connected Tānda with Fyzabad—a distance of nearly 40 miles. The history of the Tānda pargana is as follows:—

It is affirmed that the Bhars formerly cleared this part of the district of jungle, and having established a village therein, they gave to it the name of *Khāspur*, because it was their personal abode. Traces of those people are still to be found in the villages of Madārpur, Thānūpur, Umeda, and Khāspur.

Within two miles of the latter village was a spot on the banks of the Gogra, which was formerly largely visited by Banjāras or travelling dealers, probably because it was the only ferry for miles, and from the fact that the encamping ground of Banjāras, and the gangs of Banjāras themselves also, are both known by the name of Tānda, so this spot permanently came to be called by that name.

In process of time the place expanded into a town taking up the whole

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|--------------------|------------------|
| 1. Jai Sakia Ghat. | 7. Farū Farū. |
| 2. Sātān Mirān. | 8. Maus-ka. |
| 3. Sātān. | 9. Sakriwal. |
| 4. Chānāpur. | 10. Mirāpur. |
| 5. Qaula. | 11. Skandarabad. |
| 6. Bosa Riji. | 12. Atimadhapur. |

or a part of the lands of the villages marginally named.

In the course of his revenue territorial arrangements, the Emperor Akbar, it is said, gave to this pargana

the joint names of Khāspur-Tānda, and it is so entered in his Deom-day book.

It formerly contained 408 villages, of which 70 were offshoots. Of these two have disappeared owing to the action of the river Gogra, three have been built over and included in the area of the town, being the first three marginally named above, another was taken up for his establishment by a Mr. John Scott, formerly employed in the cloth trade at Tānda, and 402 villages included in 37 mahāls or estates remained in 1217 fadl or 1616 A.D. In the following year 35½ villages were transferred to the Huzūr Tahsil establishment on being included in the Pirpur taluqa. Again between

* By Mr. F. Carnegie, Commissioner.

the years 1254 and 1262 B.S., or 1847 and 1855 A.D., the pargana was diminished by 141½ villages, on these being transferred to the taluqa marginally named; so that 222 villages only remained at annexation. At the last summary settlement, however, the villages that had thus been transferred elsewhere were restored to the pargana, and under the arrangements then carried out they were reduced in number from 402 to 256 in number. Again under the more recent operations of the demarcation department this number was cut down to 149 villages and two jungle granta. Finally when pargana boundaries were adjusted by the settlement officer, 16 villages were transferred to Akbarpur, and 33 villages of pargana Itisāganj being added on to Tanda, the pargana of Tanda as now constituted, containing 166 villages and two granta, was formed.

It has already been said that the river Gogra forms the northern boundary for a distance of 15 miles, and the Thirwa, a small unnavigable stream, winds its course through the pargana, falling into the former river just below its capital.

The earliest known distribution of landed property in the pargana vested in the following old families:—

I.—*The Malik of Khāspur.*—It is traditionally asserted that one Malik Khās Zāhidī of Bagdād came and settled in these parts some centuries ago, and taking up his residence at Khāspur, he gave to it his own name, and he soon attached several other villages thereto. This seems a more likely origin to the name than the one which attributes it to the Bhāta.

At a subsequent period one Muzaffar Balakhi a mendicant, is said to have settled in the village, and owing to their having incurred his displeasure, he is said to have visited the descendants of the Zāhidī with his curse, in consequence of which they rapidly began to die off. In this emergency those who remained went to the faqir and craved his advice. He told them to get a couple of sun-dried earthen vessels, and to fill the one with sharbat and the other with water, to place them on the heads of two encointe females, who were to carry them as far as possible without breaking, and that wherever the vessels broke there the children of the Malik were finally to settle. The vessel with the sharbat broke two miles to the east of Khāspur, and to the spot was given the name of Sakrāwal (from shakar, sugar), while the other vessel broke three miles further on, and to the spot was given the name of Pānthar (from pāni, water). The derivations seem far-fetched. In these two places the descendants of Malik Khās settled, and there their offspring are still to be found. One widow of the old stock, however, with her daughter, still remained in Khāspur. This girl was subsequently married to Sayyad Hāmid of Irān, who came and settled there, and from him are descended Muhammad Husen and Tafazzul Husen, the former of whom is still the proprietor of the village Muhammadpur; the latter was the owner of taluqa Khāspur of 53½ villages which was confiscated by the British Government owing to his rebellion, he having been a prominent supporter of the rebel nāim of Gorakhpur,

H.—*The Shikhs of Rasulpur and Aampur, &c.*—Three hundred years ago one Shikh Khalil-ur-rasulān, a native of Tūrān, came from Delhi, having been appointed qāzi of Tānda by that court, and took up his residence in what is now the town. He is said to have acquired an estate of 12 villages by driving out the Bhars, but he was surely late in the day to effect that. His successors divided the estate into two portions. The branch of qāzi Amjad soon disappeared, but the daughter of qāzi Fattā married into the influential family of Sayyad Abdul Bāqi who eventually succeeded him. A descendant of this daughter, Muhammad Hayāt, entered the Delhi service, and afterwards obtained a jāgir in these parts as a reward. In those days pargana Tānda was held as a jāgir by the royal wāsherman, and in exchange of jāgirs was afterwards effected between Muhammad Hayāt and the said wāsherman. The former having obtained a royal patent for the pargana as jāgir came and settled in the town, founding that portion of the bazar which is still known by his name.

After the death of Muhammad Hayāt, Nawab Saīdat Khan Burhān-ul-mulk, assessed rapeseed 5,000 upon the estate which then descended to the heirs. Nawab Shujā-ud-daula afterwards doubled this assessment, and his son, Nawab Asif-ud-daula, took the estate into direct management in 1197 fasil or 1790 A.D., to the entire exclusion of Muhammad Hayāt's heirs.

In 1201 fasil or 1794 A.D., Mr. John Scott, the Tānda trader, openly mentioned, farmed the entire pargana from the Lucknow authorities, and sub-leased it in two portions—(1) Rasulpur of 54 villages to Ghazanfar Ali, son of the aforesaid Muhammad Hayāt, and (2) Aampur of 26 mauzas to Hasan Ali, nephew of the said Ghazanfar Ali. In 1203 fasil or 1796 A.D., Mr. Scott's connexion with the farm ceased, but the two men just named continued to hold their leases till 1227 fasil or 1820 A.D.

In the following year Ghazanfar Ali having previously nominated his daughter's son, Abbās Ali, his successor, died. Abbās Ali, commonly called rāja, then got the qubūliat of the Rasulpur estate, which he held till it was confiscated on account of his persistent rebellion in 1857.

Husan Ali having nominated his daughter's son, Ali Hasan, as his successor, died in 1227 fasil or 1820 A.D. Ali Hasan then held the Aampur estate till 1256 fasil or 1849 A.D., when by the favour of the then Nāzim, it was incorporated into the Samanpur taluqa, and taken under direct management by the proprietor thereof. The taluqdar, however, as an act of grace, has lately conferred a sub-proprietary position on the representatives of Hasan Ali.

Muhammad Hayāt, who has been mentioned above, did his best to have the town called after himself, but in this he entirely failed, and a street only is now known by his name. The town rapidly became largely populated by all classes, but more especially by Muhammadan hand-loom weavers (Julāhas), and by Hindu thread-spinners (katwah), who were like famous for their skill and for the beauty and fineness of the fabrics they produced. process of time a very large trade in cloth sprung up, so

much so that Europeans became connected with it. Mr. Scott is said to have had an immense establishment, where all the cloth made in the bazar was brought to be washed and bleached. All the washermen seem to have been in his pay, and for the security which they enjoyed, a tax of 8 annas a score was readily paid by the weavers of the place to Mr. Scott for permission to use his establishment.

In the days when the pargana was held in jāgīr tenure, the cesses and taxes pertaining to the town as per margin were all taken by the jāgīrdār. Subsequently they were collected by the Government along with its land revenue. In 1207 B.S. or 1800 A.D., these cesses and taxes

were all separately leased to one Qādir Bakhsh, but so unpopular did he become, that his place was soon taken by a Government daroghā, one Maolvi Hasan Ali, in whose time two new taxes were introduced—one of 20 per cent. on transfers of property, and the other of 10 per cent. on mortgages. All land in the town was considered the property of the state, and building sites were sold at their estimated value by the Daroghā to intending purchasers, each of whom, however, also had to pay a fee of 2-8 per dwelling to the former jāgīrdār under the name of *tārān* (loss).

These sources of revenue were discontinued in Saadat Ali's time, and thereafter the fruit of the mango trees, the loom tax, and the marriage tax were again farmed out at Rs. 320 per annum, and they continued to be so farmed till annexation. The native government also continued to collect as a special item of revenue a tax of 8 annas a score on all new cloth as it passed through the hands of the washerman.

Mr. Scott, who from the above account appears to have been a great cotton bleacher, seems to have left Tānda about the close of the last century, and to have been succeeded there by other Europeans.

Between Tānda and the town of Mubārakpur there is a masonry tomb

SACRED
TO THE MEMORY

of
JAMES ORR, Esquire,
who departed this life on the 16th
September, 1821.

And all who

which bears the inscription marginally transcribed. Mr. Orr is said to have been a paymaster in the British service, and he is still locally remembered as "Bakhshi Orr." He is believed to have introduced great reforms in the manufacture of cotton fabrics at Tānda, importing patterns

of table cloths, towels, &c., from Europe; he also spent much money in improving the art of cloth printing, introducing new designs of fabulous beauty. He built a large mansion and formed native connections, and the considerable fortune which he realized was afterwards squandered by his sons, who sold the very bricks of which his house was built.

There was also a Mr. Johannes located at Tānda, who was apparently a contemporary of Mr. Orr's. A fine large masonry house still exists to the east of the town, which was built by Mr. Johannes, and the old bridge, the foundations of the piers of which are still to be seen, was constructed by

him. The house was mortgaged to a Benares banker, by whom after Mr. Johannes' death, at Mirzapur, it was sold to that gentleman's musahi, by whose family it is still possessed.

There are the ruins of an Indigo concern in the quarter of the town where these gentlemen lived, but to which of them it belonged is not clear.

In 1862 there were 1,123 looms in Tānda, but owing to the cotton famine many of the weavers have left, and it is estimated that there are not now more than 875 looms. Each loom when English thread is used will turn out Rs. 212 worth of cloth per annum, of which the weaver's profit will be Rs. 62. If native thread be used the outturn will be Rs. 170 and the profit Rs. 50. Before annexation Tānda sent more than 1½ lacs of rupees worth of cloth to Naipāt; it does not now send half that quantity.

Bazars.—The chief bazars of the pargana are held at the following places, the numerals indicating the number of population :—

Tānda	...	...	...	...	11,760
Khāspur	...	...	...	...	1,134
Utraktō	...	...	...	...	773
Auwān	...	...	...	...	591
Pahārpur	...	...	...	...	621

The usual half-yearly fairs in honour of the birth and disappearance of Rama are held at Tānda, and the Rāmīlā festival which commemorates the overthrow by that hero of the diabolical Ravana is also there annually held.

Castes.—The castes of the inhabitants of the pargana are as follows:—

1. Moohmans	...	...	...	50 per cent.
2. Kurni	...	...	...	14 "
3. Brahman	...	...	...	9 "
4. Chhatti	...	...	...	2 "
5. Other castes	...	...	...	25 "

Shrines.—*The shrine of Sheikh Haraun.*—It is affirmed that a holy man named Sheikh Haraun came to these parts 500 years ago to convert the pagans, and his efforts at first met with considerable success, but he was eventually put to death, and his tomb, a picturesque one, out of which has grown a large and shady pipal tree, is still pointed out a mile to the east of the town. All local officials on taking office under the native government used to commence their public career by making offerings of cloth and sweetmeats at this shrine, and such were often also offered by all those who had any special wish to gratify. A considerable fair is also held here on the first Sunday of the month of Bhādon, when the inhabitants for several miles round assemble for the day to the number of 6 or 7,000.

The Imāmbāra of Husen Ali, the grandson of Muhammad Hayāt, stands a couple of miles to the west of the town, and here the tāzias are annually buried at the Muharram when 10 or 12,000 persons are said to assemble.

Saidgarh.—To the west of the town of Tānda an elevated masonry chabūtra or platform has been erected by the Muhammadans of the place where the fall of their sainted champion, Sayyad Sāfār, at Bahraich, is annually commemorated in the end of the month of Baisakh, when a considerable throng assembles for the day to do honour to his memory.

TĀNDA—Pargana **TĀNDA—Tahsil** **TĀNDA—District** **FYZABAD**.—Latitude 26° 33' north, longitude 82° 42' east. This large town lies on the road from Fyzabad to Azamgarh at a distance of 30 miles east of the former. The road from Sultanpur to Gorakhpur also passes through it. Sultanpur is 44 and Gorakhpur 57 miles from this place. The Gogra flows 3 miles to the north. It has large groves to the east. The place is celebrated for its weaving, its manufactures—such as jāmdāni cloth—are said to rival those of Dacca; they value from Rs. 100 to Rs. 150 per piece. The export of cloth is said to amount to Rs. 1,50,000. The chief bazar is that at Hayātganj.

It consists of two towns (Maus-ha also called Tānda and Sakráwal); they adjoin and form one. The origin of the name of "Maus-ha" is ascribed to a tribe called Muhāsar who inhabited it. Tānda means "caravan," and as caravans used to halt here with their commodities the encamping ground received the name of Tānda. It is now the headquarters of the tahsil and thāna of the same name. The population is 14,428.

Muslimans	...	{ Sunni	...	...	...	...	7,280
		{ Shia	...	...	...	...	123
		{ Shetri	...	...	...	...	215
		{ Shiketi	...	...	...	...	4,439
Hindus	...	{ Vaidhvari	...	...	...	...	1,414
		{ Nanak Shikhi	...	...	...	...	553
		{ Jain or Sarāwak	...	...	...	...	124
							14,428

There are 3,660 houses, of which 21 are of masonry. There are 44 mosques, 34 mānabāns, and 9 Hindu temples. There is a good Government school attended mostly by Hindus. There are two fairs—one in honour of Sāfār Masūd, the other for bathing on the Kārtiki Pūrnimāhi.

The town was granted by Farrukhsīar, king of Delhi, to Hayāt Khan, taluqdar, and since then the place has flourished. Saadāt Ali Khan, of Oudh, was much interested in the prosperity of this town. During the nawab's there was a tahsil, a kotwālī, customs office, and a mufti's court. There were also two banking firms by whom hundis were cashed.

TAPPA ASL Pargana—Tahsil **RAIPUR—District** **SULTANPUR**.—This small pargana lies east of Amethi and north of Patti in the Partabgarh district. The area is 67 square miles, of which 32 are cultivated. There are 97 villages, of which 83 belong to the Bachgotia, whose original seat in Oudh lies a few miles south in Patti, and whose chronicles are given under that pargana. There are seven villages owned by Bilkhar Chhatris, the predecessors of the Bachgotia. All the villages are owned by zamindars except one. The population consists of 37,183 Hindus and 1,103 Muslims; it is at the rate of 571 to the square mile. 6,823 are Brahmans, 5,652 or nearly

10 per cent. are Chhattia, 5,616 are Ahirs, and Chamars are 5,232; high castes are in unusual proportion. The Government demand is Rs. 42,500, being at the rate of Rs. 1-4-7 per acre of arable land. This moderate assessment is no doubt necessary, considering the nature of the population. The summary settlement was Rs. 36,893.

This pargana was formerly called Mangra Martha; it was taken possession of by Asī Rāo, son of Barār Singh, the leader of the Bachgotis; he called it after his own name. The landed property is thus divided:—

	Talukdari.		Zawindari.		Total.
Bachgoti	...	...	83	...	83
Bikharis	1	...	8	...	7
Other castes	...	...	7	...	7
	—	—	—	—	—
	1	...	96	...	97
	—	—	—	—	—

TARGAON—*Pargana* HARHA—*Tahsil* UNAO—*District* UNAO.—Latitude 26°38' north, longitude 80°46' east. This village is six miles east of the civil station. The road leading from Unao to Purwa passes about one mile from it on the north. The river Lon flows about one mile south of the town. There was a forest here before the existence of this village of *tār* (palm) trees. About 400 years ago one Tāra Singh, Chhatti, resident of Jaitpur, tahsil Mohan, of this district, came here hunting, and being delighted with the appearance of the place built a house, and thus having gradually got all the jungle cleared founded this village and called it Tārgaon. It may take its name from the *tār* trees, but is equally possible that it may have taken its name from its founder Tāra Singh. Soil, clay and sand. The surface level and scenery beautiful. There is no forest, but mango and mahua trees abound. Climate healthy. Water both sweet and brackish. There is still existing one noted building called Qila Garhi, which was erected by the founder of the village. There is a school here and two markets weekly. The place is noted for the manufacture of glass bracelets, which the women of this country wear on their wrists.

	Population.				
Hindus	...	4,456	Total	...	4,457
Muslims	...	10			

In the Tārgaon bazar the annual sales amount to Rs. 2,400.

There are 871 mud-built houses, and one of masonry, seven temples, viz. three shivālas, three masonry platforms without any superstructure, dedicated to Mahādeo, and one to Dobiji.

TERHA—*Pargana* GHATAMPUR—*Tahsil* PURWA—*District* UNAO.—Terha lies 18 miles south of Purwa and 25 south-east of Unao. A country road to Baksar passes through it. The Ganges flows six miles to the south. It is said to have been founded 2,000 years ago by Tori Mal, a descendant of Rāja Pann, a Bhar chief. It is pleasantly situated among numerous groves. There is a school here at which 39 boys are taught Urdu and Nāgri. Population amounts to 2,755, of whom 1,862 are Brahmans and 42 Musalmans. There are four temples, two to Mahādeo and two in honour of Dabī.

THÁNA—Pargana UNAO—Tahsil UNAO—District UNAO.—Thána, a village in the pargana and tahsil of Unao, lies about five miles north-west of it. An unmetalled road passes through it from Unao leading on to Hardoi. Excepting Unao there is no other large town near. In the year 887 A.H., in the time of the Emperor Akbar, two persons, Thán Singh and Páma Singh, Chauhan Thákurs of Malopari, came here from Delhi with the Subahdar of Oudh, and in obedience to his orders had all the jungle cut down, settled here, and founded this village, calling it after the name of Thán Singh.

One Bhim Singh, the great grandfather of Jodhá Singh and Hukum Singh, present lambaridars, was a very shrewd and ambitious native of this village. He lived in the reign of Nawab Saadat Ali Khan, and was during his life taluqdar and ruler of the country. The people are generally Hindus, some few Mahammadans.

There is one fort constructed by Thán Singh. There is one school; but no thána or tahsil. There is a small daily market and two weekly large ones; annual amount of sales about 2,000 rupees.

Population 2,994, as follows:—

Musalmans	...	...	...	...	...	128
Bráhmans	...	...	...	...	...	145
Chattris	...	...	...	...	...	418
Yásis	...	...	...	...	...	23
Others	...	...	...	...	...	179
Other tribes	...	...	...	...	...	2,070
Total						2,994

There are 368 mud-walled houses and three of masonry; one mosque.

THULENDI—Pargana BACHIRÁWÁN—Tahsil DIBRAJAGAO—District RAE BAREILY.—This town stands 10 miles west of the tahsil station and 14 miles north-west of the civil station. It is 18 miles south of Bhilwal, 18 south-west of Haidargarh, and 32 miles south-east of Lucknow. It was founded by Thála, a Bhar chief, who was in possession of this estate, and therefore it is called Thulendi. Malik Táj-ud-din, the companion of Sálár Masáúd, named it Malíknagar when he obtained possession of it after the annihilation of the Bhars; but this name did not remain long, for the Bhars again got possession of this estate and put Malik Táj-ud-din to death. The exact date of the foundation of this town cannot be ascertained, but the existence of the tombs of Malik Táj-ud-din and other martyrs leads to the supposition that it has been in existence more than 800 years. It was one of the five maháls into which Rae Bareilly was divided by Akbar Shah, but the name of the pargana was changed by the British Government to Bachiráwán. The soil is chiefly clay. The site is on an elevated plain, the inhabited part is bounded on all sides by groves. There are two large tanks on the northern and southern limits. The climate is in general salubrious. The Jampur king, Sultan Ibrahim, had a mud-built fort here in 820 Hijri, which was made the residence of the Collector, but Rája Nivás Singh, Brahman, the chakladar of this place,

transferred the seat of Government to Bachhriwán. The population of the town increased much during the time of the abovementioned Rája Niwáz Singh, who was a native of this town. At present it is far from being in a flourishing state. Of the architectural works there is the fort built by Ibrahim of Jaunpur, two masonry mosques, and a house of Rája Niwáz Singh, also two mud-built tanks constructed by Malik Táj-ud-din under the name of "bara haaz" (large reservoir) and "chhota haaz" (small reservoir). The population of the town amounts to 3,157, of which 2,085 are Musalmans, principally of the Sunni sect and *Hanafi* sub-class.

Of Hindus there are 591 Brahmans, 16 Chhattis, and 46 Káyaths—in all 653. These belong to the Shaiví creed. The remainder of the population (1,506) is composed of lower castes. There are 17 brick-built houses and 651 mud-built ones. There is a Government vernacular school here. There are five Hindu temples in honour of Mahádeo, and also a serai built by Rája Niwáz Singh, but this has now fallen into ruins. A market is held in this town on Sundays and Thursdays, and the value of the articles sold amounts to about 333 rupees.

A fair is held here on the first Friday in Jeth (April-May) in honour of Sáfár Masá'id. The Musalmans of the neighbourhood bring their banners and lodge here for one night, and then proceed to Satrikh and Bahraich where great fairs in honour of the same martyr take place. The gathering in this town amounts on that night to 4,000 souls, and the sale of necessary articles to 250 rupees.

TIKAITGANJ AND MAUSAR—*Pargana KURSI—Tahsil FATEHPUR—District BARA BANKI*.—MAUSAR is situated some two miles to the north of Kursi on the road to Mahmudabad. It is held three parts by Musalmans, Malikis, and Shekhs, and one by Kurmis. The origin of the name of the town is fanciful enough. It is said to have belonged to one of four Bhar brothers, who each named a village from an article in daily domestic use; to this *músal* (a pestle) gave its name. The remaining three were named from a mortar, a mill, and an oven—*ukhli, chakia, chulha*. The village is built on an elevated site probably raised by the old Bhar inhabitants, and below it on the north is a huge wall built of slabs of kankar, also ascribed to the Bbars. The Muhammadans perhaps drove out the Bbars. The Malik proprietors say that they came with the first Musalman invader Sayyad Masá'id under Malik Muhammad Sharif, a prince of the kingdom of Irán, and that Sayyad Núr Ali Shah was killed here. There is a tomb here built to his memory, and he is revered as a *Shahíd* or martyr. There is no trace of the Kurmis' coming; they could not have been the first inhabitants, for they would not have subsisted side by side with their conquerors who were carrying on a war of extermination. The tradition about Malik Muhammad Sharif is doubtful. The Shekhs say that he came in the time of Taimúr Shah in 785 Hijri (A.D. 1368), and probably the Muhammadan colonization is not earlier than this. The population is 4,241, but a great part of this is made up of the residents of Tikaitganj, a market-place, that was founded by Mahárája Tikait Ráo, the famous Diwán of Ásif-ud-daula,

The market-place lies on the road from Mahmudabad to Kursi, and long rows of Banian's shops line the road on each side, and the annual sales of its bi-weekly bazars are said to amount to Rs. 16,000.

TIKAITNAGAR—*Pargana DARYABAD*—*Tahsil RAN SANEH GHAT*—*District BARA BANKI*.—Twenty-four miles east north-east of the civil station, founded about 80 years ago by Mahārāja Tikait Rāu, Kayath, Naib of Nawab Asif-ud-daula, in 1192 fali (A.D. 1784). He seems to have been a man of great public spirit; he established two ganjes and bazars at Lucknow, one at Calcutta, one at Kursi, and another at Dalmau on the Ganges. This is the largest mart in the district, and great quantities of grain are brought from the trans-Gogra districts and sold here. The town of Daryabad four miles south is fed from this bazar; Thursdays and Sundays are the market days. A brisk manufacture, of brason vessels is carried on. The conservancy and town police are paid from the octroi. The town is infested with monkeys.

TILOKPUR—*Pargana RAMNAGAR*—*Tahsil FATEHPUR*—*District BARA BANKI*.—Fourteen miles north of the civil station founded by Rāja Tilok Chand Bani; is noted for its bazar, where cloth is sold in large quantities. Longitude $81^{\circ}20'$, latitude $27^{\circ}12'$.

TIRBEDIGANJ—*Pargana HAIDARGARH*—*Tahsil HAIDARGARH*—*District BARA BANKI*.—This town lies not far from Ansāri on the road from Lucknow to Sultanpur, four miles south of the Gumti. Its original name is Tirhinga, but Rāja Thākur Singh Tirbedi, a high officer of the native Government, bought it from the Rāja of Pukhta Ansāri, and settled many new inhabitants calling the place after his own name. This was eighteen years before annexation in 1234 Hijri (A.D. 1837). The soil is loam, the country is rather bare of trees; there is a small bazar, a temple to Mahādeo, and a population of 2,397.

TULSIPUR *Pargana**—*Tahsil UTRAULA*—*District GONDA*.—Bounded all along the north by the lower range of the Himalayas, to the east by the Ara nāla, which divides it from district Basti in the North-West Provinces, on the south by Balrampur, and on the west by district Bahraich, this enormous pargana presents the most varied natural features. All along the hills stretches the conserved Government forest, which is followed by undulating ground, slightly higher to the west than to the east. This is intersected by numerous hill torrents, which are confined by cliffs varying in height, but generally sufficient to preserve the neighbourhood from floods. The soil of this strip is usually of an excellent heavy loam, fertilized by leaf mould washed down from the forests; but it is exceedingly unhealthy, the population very scanty, and the cultivation of the lowest class, such crops as there are, being exposed to the depredations of the wild animals which swarm in the adjoining jungles. The great bog to the east which forms the body of the pargana is a level plain considerably lower than the strip under the hills. The best part of this is to the east of the Bhamdhār nāla which is least subject to

* By Mr. W. C. Bennett, U.S., Assistant Commissioner.

destructive inundations, and to the centre at least under fairly good cultivation.

The soil is of a stiff clay and yields in profusion the finest kinds of autumn and winter rice. The tract to the west of this is not only much underpopulated but is exposed to the constant overflows from the mountain streams. These deposit every rains, sometimes at one place and sometimes at another, thick layers of white sand through which the field ridges of former rice cultivation just show. It takes years of patient and unremunerative labour—or, that rare event, the deposit of a layer of mud—to reclaim these for the plough. Here and there, among the sandy or barely inhabited villages, an exception may be found recalling the careful rice cultivation and heavy clay of the Bhambhār division. All along the south, where this pargana abuts on the Bārhi Rāpti, there is a barren almost uninhabited plain covered with high khar-grass, which might be useful were there any houses near to be thatched.

Throughout the pargana the mango groves, which form so pleasing a feature in Oudh scenery, are almost wanting, and when the rice crops are off the ground, the eye may often travel for miles over a hard gray clay plain, cut up by the high ridges of rice fields with no middle distance between the spectator and the hills, but perhaps a party of vultures discussing the remains of a victim to the cattle plague.

The whole pargana, from the stiffness of the soil and the necessary incidents of rice cultivation, is during the rains under water, and for this reason villages are built only on the few slightly raised spots which escape the surrounding floods. The population is consequently closely packed and the streets filthy, the neighbouring air being fetid with the poisonous exhalations of putrefying cattle carcasses. Mud huts are rather the conventional luxury of the higher than an object of ambition to the lower classes, who are for the most part contented with miserable sheds of straw hurdles and leaves; and constant fires destroy whole villages without if the grain store be saved, materially injuring the wealth of the inhabitants. The seeds of disease are easily engendered in these crowded and unclean habitations, and combine with the malaria of the Tarāi to render fever and dysentery endemic. The worst time is of course in November and December while the rains are drying up, but the scourge is not wholly absent at any time of the year. The feeble population, already predisposed to receive the germ of sickness, collects for the Dehi Pātan fair, where it meets pilgrims from the hills and the plains. A crowded encampment is defiled by the refuse of hideous bloody sacrifices, and often scattered before the conclusion of the festival by the appearance of virulent cholera. This is conveyed to the opium gatherings at Fyzabad, and may spread thence over the whole province. It is satisfactory that the careful sanitary arrangements of last year entirely prevented the occurrence of this terrible epidemic.

There are no communications, unless an unmetalled road made by Major Hill of the frontier police, immediately after the mutiny from Patna to Tulsiptur, which carts have here and there to take a circuit of miles

to avoid, be called a means of communication. The unusual height of the boundary ridges everywhere, and to the north the precipitous sides of the hill torrents, render locomotion very difficult, and the district officer would do well to ride himself on an elephant, and send his goods on camels. The grain carts which convey the large exports to Nawabganj wind painfully from village to village, and do not cross the Bāpti till they have suffered many an upset and many a broken axle-tree.

The whole area of the pargana as originally constituted amounted to 324,583 acres, of which 200,435 were under cultivation. Within the last few years an area of 39,914 acres, of which 18,923 are cultivated, have been transferred from Gonda to Bahraich. Of the whole tilled area 119,495 acres are under autumn and 94,330 under spring crops. 33,030 bear a double harvest, leaving the large margin of 19,640 acres for now fallow. The minute rice fields are protected by high ridges of stiff clay to prevent the rain water being drained off into the Būdi Bāpti, but artificial irrigation is hardly ever resorted to, and wells except for drinking purposes are practically unknown.

The area in acres under each principal crop is shown in the following table:—

		Winter rice.	Autumn rice.	Maize or urd.	
Eharif	...	54,330	19,680	10,720	
		Wheat.	Barley.	Gram.	Lālū. Masūr.
Bahl	...	14,570	10,616	15,425	12,520 5,338

Gram, peas, and masūr are generally sown in the outlying lands at a distance from the village site, the fields are roughly broken up with a spade, and the grain sown broadcast. As rents are taken in kind a return of anything above threefold of the sowing repays the cultivator, and the abundance of waste land is utilized for the minimum of profit.

The power of the rājās and their distance from the central authority kept the Government land-revenue during native rule at a very low proportion to the real rent of the pargana. In 1800 A.D. it amounted to Rs. 75,649, and for the next 28 years it fluctuated between Rs. 42,000 and Rs. 70,000. In 1828 A.D. the rājā got the grant of a perpetual lease at Rs. 62,759 from the Oudh Government, which remained in force, with the exception of two years (1854 and 1855), till annexation. The amount of the rājā's profits may be conjectured from the fact that in those years, when the continuance of Durgāj Singh induced the Lucknow government to attempt to collect the rents direct from the village heads, the pargana was assessed at Rs. 1,87,495 and Rs. 2,19,064. At summary settlement the revenue was fixed at Rs. 1,45,003, and at the revised settle-

ment in 1871 this was raised to Rs. 2,05,360, which as a special mark of favour to the Mahārājās is to be confirmed for perpetuity. Of this Rs. 18,420 are assessed on the 32 villages which have been transferred to Bahraich. The revenue falls at the rate of one rupee to the acre of cultivation, and ten annas per acre of waste area, each head of population contributing nearly two rupees. The area under opium appears to be as steadily increasing as the average production is declining in quantity. From 1866 to 1870 the average area was 342 bighas (226½ acres), while the average produce was 4½ sars per bigha, the area rose in 1871 to 470 bighas and in 1872 to 550, and the average yield per bigha fell to 3 sars 13½ chhatāka.

The absence of any great market and the difficulty of communication renders grain very much cheaper here than in any other part of Gonda. The harvests of 1870 A.D. were about equally good all over the district, and in January, 1871 A.D., when the rice had reached the market, it was sold in Nawabganj at 100lbs., while at the same time in Tulsipur it varied from 145 to 150lbs. to the rupee. Nor is this to be wondered at as the cultivator sells from his threshing-floor to a small speculator from the south, who has to make his own profit and in addition pay for the expenses of his cart and cattle to and fro—a journey generally lasting about a fortnight. He sells to the Nawabganj grain merchant, and the price of money in grain at Tulsipur is compounded of the ordinary price at Nawabganj as settled by the supply and demand there, plus the Nawabganj dealer's profits, plus the interest on the capital of the small speculator, and the rateable expenses of keeping himself and his cattle for a fortnight, and the repairs to his cart. In spite of this, the richness of the soil, and the immense size of the individual cultivator's tenements, due to the sparseness of the population, result in a large export trade, which the tolerable certainty of the rain supply elevates into almost imperial importance. The rice is of the finest quality produced in India, and is famous from the bazars of Delhi to the cotton districts of the Central Provinces. The local markets are Pachperwa in the Bhambhār division and Tulsipur proper. At neither of these is there any great trade beyond what is sufficient to supply the neighbouring villagers with their coarse cotton clothes and pots and pans. Both were till quite lately resorted to by considerable numbers of billmen from Naipal, but Sir Jang Bahadur makes a large revenue from market dues, and to increase that has forbidden exports. Now any small trade that exists between the two countries is transacted *viâ* the Jarwa pass at Deokhar, or over the Parnarāmpur and Tiknia Ghāts on the Kāra nālā and the Bārhi Rāpti at Kaptānganj, both Naipālese bazars. The next import of any importance is the lālī, a good quality of oil seed, which is sent in considerable quantities to the Nawabganj bazar, whence it is conveyed by river to Patna and other Bengal markets. Cow hides are in the same way exported both by the Rāpti and the Gogra to Lower Bengal, and there are depôts for this trade at Gonda and Nawabganj connected with leading native houses at Patna and Calcutta.

At the end of February parties of low-caste Hindus, generally Chāis, come to the forest to manufacture catechu. A khair tree is cut down,

and about three feet of the thickest part of the trunk fixed upright in the ground; the bark and outer part of the wood are then cleared off, and the heart cut up into small fragments. These chips are collected and set to boil in brick pans, built in rows of ten or twelve along the ground, and heated from underneath. When the water becomes sufficiently red the fibre is cleared away, and the juice allowed to thicken by evaporation. At the end of two days boiling nothing is left in the pan but a dark red sediment, which is formed into cakes about four inches square, and taken for sale to the nearest markets. The price at the place of manufacture averages a rupee for $4\frac{1}{2}$ lbs., which is about a third of its ordinary bazaar price in Oudh. A few professional dealers attend at this spot to make purchases, but the greater part is taken away by the manufacturers themselves.

There are no imports of any kind but salt, which is very expensive, and coined silver.

Owing to the thinness of the population which secures good terms for the agriculturist, and the large excess of production, the people are generally well to do, and beggary is unknown except in the case of professional mendicants who arrive from the southern districts. Crime is rare, the principal offences being adultery, the natural concomitant of the impotence resulting from the malarious air, the guilty couple generally manage to evade punishment by a voluntary expatriation, and small colonies of genial criminals on the other side of the Naipál frontier smile at the baffled efforts of deserted husbands.

The edge of the forest produces a small breed of cattle. Immense herds of these wander about under the charge of one or two shepherds, and do incalculable damage to the young trees in March or April. When the plains are dried up, and pasturage becomes scanty, the herds are driven into Naipál or to one or two small table-lands which exist on this side of the hills. At the commencement of the rains they return to their Tulaparr villages. In October and November they are generally attacked by disease, and after a heavy or late rainy season the victims are innumerable. The carcases are left to the crows and vultures on the open plain, and the air is poisoned with the stench of rotten flesh. Only the oxen are sold, and they are rarely large enough for draught. Ordinary calves of a year to eighteen months fetch from Rs. 8 to Rs. 10, and the best Rs. 30 to Rs. 35 the pair, and are used for ploughing and stamping out the grain. The worst and most common form of disease is that known as "jhanh." It begins with violent diarrhoea, and the animal affected rejects food, but shows a craving for water. In two or three days it becomes unable to stand from weakness, worms are formed in its nostrils, eyes, and ears, and within four or five days of the commencement of the disease it dies. Recoveries are known, but they are exceedingly rare, and whole flocks will be carried off within a few weeks by this terrible pestilence.

The population numbers 104,454, which, excluding from the calculation the uninhabited tract of Government forest, gives an average of 206 souls to the square mile. It is distributed over 337 demarcated villages,

and census gave 128 hamlets and detached houses, whereas the settlement returns, which had the advantage of being compiled after the revenue survey, show no less than 252 separate hamlets in addition to the main villages; 13,774 or 13 per cent. of the whole population are Muhammadans, and the proportion of females to a hundred males is with the Hindus 93.6 and with the Muhammadans 93.9. There are no towns or considerable villages, the largest being Tulsiapur with a population of 2,292. Of the Hindu castes the Ahirs, who in addition to field work tend the great herds of Tarāi cattle, head the list; next to them and about half as numerous are the Kurmis; Brahmans and Koris are the only other classes which occur in any numbers.

The most singular tribe in this pargana are the Thārus, whose flat faces, scanty beards, and high cheek bones prove their Turanian origin. They arrogate for themselves a descent from the Rajputs of Chittor, and history acquaints us with more than one emigration northward from that fortress. The peculiar Mongolian physiognomy is not so strongly marked with them as with the lower classes of Nepālese and Thibetans, and it is very possible that they may be descended from a Chattri horde which intermarried with aboriginal women. It is said that they have a separate language, of which however I was unable to get any specimens, as those settled in the plains speak a bad Hindi. They are still the pioneers of civilization, and can never be induced to remain in fully cultivated tracts. The tilled plain is distasteful with them, and they retreat with the retreating forest. Legend ascribes to them the possession of the secret of treasures buried by their forefathers ages ago, and villages are pointed out in the southern parganas in which they and their forests have long given way to the agriculture of the Hindu, where vast amounts of the precious metals are supposed to be still concealed. It is even said that parties of Thārus have descended from the Tarāi, and at the dead of night carried off their hidden inheritance; but of this I know no authentic instance.

Pork divides them into two classes, the Danguria and the Kateria, of which the first indulges, the second refrains, but except this, and flesh of the cow, all meat is lawful to all the members of the community. Fowls are their favourite food, and they are famous for the production of fine capons, an art unknown in the plain. They are great drinkers, preferring a liquor distilled by themselves from rice, but I have seen quite a small party dispose of six bottles of rum and one of brandy undiluted in a very short time and with infinite satisfaction.

Their houses are built of screens of leaves and grass, and one house serves for one family, being easily enlarged to suit its natural increase. The beds are arranged in rows against each wall with a screen between each bed, and a path between the rows terminating in the door, of which there is never more than one to each hut. They build square wells to a considerable depth walled by strong plants of the sākhi wood, dovetailed at the corners, and the whole village joins in accomplishing this common benefit. Their only manufacture is strong coarse mats made of the fine bankas grass, which they gather in great quantities on the lower hills

from January till March, and which serves for a hundred useful purposes, forming excellent twine and rope.

Cheerful, brave, modest, and truthful, their character presents some pleasant contrasts to that of their more civilized neighbours. Their honesty is vouched for by a hundred stories, and it is said that when a family flies into the hills they will always leave any arrears of rent that may be due tied up in a rag to the lintel of their deserted house. Their bravery is proved by their love of the chase, though it does not appear in their singular contrivance for killing tigers. A trench is dug, and in this the carcass of a cow is placed, attached to the cow is a string, which is securely fastened at the other end to a plank laid across the trench. This plank supports a pile of heavy blocks of wood, and when the tiger pulls away the cow, the heavy booby-trap descends, and if it does not kill sufficiently, disables him to allow of the Tharus coming up and despatching him.

The women of the Tharus are credited with the power of the evil eye, and the dread thus excited is most efficacious in keeping Hindus out of their villages. The magic is of two kinds or rather degrees, the major curse being known as "lohna," which commences with violent wasting away and results invariably in a rapid death. From the lesser, known as "lej," recovery may be expected; it displays itself in a low fever accompanied with diarrhoea. The fever and dysentery of the Tarai keep the superstition alive. Both men and animals are supposed to be subject to this malignant influence: but a handsome bachelor is considered the most likely victim,—a belief in which we see something of the love magic of the Thracian witches. The souls of those who are thus affected remain for ever in the power of the enchantress, and when she dies she becomes a "bhukhm," a malignant demon commanding a troop of the souls she has slain. Among the lower castes of Hindus, and especially the Kewats and Chhis, whose traditional descent from the Kauravas or Nishadas stamps them as non-aryan, are found individuals who possess the secret antidote to this fascination. At Pipra Ghat on the Rapti, between Utranchal and Tulsi-pur, there is an especially famous "Jhar" or exorciser of the carpenter class, who has a large school of pupils. He receives patients every Tuesday, and by observing a grain of mustard seed placed in the open hand can at once detect the kind and the degree of the possession. His frequent cures are attested by the crowds which attend his receptions, and by the direct testimony of trustworthy witnesses. From the description given of his treatment, I should conjecture that he employed a kind of mesmerism, which would no doubt prove occasionally effectual where the natural virulence of the disease has been greatly aided by a superstitious terror of witchcraft.

Before leaving the subject of the women, it is curious to remark that a girl is considered to belong to no one till she marries, and a father is absolutely indifferent to what his unmarried daughters do or leave. One of the principal branches of Hindustani music has thus for him no sting. Girls are generally married at the age of sixteen or seventeen, and the marriage bond does not set heavy, as friends will often exchange wives

in a spirit of mutual accommodation. Their dance is national and peculiar. A boy of fifteen or sixteen is dressed as a woman, and his partner beats a small drum suspended from the neck. The pair advance and retreat with a gliding motion, and represent with coarse fidelity the advances of the lover and the coyness of the maid. As they proceed they warm to the work, and I shall never forget the ecstatic but somewhat ludicrous rapture which shone in the face and spoke in every limb of the drummer after two hours of the exercise, and the infusion of a large amount of raw spirits. Every now and then the dancing gives place to a dramatic interlude in which a dullard is made the butt of the rough and occasionally obscene wit of the leading actor. These scenes are invariably the vehicle of satire, and the Brahmans of the plains, and Sir Jang Bahádur of Naipál, were visited with unsparring ridicule. Women never take a part in the representation. Their fondness for dancing is shown at weddings. When the principal negotiator of the match dances before the train which fetches the bride to her husband's village. Their principal object of worship is Káli under various forms, but ordinarily as the goddess of demoniacal possession, with the title *Sonmat Kálíka*, and to her they offer spirits and the young of pigs and goats. Next in popular estimation is Garur Bír, the ancient cloud god, an enemy of Vitra, the demon of drought, better known in modern Hindu legend as the bird-vehicle of Vishnu. To him they offer cocks, cutting of the comb and wattles and letting the bird loose in the forest. Raksha Gurú and Daharchandi are among the minor deities; the first receives offerings of goats and the second is the guardian of the village site, and is represented by a clump of low wooden crosses at the verge of the cultivation by the path where the cattle leave the village.

There is no peculiar religious caste, and Brahmans are held in no estimation, except that some of the Kateria division which claims superior respectability, have recourse to Pandits for fixing lucky moments. The whole family is represented in worship by its eldest member, who alone possesses the secret of the religious ceremonial, a custom which makes any enquiry into their rites somewhat difficult. Their Gurús or oracles are people of any class on whom Káli may have descended, and the presence of the deity is revealed by frenzied motions of the head or hands. They burn their dead, and, when the mountain torrents are swollen by rain, cast the ashes on the waters.

There can be little doubt that this interesting and peculiar race will soon disappear from this side of the hills. Their numbers in Gonda have already been reduced to barely three thousand, and yearly decrease through emigration into Naipál. Till quite lately the whole of the country between the Rápti and the hills was a vast *sál* forest, interspersed here and there with small colonies of Thárus, under their own rulers and peculiar laws, who preserved a semi-independence by paying a double tribute, the *dakhinaha*, to the southern authorities, the Rája of Balrámpur, or the Oodh government, and the *uttarai* to the hill rásas of Dúng, who afterwards were better known as Rájas of Tuhsipur. Under hereditary chaudhris the original inhabitants had divided the *pargana* into the eight *tappas* of

Bhambhār, Bjaipur, Pīpra, Dhondī, Garāwan, Dond, Chaurahia, and Dāri, separated from each other by as many hill streams, and defended against aggression by strong mud forts. The first of the family of hill Chauhāns, who ruled a vast rāj in Naipāl covering three lower valleys of the lower Himalayan ranges, was Megh Rāj, who, if the legend connected with his name is of any value, must have lived in the latter half of the fourteenth century. It is said that as he was one day hunting in the forest he wounded a deer, who proclaimed himself to be the great Ratan Nāth, third in descent from Gerakh Nāth, the founder of modern jogism. In return for his profuse apologies the disguised saint prophesied that his offspring should rule for 84 kos, as far as his eye could stretch.

For many centuries his descendants ruled in the hills receiving their tribute from the plain Thārus. About a hundred years ago Rāja Pritipāl Singh of Balrāmpur died, and his rightful heir, Newal Singh, was driven out by his cousin, the Bhayyā of Kalwāri, and took refuge in the hills. The Chauhān rāja placed at his disposal a force of 2,000 Thārus, who drove out the usurper, and replaced Newal Singh on the gaddi of Balrāmpur. Not many years after this the same hill rāja was himself driven into the plains by the powerful ruler of Naipāl, and found refuge with his old ally, Rāja Newal Singh of Balrāmpur, who requited his services by putting down the resistance of the Thārus of Tulsipur, and assuring the fugitive Chauhān in a chieftainship not inferior to the one he had just lost. In return for this, and in acknowledgment of some vague zamindari claims, Newal Singh of Tulsipur agreed to pay the Balrāmpur rāja an annual tribute of Rs. 1,500. His son, Dalel Singh, continued the payment, but when Dān Bahādur Singh succeeded to the chieftainship he asserted that it was due only as remuneration for military aid, which he could now dispense with, and declined to pay it any longer. This led to a long war with Balrāmpur, which up to annexation was renewed with varied success whenever a favourable opportunity presented itself. As a general rule, as far as I can make out, the gratitude of the Tulsipur rāja was stronger than his pride, and the subsidy was paid without demur. In 1828 A.D. the Governor-General made a hunting expedition in the Tulsipur Tardā, and in reward for the sport induced the king of Oudh to give the rāja a perpetual lease of the whole pargana at a fixed annual rent. After a long reign, remarkable rather for its material prosperity than its wars, Dān Bahādur Singh died in 1845 A.D. not without suspicion of violence from his son, Drigrāj Singh, who succeeded him in the chieftainship. The crime if committed was more than avenged, and the reign of Drigrāj Singh was embittered and cut short by the rebellion of his son, Drig Nārāin Singh, who in 1850 A.D. drove his father to seek refuge with the Rāja of Balrāmpur. The dispossessed chieftain sought and obtained assistance at Lucknow, and supported by the Government engagement and a small body of Government troops recovered his power for a few months in 1855 A.D. He was however unable permanently to resist his son, who defeated him, and, after a short imprisonment, had him carried off by poison. The unnatural conflict was brought about partly by the lust of rule, which would not let the younger chief wait till the succession became lawfully his, and partly by a disgraceful dispute between the father and the son for

the possession of a celebrated Lucknow courtesan. At annexation Drig Narain Singh declined to pay his revenue, and was apprehended by the Commissioner and sent under guard to Lucknow, while the pargana was settled with the village heads, 10 per cent. on the collections being reserved for the rāja's maintenance. In the meantime the mutiny broke out, and the captive was shut up with the British force in the Residency at Lucknow, where the hardship of the siege put an end to his life. His Rāni seized the reins of power, and her first act was to imprison Pardiupāl Singh, the next in succession to the rāj, and Rām Singh, the general of her husband's forces, whom she suspected of having treacherously betrayed their master in order to secure the pargana for themselves, finding it inconvenient to keep a continual guard over them, she had the hut in which they were imprisoned set on fire, and they perished in the flames.

During the whole of the mutiny she remained in arms, and at the conclusion joined the broken forces of Bābā Rāo Marahita, the Begam, Rāja Dehī Bakhsh Singh of Gonda, and the Nāzin Muhammad Hasan Khan in their last futile stand under the hills. Driven with them across the Naipāl frontier, she was unable to trust the promised amnesty of the British Government, and her contumacious absence was punished by the confiscation of her estates, which were conferred, in reward for his unshaken loyalty, on the Mahārāja of Bahraṃpur. No changes have occurred since, except that the strip that runs under the Government forests between the hill stream known as the Hattia Kund, and the Bhagomā Tāl, has been transferred to Bahraṃich. It contains 32 large but thinly populated villages, and includes the old tappas of Chaurāhia and Dārī, and part of Daud.

The old Chaurāhān rājas seem hardly to have been recognized as pure Chhattis by their brethren of the plain, and though a daughter of their house on one occasion married a rāja of Parāspur, such relations were almost always contracted with the inhabitants of Naipāl. A peculiar family institution reminds us of the Thākurs of Rājputāna, and each of the hill princes was surrounded by numbers of illegitimate children and connexions. These were known as Khetas and Khetis, and filled the principal posts in the army and private abode of their chief. A bloody, distrustful, and capacious race, the service was attended with considerable danger, and one head agent after another was murdered in cold blood, as soon as his wealth excited the cupidity or his influence the fear of his master.

In their dealings with the peasantry they seem to have been more enlightened, and the prosperity and wealth of the country, only now partially recovered from fire and sword of the fugitive mutineers, are recalled with enthusiasm, and may be easily believed. Absolutely independent, except for the payment of his annual tribute, the rāja was able to make his own internal arrangements without the fear of seeing them upset by an extortionate Nāzim from Lucknow, and his object was permanent wealth rather than immediate profit. Each tappa had its separate

rent collector with his staff of only two chaprains, and if he attempted any kind of extortion he was immediately exposed by the "Panches," of whom two or three were appointed to each division for the maintenance of order and decision of civil disputes. The unsatisfactory system of assigning land in payment of service was carefully avoided, and every retainer received his fixed and for the circumstances of the times liberal pecuniary stipend. Intermediates between the rājās and the cultivator were the old Thāra chaudhurs where Thāras yet existed, and in other villages the usually hereditary headmen who, besides slight privileges on their own cultivation, received a percentage generally amounting to one-tenth on the whole grain division of the village. Each member of the society was supported by fixed shares of the produce, the servants first taking their dues, and the remainder being divided into equal heaps—one for the cultivator, the other for the rājā and village headmen. At the head of the servants came the ploughmen, who received one-fifth of the gross outturn of their master's fields. After them the blacksmith, who was paid 18 panseris (a pansori being equal to something less than 2½ *avoirdupois*) for each plough in the village, and selected and out for his own use one biswa of grain at each of the three harvests from each cultivator's holding. The Abir who had charge of the common herd, the chaudhūr, who guarded the village site, and the carpenter, each got his 15 panseris per plough and biswa at each harvest per cultivator. The gorait, who watched the crops, was allowed 13 panseris and biswas, the paisit, who performed the marriage ceremonies, six panseris and biswas, while the lowest remuneration of six panseris and no standing crop was thought enough for the lessee's Kahār servant, the potter, the washerman, the barber, and the Qurū, or half-inspired half-insane soothsayer.

The lesson provided for his expenses undertaken on behalf of the community by a rate of between 4 annas and 8 annas per plough, and the cultivator was allowed to ensure himself good luck by cutting one biswa for himself from each crop, and exempting its produce from the general division. Money transactions are even now almost unknown, and the communities still retain their ancient customs.

Where money rents are taken they are generally fixed by the plough and not by the area under cultivation. Thus a four-bullock plough will be charged from Rs. 20 to Rs. 30 per anna, and its owner take the whole of the grain of his fields except what he must pay as servants' dues. It is still more common to find half plough rates and half grain rates, in which case the cultivator pays from Rs. 10 to Rs. 15 on each four bullock plough, and besides gives the village head a quarter instead of the ordinary half of the grain heap.

A number of taxes on trade—such as transit dues, fines on sales, fees for the establishment of stalls at the Dohi Pātan Fair, and benevolences on every conceivable occasion—were levied by the rājās; but though they differed slightly in every pargana, these impositions were alike in character all over the district, and having described them in detail in the Utraula pargana article, I need not repeat the description here.

TULSIPUR*—*Pargana TULSIPUR—Tahsil UTRAULA—District GORHA*—The capital of the pargana of that name, founded some 200 years ago by one Tulsi Dās, Kurmi, lies about 5 miles from the edge of the forest in full view of the hills, and is about equi-distant from Utraula and Balrāmpur, the 15 miles of cart track being broken in the first case by the Pipra ferry, and in the second by the Saañi Ghāt, where the Rāpti is crossed during the cold and hot seasons by a bridge of boats.

It has no roads, no school, and no tahsil, but a mud thāna about 200 yards to the south of the village preserves the peace of the neighbourhood; and not far from the thāna the Mahārāja of Balrāmpur is building a good brick house in the Hind Teutonic style of architecture.

The village itself is a long bazar running due north and south for about half a mile, which the piety of a converted prostitute has adorned with a small mosque, and the gratitude of a Hindu money-lender with an unpretentious shiwāla.

No octroi is levied, nor indeed is there more than a small retail trade in pots and pans, grain, and coarse cloth.

The population is 2,292, almost entirely Hindu.

The neighbourhood is a vast nearly treeless expanse of heavy clay soil broken up into small fields for rice cultivation, and cut by the deep hill torrents of the Siria nāla to the west and Nakti to the east. The only objects of interest (except Debi Pātan *q. v.*) in the neighbourhood are the remains of the large mud fort of the rājas of Tulsipur to the south, and a few black buck to the north of the village.

UDHAULI—*Pargana PARTARGANJ—Tahsil NAWARGANJ—District BARA BANKI*—On the main road to Fyzabad, 13 miles east of the salt, chiefly inhabited by Kurmis. It is a fair village, and the surrounding land is rich and well cultivated.

Latitude 26° 44' north, longitude 81° 36' east.

UGU—*Pargana SAVIPUR—Tahsil SAVIPUR—District UNAO*—This town lies four miles north-west from the tahsil station Safipur, 22 from Unao, and 5 from Fatehpur Chaurāsī. Rāja Ugarsen, a Panwār Chhattī, of Kanauj, is said to have peopled the village; his descendants held it till 506 Hijri, when they were overthrown in a war with Ibrāhīm Sharqī of Jaunpur; then Kurmis took possession, and still hold it.

The site is level; there is no forest near, but many orchards have been planted round. Two temples to Mahādeo and one Thākurdwāra, with a vernacular school at which 50 pupils attend, are the local institutions. There is an annual fair and two weekly markets. The remains of the ancient palace and court-house, where Rāja Ugarsen used to dispense justice, are still to be seen.

* By Mr. W. C. Beutt, C.S., Assistant Commissioner.

The population is composed as follows:—

Hindus	{	Brahmans	141	100	100	1,478
		Kāyasths	100	100	100	30
		Khats	100	100	100	173
		Others	100	100	100	2,662
						<hr/>
						4,299
Musulmans						152
						<hr/>
Total						4,452

UL River—District KHERI.—A small river having its source in the Shāhjahānpur district in latitude 28°21' north, longitude 80°27' east. It takes a direction to the south by east, and after a course of 7 miles forms the boundary between the districts of Shāhjahānpur and Kheri; enters the latter district in latitude 28°22' north and longitude 80°28' east. It flows through that district in a south-easterly direction to its junction with the Chanka, on the left side of the latter in the Sitapur district in latitude 27°42' north, longitude 81°13' east. Its total length may be estimated at about 110 miles. It is liable to very great floods; its cold weather discharge is not more than 30 feet at Lakhimpur, and near Aṣganj the channel is entirely dry in places, but during the rains the current is in places a third of a mile broad and ten feet deep in mid-channel. It is not used for navigation, and is of little service for irrigation, being 100 feet below the level of the adjoining country. It is bridged on the road between Aṣganj and Gola.

UNAO DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—NATURAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATIVE ASPECTS. V.—HISTORY AND ANTIQUITIES.

CHAPTER I.

NATURAL FEATURES.

Boundaries—General mention of area and population—Soils—Table of subdivisions—General aspect—Fertility—Rivers—Streams—Canal—Climate—Rainfall—Medical aspects.

THE district of Unao is bounded on the north by Hardoi, on the east by Lucknow, south by Ban Bareli, west by the Ganges. The area of the district is 1,705.50 square miles, with an aggregate population of 945,955, or 588 to the square mile. It lies between 26° 6' and 27° 2' north latitude, and between 80° 6' and 81° 4' east longitude. There are 1,697* towns, villages, and hamlets in the district, containing 3,120 masonry and 210,810 mud-built houses, which gives to each dwelling an average of 4 residents. The number of adult males in the district is 305,772, and that of adult females is 306,656. Children number 332,322. This is exclusive of the Europeans and the prisoners in the jail. The Muhammadan population is 67 per cent. to the Hindu 93.3 per cent.

The district is very flat, and has no features of particular interest. It is well wooded, which gives a relief to its otherwise uninteresting appearance. It abounds in lakes, and for sometime after the rains marshes spread far and wide; these however dry up during the hot weather months.

The Sai and the Loni run through the district; the latter is dry during a portion of the year.

The soil to the west and north is light and decidedly sandy and to the east containing laterite; here and there saline terrone but not sufficiently saliferous to make salt manufacture paying as a Government monopoly.

The area under cultivation is about 52 per cent. The present district is divided into four tahsils and twenty-one parganas given in the following table:—

* 1,764 according to Census Report.

Statement showing the Tahsil and Pargana arrangement also their area in acres.

Tahsil and Pargana.

Name of tahsil.	Sume of pargana.	Area in acres.	Jama including cesses.
Unao ---	Unao ---	40,825	24,108
	Partur ---	22,326	27,963
	Tikondarpur ---	37,459	63,944
	Barha ---	143,845	1,33,918
	Total ---	244,455	3,78,933
Sapaur ---	Saipur ---	65,937	1,08,358
	Katohpur Chaurán ---	54,999	62,583
	Bhagwan ---	110,072	1,37,140
	Total ---	230,018	3,08,081
Mohán ---	Mohán ---	124,586	1,48,648
	Aulwán ---	62,194	64,380
	Jhalpúr Ajgúla ---	32,423	31,514
	Parasman ---	38,651	35,305
	Total ---	477,143	5,28,847
Parwa ---	Parwa ---	80,830	83,712
	Manikwán ---	108,784	1,20,761
	Aodla ---	27,658	21,493
	Magrápur ---	19,485	20,332
	Pachán ---	12,046	10,140
	Pálan ---	6,913	6,069
	Bhúle ---	14,654	19,824
	Bhagwanpur ---	27,847	33,110
	Ghálampur ---	16,957	21,767
	Dandla Kura ---	32,338	37,333
	Total ---	343,740	4,33,904
GRAND TOTAL ---		1,114,644	13,76,361

Formerly it only contained twelve parganas, but in 1869 one pargana, Mohán Anás, was taken from Lucknow and added to Nawabganj tahsil, the headquarters being at the same time removed and tahsil Mohán constituted. Seven parganas were taken from Rae Bareilly and added to

tahsil Purwa. The population of the district was thus augmented from 724,949 to 945,750,* the area from 1,349 square miles to 1,764½

The land which has been added to the district is certainly superior to what formerly belonged to it in fertility. It forms in fact a large portion of the ancient province of Baiswara, including the earliest seats of the Bais clan. Still the general features of the district have not been much changed, and at any rate what is extracted from the settlement report is still true as regards the whole of the ancient district and two-thirds of the modern one.

General aspect.—Except where the country falls as it approaches the Ganges a uniform dead level prevails; rich and fertile tracts, studded with groves, alternate with waste and plains of hear, the whole intersected here and there by small streams as the Sai, Loni, &c. Natural objects of interest or beauty are entirely wanting.

Fertility.—Though well cultivated, I do not think the district is at all distinguished for fertility. Of the total area 54 per cent. is actually under cultivation, 20 per cent. is recorded fit for cultivation, and 26 per cent. as unculturable. This is a large percentage of irreclaimable land, but I do not think the estimate is in excess of the real fact.

Production of cultivated land.—As regards the productiveness of the land under cultivation there can be no doubt, the estimated yield per acre being shown below; that from the first class land being almost equal to what is obtained in England:—

Land.	Irrigated.	Unirrigated.
1st class	Bushels 21	Bushels 11
2nd ditto	ditto 18	ditto 9
3rd ditto	ditto 9	ditto 7

Rich tracts, their situation.—The richest tracts, where the best and most valuable crops are produced, lie chiefly in the centre of the district in parganas Purwa, Harha, Unao, Jhalotar, and Asliwan. The prevailing soils are good, loam and clay; and water for irrigating purposes is for the most part abundant and certain, being obtainable at all seasons from considerable tanks and wells which are readily dug everywhere.

Poor tracts, and where to be found.—The inferior and poor tracts are found in the outer parganas of Salipur, Bāngarman, Asoha, &c., running generally in a narrow belt varying from one to six miles in width, round the district, where the chief soil is inferior loam or sand.

Marshes and tanks.—Though there are no pieces of water sufficiently large to be dignified by the name of lakes, there are in several parganas numerous sheets of water which deserve notice. The chief are found in parganas Jhalotar, Ajjain, Parsaudan, Unao, and the northern parts of Harha and Mubrinwān. They hold water all the year round, and afford ample and certain facilities for irrigation to the villages bordering upon them. In the Samundar Tāl at Jhalotar and the Jalcaar, and Bas-aha Tāl

*Not including prisoners and Europeans.

in Parsaudan and Harlia, fish abound and the water-butt is extensively grown. From both these items the landowners derive a considerable revenue; the former being purchased by speculators from Cawnpore and Lucknow, and the latter finding a ready sale in the adjacent towns and villages.

Rivers.—The only river in the district is the Ganges, which forms the southern boundary. It is not however put to much use, either as a highway for conveyance of produce to Cawnpore or for irrigation. The people have a strong prejudice against using the water from the main stream for the latter purpose, though occasionally they will irrigate from the smaller channels or "sotas," which in some parganas run for a considerable distance inland.

CAWNPORE GANGES BRIDGE WORKS.

Water Level taken every day at 7 A.M., for the month of September, 1874.

Date.		Water level.	Date.		Water level.
1874.			1874.		
Sep.	1st	363 00	Sep.	14th	372 00
"	2nd	360 00	"	15th	373 00
"	3rd	358 30	"	16th	374 00
"	4th	360 00	"	17th	375 00
"	5th	370 10	"	18th	374 30
"	6th	370 40	"	19th	370 00
"	7th	370 45	"	20th	368 00
"	8th	370 10	"	21st	367 00
"	9th	371 00	"	22nd	368 45
"	10th	371 35	"	23rd	368 20
"	11th	372 10	"	24th	368 20
"	12th	372 30	"	25th	367 10
"	13th	372 45	"	26th	367 00
"	14th	372 00	"	27th	367 30
"	15th		"	28th	

Highest flood-level, of which we have any record before 1874, was 372 00, and varied from this to 368 00. Last year's highest flood was 370 30, whilst that of 1874 was 372 00, the highest on record.

Streams.—There are, however, several minor streams, either bordering on or passing through the district, and the water they all hold the greater part of the year is extensively used for purposes of irrigation, the flow being regulated and equalised by numerous earthen dams which are erected at fixed places. The rules under which these dams are maintained and regulated have been carefully recorded in the administration papers of the several villages interested. Water in a dry season becomes so valuable that unless rules are distinctly laid down and agreed to by all, these dams would be a never-ending source of dispute and quarrel.

Minor streams detailed.—The chief of these streams are as follows:—

(1.) The Sai which, rising in the Hardoi district, enters Unao at Sultanpur, pargana Bāgarman, and after skirting the entire northern boundary, leaves the district at Raupur passing into Rae Bareilly. Though holding

water all the year round, it is readily fordable everywhere shortly after the rains have ceased, and there are bridges at all the main roads. The best specimens of native bridge architecture I have seen are to be found across this stream. The bridges at Mohán and Bani are well worthy of notice and preservation.

(2) The Kalyáni, which also rises in Hardoi, enters the district at Lahramau, and passing through parganas Fatchpur and Bángarman falls into the Ganges at Marauda. It is readily fordable at all seasons.

(3) Of much the same size as the Kalyáni is the Tinaí, which, rising in the Kutkari jhil at Asíwan, passes down through parganas Asíwan and Pariar. Though holding water all the year round, it is not so much used for purposes of irrigation as the other two; the banks are high and steep, and the cost of raising the water to the fields absorbs the profit derived from the irrigation.

(4) The Loui is a small stream which, rising in the Pawái tank in the Unao pargana, flows in a south-easterly direction, passing out into the Rao Bareli district. It does not hold water any length of time, and is chiefly noted for the beautiful crops of rice grown in its bed and on its banks in the autumn. In October it may be traced for miles by the brilliant green which marks its course.

Canals.—The only canal is that of king Nasir-ud-din Haidar, which entering the district at Sultaupur traverses the north-western portion of pargana Bángarman and a small corner of Satipur, joining the river Sai at Kursat. The original idea was to join the Ganges and Gumti; but the levels were so infamously taken, and the money granted so misappropriated, that after spending vast treasure, and injuring, more or less, every village through which the canal was driven, the king found himself as far off as ever from the object he desired. It has never done aught but harm. Its bed shelters wild beasts and bad characters in the dry weather, and drains off all the water from the adjacent villages in the rains, thus not merely depriving the land of the water which would otherwise fertilise it, but causing a continual cutting and ravaging away of all the neighbouring fields.

Temperature.—The range of the thermometer is much the same as in other plains stations. In the hot weather it varies in ordinary years from 75° to 103°, and in the cold season from 46° to 79°. I note below the range for the last year:—

Month.	Approximate mean temperature.	Range of thermometer.	Month.	Approximate mean temperature.	Range of thermometer.
January	60	37	July	88	45
February	63	37	August	84	41
March	77	34	September	86	9
April	81	35	October	79	19
May	89	28	November	70	37
June	92	23	December	61	30

The following statement shows the rainfall for eleven years ending with 1873. It gives an average yearly fall of 37.4 inches:—

Years.					Inches.
1865	...	...	...	...	36.0
1866	...	...	...	...	27.0
1867	...	...	...	...	75.7
1868	...	...	...	...	19.2
1869	...	...	...	...	41.2
1870	...	...	...	...	63.2
1871	...	...	...	...	42.6
1872	...	...	...	...	35.5
1873	...	...	...	...	27.1
1874	...	...	...	...	37.0
1875	...	...	...	...	36.0
Average for eleven years	...	...	...	...	37.4

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873, each of which was followed in 1869 and 1874 respectively by considerable scarcity.

It will be noted that the entire rainfall was scanty in 1868, the distribution was capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes in both years.

There are four rainfalls, each of which must be propitious to secure a good harvest. *First*, the June rains, the former rains as they may be called; in 1873 and 1868 there was only about an inch, not enough to moisten the earth for the plough and to water the early rice. *Second*, the main monsoon which commences in July and ends at the commencement of October; this was insufficient in the year 1868, and the fall in September, in both years, was only six inches, and it ceased too soon, viz., on September 16th and 21st. *Third*, the latter or October rains, which are required to water the late rice and moisten the land for the winter ploughings, were wholly deficient in both years. *Fourth*, the January-February rains, which were wholly wanting in 1869 and in 1874, were less than a quarter of an inch.

Speaking broadly then, the rains commenced poorly in 1868, badly in 1873, they ended with six inches in 1868, but too soon; in 1873 they were sufficient for the last month, and ended still earlier in September.

So far 1873 was much worse than 1868; then there was absolutely no rain in either year from October till January, but in February there was no rain in 1869, and in 1874 none of any value.

	1868.	1873.
Rainfall from June 1st to October 1st	12.7	26.1
From October 1st to December 31st	9.1	0.0
In June	1.1	0.3
In September	0.6	5.5
In October	0.1	0.0
Date of rain commencing	June 16th	June 29th.
of rain ceasing	September 21st	September 14th.
Rain in January and February of ensuing year.	0.0	0.2

Medical aspects.—The medical aspects are described as follows by the Civil Surgeon, Dr. Selous. No statistics as to the annual birth-rate in this district exist.

Returns of deaths were made up, but I do not think them trustworthy, inasmuch as they represent the death-rate for 1873 to have been 106 per mille—a number which must be too small, being less than that for the United Kingdom.

Death-rate.—The following table shows the deaths from all causes for 1872 and 1873. Prior to 1872 the method of collecting was more imperfect than it is at present. I have not therefore thought it worth while to give the statistics of former years:—

		Caste.				Cholera.	Small-pox.	Fever.	Bowel and plague.	Suicide.	Wounds.	Accidents.	Wild beasts.	All other.	Total.															
		C.	M.	H.	O.C.																									
1872	1,400	13,461	10	1,000	897	309	325	6,105	417	210	32	14	12	137	72	51	47	309	315	5,431	5,133	4,320	6,320	10,347	14,778			
1873	..	1	1,132	14,095	..	121	1,000	105	897	2,105	309	325	6,105	417	210	32	14	12	137	72	51	47	309	315	5,431	5,133	4,320	6,320	10,347	14,778

The mode of collection is as follows:—The village watchman reports each death as it occurs at the police station, where the officer in charge enters it in his diary, which at stated intervals is sent to the office of the District Superintendent of Police at the headquarters' station where the returns are compiled. There is no check upon the chaukidars who may frequently omit to report a death.

The prevailing endemic disease of this district is malarious fever, intermittent, remittent, and continued with its sequelae, enlarged spleen, dropsy, &c. Dysentery, another disease of malarious origin, is also endemic, and prevails in the same places and during the same months as ague. Besides these leprosy is met with to a limited extent—not in my opinion greater than in this province generally. The special causes to which these diseases are to be attributed are those which are productive of malaria, viz. the neighbourhood of marshy land and defective drainage. Rice cultivation is probably here as in Italy a cause of malaria, a rice field being an artificial swamp.

I do not think it likely that any improvement is taking place, although it is impossible (owing to the untrustworthiness of our mortuary statistics) to bring this to proof.

No swamps have been drained at any rate within recent times, cultivation has increased, but not in such a way as to have any beneficial effect on the public health, inasmuch as it has been at the expense of pasture

lands, not of marsh or forest, no forests have been cut down, there being none in the district, and sanitary efforts have been mainly directed to the removal of conditions favouring the development of such diseases as cholera or typhoid fever, not those producing marsh miasma. Something in the way of drainage has been effected near the station of Unao, but I am not able to say with what result.

Epidemics.—The epidemics, which usually are cholera and small-pox, visit the district yearly, but in addition dengue visited the town of Unao in 1872, but did not, as far as I can discover, pervade the district. Cholera generally commences in April or May, reaches its height about August, then declines and disappears at the end of the year. Its specific characters are purging and vomiting of a matter resembling rice-water, followed by collapse in which the patient may die; and afterwards should he survive by a febrile state.

With regard to the cause nothing is known with certainty, some attributing its spread to contagion by means of the evacuation, others to atmospheric conditions, together with a peculiar state of the constitution rendering it liable to the disease. These different views are to be found in all standard works on medicine; there is nothing special in the disease as it presents itself in this district.

All classes of natives are liable to attacks of cholera, the poor perhaps to a greater extent than the more well-to-do, though this is doubtful. The rate of mortality among those attacked in 1873 was 53·07.

Small-pox prevails during the whole year, spreading throughout the district and returning on its traces by the time a fresh crop of subjects has grown up. The largest number of deaths occur in July, August, and September. Specific characters of small-pox are well-known and to be found in every work on medicine; there is nothing unusual in the disease as it is met with in this district.

The cause is contagion or infection. The disease attacks all indiscriminately, rich and poor, Hindu and Muhammadans.

No statistics exist showing the rate of mortality among those attacked.

Cattle plague.—The only cattle epidemic about which I can obtain any information occurred in 1873, and affected a few villages only. Mr. Ireland, Inspector of Police, was sent to make inquiries, and describes the symptoms as follows:—

On some part of the animal's body, generally the neck, a swelling formed which burning left a sore, the skin around to a considerable distance being discoloured. At the same time diarrhoea set in, the bullock refused to eat, became extremely weak and died, or the symptoms abating slowly recovered. This description does not give a sufficiently clear notion of the disease as to enable me to offer any opinion as to its nature. In the opinion of the Deputy Commissioner cattle have suffered from the breaking up of pasture land, which is taking place to a considerable extent throughout the district.

Fairs.—The principal fairs and religious gatherings are the following :—

1st.—*Pariar Fair.* This is held at Pariar on the Ganges in the Unao tahsil, opposite Bithūr, in the North-Western Provinces, at which town a similar gathering takes place at the same time, the full moon of Kārtik (October or November). It lasts 10 to 15 days, and is attended by about 200,000 people. It is the most important commercial fair, but the chief traffic is at Bithūr, whither a number of people from the Oudh side repair to make their purchases, though a good deal of business is done at Pariar chiefly in the cheaper articles of commerce. The staple articles of trade are cloth, blankets, silk and Amritsar goods, toys, &c. Besides being a commercial it is also a religious gathering, the principal ceremony being bathing in the Ganges, which is the object of adoration. No epidemic has of late years broken out among the pilgrims at this fair. It occurs at a season when cholera is not common, and sanitary arrangements are carefully carried out.

2nd.—*Kolhwāgāra Fair,* held at the village of that name on the Ganges, in the Unao tahsil, at the same time as that at Pariar. It lasts 7 to 10 days, and is attended by about 200,000 people. It is of the same character as the Pariar Fair; the staple articles of commerce are similar but adapted to the wants of a poorer class of frequenters; the ceremonies and object of adoration are also the same. No epidemic has visited this fair probably owing to the causes given above.

3rd.—*Takia Mahabbat Shah,* held at Pātan in the Purwa tahsil in March and December. It lasts 10 to 15 days, and is attended by about 150,000 people. It is partly commercial and partly religious in character, the staple articles of trade being silk, blankets, cloths, toys, &c., and the object of adoration the shrine of Fāqir Muhabbat Shah. No epidemic has as yet broken out here.

4th.—*Kusāhri fair,* held at the village of Kusāmbli, in the Mohan tahsil, on the day of the full moon of Baisākh, lasts 7 or 8 days, and is attended by 40,000 people. It is chiefly of a religious character, though some business is done in cloths and other articles of consumption of the poorer classes. Dehī is the deity worshipped there. The worshippers ask some boon of the goddess, and in the event of its being granted sacrifice a goat at the next yearly gathering. No epidemic has broken out here.

About fever the Civil Surgeon reports as follows :—I had the opportunity of looking at the country, generally of examining the villages which lay near my route, and of questioning all persons I could find who had lost relatives from fever during the past two years, in order to ascertain whether the disease had been really fever or not. The inducement to this last proceeding was furnished by the mortuary returns which, as remarked by the Sanitary Commissioner, show that registration is still in an imperfect state. It appeared to me that errors would be found in the returns of the diseases to which deaths were due as well as in those of the total mortality and the proportions of the sexes.

I found the greatest difficulty in collecting evidence of this sort, the people seemed to imagine that some danger lurked under the internigation to which they were subjected, and it sometimes happened that in a village of from two to three thousand inhabitants, I could not discover five persons who acknowledged having lost a relation during the past year. In the village of Azardham, containing 250 houses for instance, which I visited with the Deputy Commissioner, although Mr. Dymon and myself used our utmost efforts at persuasion, only three men came forward to give evidence. In all the villages I visited I found, more or less developed, the causes which are well known to give rise to malarious emanations, the neighbourhood of low-lying, ill-drained lands, swamps, ghills, rice fields, and excavations, particularly in the Sahpur and Bāngarman thānas, which supply the largest numbers of reported deaths. This part of the district skirts the Ganges and is low, intersected by rivines and ghills, connected during the rains with the river, and liable to floods. The villages themselves were generally spoaking dirty and full of filthy pits and refuse heaps. I took down statements of 54 cases of fever from the lips of the relations of the deceased, taking care only to record the accounts of persons who, when asked what their relations died of, answered fever. The number is small considering how many villages I visited, but as I have said above, I experienced the greatest difficulty in getting men to come forward. Of these cases thirty seemed to me undoubtedly malarious fever, 14 not fever at all, and in the remainder I could not make up my mind as to whether the disease had been fever or no.

It appears then that of 54 deaths reported as having been caused by fever, 14 or 25·9 per cent. were not due to this disease at all, and that some doubt hangs over about 20 per cent. of the remainder. The number of cases examined was too small to enable me to generalise with safety, but when it is considered that they were collected from many villages scattered over a considerable area, I think they may be taken as affording an approximate notion of the ratio of genuine to spurious cases reported. I was also informed by several landholders, patwāris, police officers, and chāukidars that when the relatives do not know what a man died of they return it as fever.

The conclusion I have come to is, that undoubtedly fever does cause a large proportion of the mortality, but not by any means to the extent which the mortuary returns indicate. Supposing that of every fifty-four cases reported fourteen were spurious, the mortality in 1873 from fever would be reduced from 8,939 or 52·4 per cent. to 6,624 or 43·0 per cent. The mortality in 1872 would in like manner be reduced of 10,386 or 70·07 per cent. to 7,697 or 52·4 per cent.

It is quite possible that owing to the small number of cases on which these calculations are based, the proportion of spurious cases is not so great as is shown here, but I think one can with safety assume that 20 per cent. of deaths returned under the heading "fever" are really due to some other disease. Even after making these deductions, the number of deaths from malarious fever is very large, but not sufficiently so as to place Una under the category of fever-stricken districts.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Agricultural statistics—Crops—Indigo and cotton—Irrigation—Wells—Rents—Prices—Famines—Food of the people—Fishes—Markets—Commerce—Exports—Manufactures—Railway traffic—Roads—Cart-tracks—Ferries.

Soils.—There are in this district three kinds of soil, known to the people as *dumat* (loam) *matîar* (clay) and *blûr* (sand). No doubt these might be easily subdivided into a considerable number of classes according to situation in the village and quality of soil; but it is as unnecessary as it would be tedious to descend into minute details.

The percentage each description bears to total area is as follows :—

<i>Dumat</i>	...	...	...	65	per cent.
<i>Matîar</i>	...	...	...	18	"
<i>Blûr</i>	...	...	...	23	"
Total				100	

The barren waste is particularly bad, nowhere have I seen finer plains of such extent and apparent unfruitfulness as in this district. They extend through the central parganas, forming in their waste and desolate aspect a marked contrast to the rich tracts with which they are mingled. Nothing will grow upon them, except here and there a weird-looking *bahûl* tree (*Acacia arabia*). During the rainy months, it is true, the village cattle pick up a scanty pasture, but even this fails; shortly after the rain ceases to fall the grass withering away.

Amount of land which can be well cultivated by one plough.—It is calculated that from eight to ten *bighas* of stiff soil, and from ten to fourteen of light, can be well and fully worked by one plough and a pair of bullocks. Taking the whole district through, there is an average of 9.6 *bighas*, or six acres of cultivated land per plough. Cultivation would appear, therefore, to be somewhat under what might be expected.

The ordinary crops of the district *khacîf*, *heawât*, and *rabi* are the same as are detailed at length in the account of the Partabgarh district.

Exceptional crops.—Sugarcane and *sânwân* are quite exceptional crops, and belong to neither of the three main divisions. The thin kind of sugarcane, known among the people as "*baraukha*," is that which is generally grown in the district, the people being under the impression that it yields a better description and more abundant supply of saccharine matter than the thicker and apparently finer description of cane as "*barangha*" and "*matra*;" my own impression, however, is that the secret lies in their rude mill, usually nothing more than the sharpened end of a small tree, working with a rotary motion inside a partially hollowed log, being unable to express the juice from the finer kind of cane, while the inferior description yields readily to the pressure brought to bear upon it. Cutting usually commences early in January, but is not completed and the sugar made until the middle of February. The crop lies midway between the *heawât* and the *rabi*, but cannot be classed with either. It

the same way the sāmān is not sown until the middle of May, and is only cut just before the rains commence.

Dependence of cultivators on their Mahājans for seed.—For seed the majority of the cultivators are still dependent upon the mahājans, who usually take back the value in kind. As it is borrowed when grain is dearest and repaid when it is at its cheapest, the lenders usually contrive to get an exorbitant percentage out of the cultivator. It is a ruinous system, but no stop can be put to it until landowners become sufficiently unfettered to store up seed for themselves.

Quality of produce.—There is nothing grown in the district particularly deserving of notice: the crops are all of an ordinary description.

Soil not adapted for cotton.—Cotton does not appear to succeed well. During the American war when prices ranged high a good deal was grown, but as prices fell off its cultivation declined; and I do not think it will ever become a favourite staple.

Indigo extensively grown.—Indigo was formerly extensively grown in the parganas of Harha, Bāngarman, and part of Sāipur. There were two large manufactories in the Nawabi; one near the Ganges in the Harha pargana and the other at Mianganj, established by Miān Almās Ali Khan; both went to ruin in the latter days of the Nawabi, and the people ceased growing the plant. But since the recent establishment of a manufactory at Murdābul, the people in the Bāngarman pargana, where the soil is suitable for it, have again taken to its cultivation.

Rotation of crop.—In rotation of crop I find the rule to be one exhausting crop as wheat, followed by two or three light ones. For instance a field of ordinary soil is this year sown with wheat, next year it bears a light kharif crop as kākun or mindwa, followed by a light rabi as barley or peas, the year following by a heavy crop as jāt, the third year with wheat again. Of course where manure is abundant the valuable crop would come round more rapidly, but the usual rotation is as above. When only one crop is obtained from the land each year an exhausting crop is always grown, but when two, care is taken to sow a light one at both seasons.

Cultivators' holdings are small, the average being as follows:—

	A.	R.	P.
Resident cultivators	—	—	—
Non-resident ditto	—	—	—

Irrigation.—The chief sources of irrigation are wells, masonry and earthen tanks and streams, the amount of land irrigated from either source being about equal as shown in the marginal note. There is thus irrigated from all sources a total of 210,636 acres, or 46 per cent. of the total cultivated area.

Wells: facility with which dug.—In nearly every pargana earthen wells, by which I mean those unsupported by masonry in any way, are freely dug at comparatively small cost, the average price in the upper lands being from four to six rupees, the well lasting from two to six years. In

many places they last much longer, while in others they fall in as soon as the rains commence. I therefore give the average of the district.

Average depth of water in wells.—The depth of water from the surface of the ground varies considerably, but the average may be set down at twenty feet, the depth of water in the well being about ten feet.

Mode of working wells.—The majority are worked by bullocks with the chara, a leathern bag containing from 15 to 20 gallons of water. Where the water is not very far from the surface manual labour is substituted for animal power, As men work quicker, and can irrigate a larger extent of area in a given time. When labourers are employed they are usually paid in grain, but the common custom is for the cultivators to form themselves into co-operative societies, and help each other in turn to irrigate their fields, every man being bound to assist, until the fields belonging to all the cultivators in the society have been watered.

Average amount of land irrigated per diem.—The amount of land capable of being irrigated per diem from each kind of well I estimate as follows:—

Masonry	well	worked by one pair of bullocks,	8	bhisas per diem.		
Earthen	ditto	ditto,	8	ditto ditto.		
Masonry	ditto	by human labour,	5 to 10	ditto ditto.		
Earthen	ditto	by hand (dhanklis)	2 to 3	ditto ditto.		

Sheogobind, taluqdar, has made ten wells in pargana Magráyar; they cost Rs. 1,700; the depth at which the spring is met with is 32 cubits; it was formerly 42 cubits; water lies in the well at 16 cubits or twenty-four feet. About 25 bighas of spring crops can be watered in the season, but much less sugarcane. The four pairs will water a bigha in a day with ordinary bullock power; the one pair of bullocks work all day, eating a mouthful of bhisas at the end of each descent of the bucket. In April-May when the sugarcane is being watered there is about a two hours' cessation owing to the extreme heat. A pair of bullocks such as is required for well work will cost Rs. 30, if of less value they are useless and really more expensive.

Rents: prevalence of money payments: no fixed rents.—As a rule rents have for many years been paid in money and not in kind. But nowhere is there a trace of any fixed rate on the soil, classified either according to quality, or to position of the land in the village. The rule has always been for each field, to pay the price commensurate with its known productive capabilities, and the demand for land in the village; but as far as I have been able to ascertain, except in very rare instances, competition has not come in to regulate the price. During the cotton mania, I discovered competition in one pargana (Bángarman), and rents rose considerably for land adapted to that class of produce, but on the termination of the American war, and the consequent fall in prices, the speculators were ruined, and the landlords lost considerably by them; the year following, they were glad to restore the land to the old cultivators, at considerably reduced rents.

Rents generally higher under native rule.—There is no doubt that rents as a rule, are lower now, than in the Nawabi, or perhaps I should say more equal. In the estate of a powerful landowner like the

talukdar of Mauránwán they are much lower. He was able to protect his tenantry against outside oppression, consequently his land was at a premium, and he received higher rents than the petty landowner who could do nothing to protect his dependents, and whose land was consequently at a discount. In one village belonging to this talukdar rents on annexation went down a third. It had been a harbour in former days for those who had to leave their own homes, to escape from the bullying they experienced in the independent villages, and therefore the cultivators were willing to pay almost any rent for the land. But annexation bringing peace and security brought the value of land to a level and equalised rents.

The prices of grain stuff in Una for the ten years ending 1870 are given in the accompanying table. They are however only roughly correct. For instance in 1867 barley was more nearly 24 sers for the rupee than 14. Prices are undoubtedly higher in Una than in any other town of Ondh. This is due to the neighbourhood of the great mart (Cawnpore) and to the proximity of the Ganges—a trade channel by which grain is conveyed to Allahabad and Patna.

We find from the table that the average price of wheat is 18 sers for the rupee, the average of the province being 22 sers, but the discrepancy is really hardly so great. Prices are rising with considerable rapidity, more so than in other districts; capital abounds in Cawnpore; there is also a great demand for labour; mills and leather manufacture flourish, so wages are high, and there is a good market for food grains:—

Statement showing the details of produce and prices for the following years.

Description of produce.	Averages.										Average of ten years.
	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870	
Paddy...	25½	36½	34	23½	22	23½	23½	23	27	30	26½
Common rice (husked)...	17½	17½	16½	17½	13	14	14	9½	12	13½	14½
Best rice (husked)...	16	15	15	9½	7	8	8	7	7½	8	8½
Wheat...	17	31½	25	19	14	15½	15	12½	13	15	17½
Barley...	23	43	34	24½	19	22½	14	27	18	26	32
Bajra...	21½	29	28½	18½	20	21½	18	14	17	19	21½
Juar...	19½	24½	20½	19	19	21½	16½	14½	17	19½	20½
Gram...	18	30	22	21	16	22	22	14½	14	17½	20½
Arhar (<i>Cytisus arvensis</i>)...	20	43	41	20	14	16	21½	17	18	22½	26½
Uri or Makh (<i>Phaseolus mung</i>)...	12	26	26	14	12	10	15½	17½	11½	13½	17
Moth (<i>Phaseolus acuminatus</i>)...	19	39½	25	19½	17½	18	21½	20	18	19	20½
Mung (<i>Phaseolus mung</i>)...	14½	39½	18½	14	11	12½	13	11	14	14	14½
Masur (<i>Ervum lense</i>)...	14	31	18½	15½	12½	13	14	11½	11	11	14½
Ahar or Matra (<i>Pisum sativum</i>)...	...	...	...	...	...	...	...	...	...	...	...
Ghutyar (<i>Aren colocasia</i>)...	45	45	46	45	45	44	44	37	29	29	41½
Boron (<i>Sinapis diahocaema</i> root)...	18	16	15	18	19	18	18	13	14	11	16
Lahi (<i>Sinapis nigra</i>)...	21	20	18	21	21	20	19	14	14	12	18½
Raw sugar...	3	3	3	3	3	3	3	3	3	3	3

Famines.—The famines of 1769, of 1783-85, and of 1838, all affected this district; the price of grain rose to 7 sers for the rupee. The subject is

referred to in detail in the article on the adjoining district, Lucknow. In 1861, 1865, 1869, and 1874, there have been high prices leading to considerable distress. Drought has been the principal agent in causing the bad harvests which led to these calamities, but floods have been in the long run equally injurious, although each was in itself a minor calamity; they were more frequent. The irrigation of Unao being largely from wells, minor droughts do not affect its harvests as the artificial supplies of water do not fail.

Little need be said here on this subject which has been already fully treated in the article on Fyzabad, whose situation upon the bank of a good navigable river is similar to that of Unao. The last real scarcity was in 1869, but in 1873 and 1874 grain has been at very high rates owing to bad harvests and the export to Bengal. Prices as in other districts are at their highest in January-February before the spring harvest is reaped, and in July-August before the autumn harvest is ripe. Barley is the cheapest grain in the latter period, kodo and bājra in the former. If the price of these cheapest grains exceed eighteen sers per rupee famine is to be apprehended. The people feed mostly upon jār, bājra, kodo, barley, gram, arhar, moth, peas, of which they make bread and pottage. Rice is the most satisfying but arhar and gram the most nourishing. If any of these grains rise in price above fifteen sers for the rupee, it will be abandoned for a cheaper and inferior one.

Food of the people.—The food consists of the cheaper grains of maize, rice, and kodo in the five months ending with March 1st, of peas, barley, gram, pulses during the rest of the year. They take two meals a day,—one at noon and one in the evening. Even the poorest do so; at any rate when working they could not labour properly without them. They economize not on the number but in the quality and quantity of their meals. A fair allowance for a working man is considered to be 12 chhataks of rice, 14 of gram and peas, but a ser of maize, and a ser and a quarter of kodo are required. Fish are referred to as follows by Dr. Day:—

“The tahsilhar of Unao considers the fishing population at about 1,000, but they also follow other occupations. They consist of Kahars, Lodhas, and Pāsias. The market is fully supplied with fish, the cost of the larger sorts being from one anna to one and a half annas a ser; of the smaller from ½ pie to one anna and a half. The first sort of mutton is two annas a ser, the second one and a half annas. About 85,000 people in this tahsil are reported fish-eaters. The fish are stated to have increased. About 10,000 maunds of very small ones are said to be taken during the rains. The smallest size of mesh of *meta* used is given at half an inch, and fish are trapped in the irrigated fields during the rains. The native names of the traps and *meta* used are—*pandi*, *chhatta*, *lokari*, *chowmhi*, *bisari*, or *ulgi*, *kānta* (hook), and *tāpa* made of reeds and rushes, *kurwar*, and *halika*. Many fish are used as manure in the rains. There are said to be 2,000 fishermen in tahsil Purwa.”—*Para. 290, “Francis Day's Fresh-water Fish and Fisheries of India and Burma.”*

“Ranjit Singh, taluqdār of Kantha, observes that cultivators and others catch fish, but are generally people of the following castes:—Kahars, Pāsias, Koris, Lodhas, &c. The market is not fully supplied. The price

of large fish is half an anna, and of small ones a quarter of an anna a ser. About half the population are fish-consumers. The supply has remained stationary. Small fish are taken, but not to any great extent. The mesh of the smallest nets employed is half an inch. Fish are trapped in the irrigated fields during the rains. The following are the nets and traps used:—*Haluka*, *kurwar*, *tap*, *kottra*, *jāl*, *koena*, *khowna*, *phatka* or *supa*, *garie ulumna*, *kagurna*, *lokarel sahjura*, *ghughumash*.—*Pan.* 294, "*Francis Day's Fresh-water Fish and Fisheries of India and Burma.*"

Markets.—Besides the open-markets, at the different bazars in the district, there are numerous smaller ones held once or twice a week at all the chief villages in each pargana for the convenience of the neighbouring villagers, who there dispose of their surplus produce and supply themselves with their few necessities. The only one, however, worthy of note is that held for cattle, at the large village of *Thana*, about 5 miles from *Unao*; it is the chief cattle market in the district, and the only one to which cattle are taken from any distance.

Commerce.—The commerce of the district is small, and chiefly carried on by traders resident at *Maurānwān*, *Purwa*, *Muradabad*, *Bāngarmau*, and some of the small ganjes scattered through the district.

Exports.—The principal exports are grain of all kinds, *gur*, *ghī*, and tobacco, a little indigo and saltpetre; the latter is almost entirely shipped to Calcutta. The other articles are, for the most part, sent across the Ganges either to *Cawnpore*, *Bilhar*, or *Fategharh*.

Imports.—The chief imports are European cloth, salt, iron, cotton, spices, and similar necessaries, required for the consumption of a rural population. I do not attempt to estimate the amount of these imports and exports as there are no data available, from which reliable figures could be obtained, and statistics founded on insufficient data are worse than useless for they only lead us wrong.

Wholesale traders, bankers.—The great banking house used formerly to be that of *Chandan Lal* at *Maurānwān*, whose family rose to wealth and influence through money-lending. Latterly, however, they have greatly withdrawn from trade living chiefly on their estates, and only lending among their neighbours. Their place, however, has been supplied by several *Cawnpore* houses who have established agents at the station of *Unao*.

Manufactures—indigo and salt.—There are no manufactures to speak of. Formerly there were large indigo and salt works at different places in the district, but since annexation both have been closed. Saltpetre is still made for export, its manufacture being chiefly in the hands of the Lucknow house of *Sah Makkhan Lal*.*

Country cloth and other manufactures.—All the country cloth, agricultural implements, &c., made in the district are consumed by the people of the neighbourhood in which they are manufactured.

* *Sah Makkhan Lal* has now left Lucknow and the house is broken up.

According to the return of 1872 the principal exports and imports were as follows:—

	Exports.			Imports.	
	Quantity.	Value.		Quantity.	Value.
		Rs.			Rs.
Sugar	31,396	2,17,451	Cotton, cleaned ...	101,273	20,80,320
Gur	251,180	8,46,922	Spices	47,761	5,45,480
Tobacco, prepared ...	3,290	35,917	Wheat	42,041	55,747
" in leaf	20,393	1,81,082	Edible grains	82,727	1,31,931
Spices	35,101	3,47,181	Dyes ... ..	...	...
Wheat	49,876	96,872	Salt	254,320	21,55,084
Edible grains	341,731	6,74,036	Cattle	11,483	1,79,024
Oil seeds	32,328	91,367	Country cloth ... ..	...	1,85,114
Timber ... ..	...	2,70,679	Gins ... ..	...	1,38,324
Country cloth ... ..	...	1,13,447	Metals and hardware ...	...	3,91,125
Hides ... ..	...	1,14,066	English piece-goods ...	...	25,42,214
Total ... ..	...	22,87,337	...	...	1,50,97,614

It will be observed that the imports vastly exceed the exports in value, but this is nominal. These returns only exhibit the foreign traffic of Unao, that which leaves the province at the ghāts and bridges on the Ganges which divides it from the North West Provinces. The greater part of the so called import only passes through the district to Lucknow and north Oudh generally. Nor do the railway returns—*vide table*—shed more light on the matter. The railway traverses the district for 26 miles; there are four stations, but one Kusumbhi is not entered in the traffic returns. The number of passengers amounted to 2,36,688 in 1873, of whom half came from the city of Cawnpore which is beyond the Ganges although the station is on the hither side. The railway goods traffic is mainly confined to grain.

In 1873 the traffic at the various stations on the railway within the boundaries of the Unao district was as follows:—

Stations.	OUTWARD.				INWARD.			
	Passenger.	Total amount.	Merchandise.	Total amount.	Passenger.	Total amount.	Merchandise.	Total amount.
	No.	£.	Tons.	£.	No.	£.	Tons.	£.
Kusumbhi ... ..	...	...	...	...	...	...	...	...
Ajgaia	19,710	424	19	3	18,400	391	25	3
Unao	45,829	1,128	173	42	47,183	1,120	73	22
Cawnpore	171,149	10,441	23,897	11,153	173,861	10,931	18,409	10,136

Roads.—There are several main lines of communication traversing the district in all directions. The chief are:—

I.—From Cawnpore to Lucknow, the distance being in this district 22 miles. It passes through the station of Unao and the late tahsil station of Nawabganj, traversing two of the most fertile parganas in the district. It is metalled throughout and is in good order. On this road General Havelock fought some of his severest actions when advancing to the relief of the Lucknow garrison in 1857.

II.—From Unao to Rae Bareilly *via* the tahsil station of Purwa and considerable town of Mauránwán, distance 26 miles to the boundary. It is bridged and passable at all seasons.

III.—From Unao to Bihár and Dalman in the Rae Bareilly district, *via* Achalganj, distance 16 miles to the boundary. It is only partially bridged and not much used.

IV.—From Unao to Sandilla *via* the towns of Rasúlábád, Mílanganj, and Haidarabad, to the boundary distance 36 miles. When once the bridge across the Sai river is built, this road will attract much traffic from the Sitapur and Hardoi districts. At present no carts can cross the river during the rains, and consequently other roads are preferred.

V.—From Unao to Hardoi *via* the tahsil station of Sasipur and the large towns of Bángarmanu and Mumadabád, distance 44 miles. This road is usually in capital order, and is frequented at all seasons by carts carrying grain from the western districts to Cawnpore. It is bridged throughout.

VI.—From Nánáman Ghát on the Ganges *via* Bángarmanu, Asíwan, and Mílanganj to Lucknow, distance in Unao district 45 miles. Formerly under the native government this was the highway to Delhi; of late years however, this route has fallen into disuse, and the road is now only employed for local traffic.

Minor roads.—Besides these main roads there are several others of minor importance. They are aligned and partially bridged, but the traffic upon them is small:—

(1.) Cawnpore to Purwa	...	...	24 miles.
(2.) Rasúlábád to Farid	...	...	15 ditto.
(3.) Mílanganj to Sasipur	...	...	10 ditto.
(4.) Purwa to Band	...	...	15 ditto.

The following is an extract from the official route book:—

Roads.—The following is a list of unmetalled roads:—

I.—From Unao to Rae Bareilly by Achalganj and Bihár. This is 32 miles long, and the following is a list of stages:—Achalganj 9 miles from Unao, Bigahpur 9 miles further, and Bihár 14 miles. The river is the son which is bridged. There are 7 nálas.

II.—From Unao to Rae Bareilly by Chauki Dahi, Purwa, and Mauránwán. This passes for 38 miles within the boundaries of this district. The

stages are Bichhia 9 miles from Unao, Purwa 11 miles further, Maurāwān 7 miles, and Gulariba 11 miles. The river is the Lon, and there is the Bascha jhil. Number of nálas 7.

III.—From Unao to Hardoi by Safipur and Bāngarman in the Unao district. This road is 38 miles long and has the following stations on it:—Ras 8 miles from Unao, Safipur 9 miles further, Bāngarman 14 miles, and Moradabad 7. Timai nadi, Bhadri nála, and Kurehra nadi, branches of the Kalyāni, are rivers on this road. Number of nálas is 31.

IV.—From Unao to Samlila, district Hardoi by Auria. This is 32 miles long within this district, and has the following stages:—Makhi 5 miles from Unao, Miānganj 13 miles further, and Auria 8 miles. The rivers are the Timai and Sai. Number of nálas 15.

V.—From Chaunki Jait to Purwa by Achalganj, district Unao. This passes for 26 miles through this district, and the stages are Achalganj 11 miles, and Purwa 15 miles further.

The Badarqa nála and Lon nadi are the rivers. Number of nálas 6.

VI.—From Bikrampur on 16th milestone of Unao and Bili $\frac{1}{2}$ road to Baksar. This is 16 miles long within this district. The stages are Bāra 7 miles and Baksar 9 miles further.

VII.—From Bihār to Baksar. This road is 14 miles long. The stages are Bhagwantnagar 6 miles from Bihār and Baksar 8 miles further. Khurai nadi is the river on this road. Number of nálas 7.

VIII.—From Paria to Hasanganj. This passes for 23 miles through this district. The stages are Chakhoni 8 miles from Paria, Rasālabad 6 miles further, and then Hasanganj 9 miles.

IX.—From Bāngarman to Lucknow by Mohān, district Unao. This passes for 34 miles through this district. The stages are Tikia 8 miles from Bāngarman, Miānganj 10 miles further, Mohān 12 miles, and Tikaitganj 4 miles. The Sai is the only river. Number of nálas 10.

X.—From Auria to Mohān, district Unao. This road is 15 miles long and has the following stages: Tānda 6 miles from Auria, and then Mohān 9 miles further.

XI.—From Maurāwān to Mānpur. This is 12 miles long, and has the following stages:—Khujauli 7 miles from Maurāwān, and Mānpur 5 miles further.

XII.—The minor roads are—

- (1.) From Nawahganj to Kānta, 5 miles long.
- (2.) From Maurāwān to Kachhrāwa in the Rae Bareilly district. This passes for 7 miles through this district.
- (3.) From Bihār to Purwa 26 miles long; from Bihār to 90th mile Lucknow and Cawnpore road.
- (4.) From Ajgaia to Munshiganj, 11 miles in length.
- (5.) From Safipur to Ramtahad, 8 miles long.
- (6.) From Safipur to Miānganj, 9½ miles long.
- (7.) From Bāngarman to Samlila in Hardoi district by Bān Kot, 24 miles long.

Cart tracks.—Moreover in addition to these aligned roads, there are numerous cart tracks, leading everywhere across the district. These are readily traversable for certainly eight months of the year.

Facility with which the district can be traversed.—From experience I can speak of the facility with which the whole district can be marched over any time between October and June. Recently another road has been made running almost straight from Salipur to Parlar; two more have been sanctioned—one from Kuanbhlil to Pachhān near Nawabganj, where a fair is held, another from Ajgain to Mohān; these roads bring traffic across country to the railway.

Railway.—In addition to these roads the Oudh and Rohilkhand Railway Company have a branch line between Cawnpore and Lucknow. The land was applied for early in 1864, and handed over to the railway authorities after payment of compensation to the zamindars by August of the same year. The engineering works were completed, and the line opened for traffic in May, 1867. Following the same line of country as the present Imperial road, the railway runs through two of the richest parganas in the district. The average price of the land taken up amounted to eight years' purchase, only here and there did it rise as high as nine years.

Ferries.—In addition to the railway bridge at Cawnpore ferries have been established under the Cawnpore authorities at Nānāman and Parlar Ghāt; and all along the river the resident fishermen keep small canoes, in which they will convey passengers across the river; and in many places during the hot season the river becomes fordable, but few persons ever venture upon the passage.

CHAPTER III.

THE PEOPLE.

Towns and population—Manners and customs—Law of inheritance prevalent in the district—Towns—Tables exhibiting the detail of ownership in the district of Unao.

Towns.—Population being to so large an extent agricultural towns of any size are not to be expected; there are however several with a population varying from 5,000 to 7,500 inhabitants as noted in the margin.* With exception of Bāngarman, Maurāwān, and perhaps Purwa, for in these alone is there anything like trade, these towns are rapidly falling to decay. Their pro-

perity was intimately connected with the native government, their inhabitants, for the most part in the civil or military service of the king, made a comfortable livelihood, and the Government establishments brought traffic and wealth into them; now these establishments have been removed, and the residents having lost their service, and having for the most part no property to fall back upon, are sunk in the deepest poverty and wretchedness.

Area and Population.

	Tahsil.	Parganas.	Number of villages or townships.	Area in British square miles.		Population.					Number of persons to each square mile.
				Total.	Cultivated.	Hindus.	Muhammadans.	Males.	Females.	Total.	
Unao.	Unao	...	28	64	31	80,230	8,469	17,229	16,647	33,738	878
	Parist	...	24	30	10	18,149	284	6,174	7,441	15,617	454
	Sikondarpur	...	21	58	40	33,235	1,311	18,197	16,400	34,546	594
	Hurba	...	177	227	100	113,849	9,066	58,300	57,029	115,222	512
	Total	...	350	385	181	192,223	7,994	122,051	98,188	220,217	590
Sarepta.	Safpur	...	132	132	79	62,179	10,140	67,080	64,639	79,919	340
	Patehpur Chandrai	...	90	90	49	40,634	1,087	23,608	19,875	41,711	168
	Bāngarman	...	149	173	108	78,945	13,651	46,705	46,889	98,398	418
	Total	...	371	395	236	179,758	23,878	137,393	131,403	260,696	415
Monsa.	Mohān Aurās	...	995	126	104	89,574	6,951	60,544	45,391	105,935	222
	Aiswan	...	119	89	56	54,074	6,114	81,604	38,594	120,198	605
	Jhalor Ajjala	...	100	95	55	58,443	9,617	23,658	19,474	62,128	284
	Gazinda Parsad-dan.	...	23	44	35	31,200	680	11,378	10,442	21,798	495
	Total	...	1227	454	350	233,291	25,402	153,184	113,901	267,085	409

* These populations are drawn from the Settlement Census of 1865, and differ much from those entered elsewhere which are borrowed from the 1887 Census.

Area and Population.—(concluded.)

Taluka.	Parganas.	Number of mauzas or townships.	Area in British square miles.		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindus.	Muslims.	Males.	Females.	Total.	
Tumwa.	Purva ...	133	117	34	69,874	3,024	31,431	27,427	58,858	553
	Masurwán ...	111	170	02	85,241	3,173	45,322	44,879	90,201	593
	Asoha ...	53	44	24	21,104	663	11,337	10,442	21,779	405
	Magráyar ...	31	30	10	16,840	470	8,364	8,296	16,660	572
	Punhan ...	23	19	9	7,169	223	3,965	4,019	7,984	431
	Tatan ...	16	11	4	5,693	174	2,603	3,204	5,807	362
	Biláde ...	26	24	11	13,454	421	6,748	7,132	13,880	579
	Dhagwantnagar ...	53	43	12	26,969	515	19,391	13,654	33,045	591
	Ghátampur ...	29	26	12	15,970	201	7,767	8,413	16,180	622
	Dandla Khara ...	101	81	22	35,528	1,029	17,703	15,481	33,184	367
Total ...		543	547	270	288,466	12,801	148,674	153,295	301,969	550
District Total...		1,706	1,754	938	693,750	62,002	433,459	462,251	945,710	536
Prisoner emp- loyed in Jail.		...	...	...	...	...	172	14	186	...
Europeans ...		...	...	...	...	...	5	4	9	...
Europeans ...		...	...	...	...	...	2	...	2	...
Grand Total...		1,706	1,754	938	693,750	62,002	433,631	462,309	945,940	541

This statement is compiled from the Census report; later calculations make the total population 944,792, and the total area 1,746 square miles.

People.—The population of Una is 945,955. Of these Brahmans form nearly 16 per cent., Chhattis, Chamars, Ahirs, and Lodhs are almost equal in number being each about 9 per cent., and Muslims 62,020 or 6 per cent. The distribution of property is as follows for the old district:—

	Villages.	Percentage of the population to total.
Muslims ...	100	6
Brahmans ...	177	16
Chattis ...	350	9
Kayasths ...	67	1
Khattis ...	98	a fraction.
Namk Sháhi (Jat) ...	44	a fraction.
Kurmis ...	36	2
Total ...	1,124	34

The following list gives the castes in detail:—

Castes.	Their number.	Castes.	Their number.
<i>Higher castes of Hindus.</i>		<i>Lower Castes—(cont.)</i>	
Brahmans	148,351	Māli (gardner)	6,577
Chhattaris	84,846	Koel (weaver)	24,562
Kāyathis	11,395	Arakh	1,423
Vaisnavas	17,730	Dārī (leaf-plate maker)	2,146
		Dhangī (sweetener)	2,070
		Dhāmuk, Banaphor (worker in bamboo).	3,163
<i>Lower castes.</i>		Mānjhi, Mallāh (boatman)	12,436
Pāsi (watchman)	55,130	Goshāsi	2,357
Teli (oilman)	18,403	Sādhua	1,327
Thuthara (worker in metal vessels).	1,996	Other fugias	4,092
Chamār (tanner)	85,230		
Dholi (washerman)	13,670	<i>Muslimans.</i>	
Kūmī	17,791	Pathāns	12,589
Gawaria (shepherd)	22,313	Sayyads	2,281
Lodhi	83,118	Mūki Shukh	6,121
Loniā (salt-maker)	3,678	Mānkhār (glass bangle-maker).	2,676
Lohār (iron-smith)	9,403	Ghōsi (milkman)	1,443
Murkō (vegetable seller)	35,683	Paturia (prostitute)	1,177
Nāi (barber)	22,430	Dhūra (cotton-cleaner)	6,363
Ahī (milkman)	86,087	Dom	2,501
Bāmbyas (grain-parcher)	6,421	Dard (tailor)	4,666
Bhāsi (hard)	6,660	Kūsi and Chakwa (butcher).	2,516
Barhal (carpenter)	13,107	Julāhi (weaver)	3,693
Tambāl (betel-seller)	6,540	Kumjra (grocer)	2,801
Halālī (confectioner)	3,877	Other Muslimans	11,440
Kumbhār (potterman)	10,944	Persons whose castes are not known.	6,342
Kālār (palki-bearer)	10,763		
Kalwār (distiller)	7,472		
Sundār, Ambarī (goldsmith-jeweller).	4,001		

There is little to note about the manners or customs of the people as they do not differ from those already fully described in Lucknow and Patnagarh. A few remarks from the Settlement Report about inheritance may be appended:—

Muslimans: inheritance: division of property.—The custom, as in inheritance has superseded the written law, and though of course an exception may be found here and there to the customs detailed below, the great majority are guided by them, but even where there is a difference the complicated division of the Korān law has been entirely set aside.

Where there are two or more wives: general rule.—Where there are unequal families by two or more wives the whole property is usually divided according to wives (matrimonial bānt), and not according to the number of the children. For instance, if a man had three wives, one of whom had two children, another one, and the third six, the property would be divided into three equal portions, according to the number of the families, and then each portion would be subdivided among the children in each family.

Where there are sons, daughters, and widows.—Where there are sons and daughters the landed property goes to the sons, the daughters receiving nothing, and the widows only maintenance. In houses, groves, and moveable property the daughters and widows receive a share.

Where no sons, but daughters and widows.—Where there are no sons, but daughters and a widow, if the father before his death gives the share the daughter can inherit, otherwise it would descend to the widow or a nephew, but if there is no widow, or any near male relative, the daughters would inherit in preference to a distant collateral of the male line.

Where no children only widow.—Where there are no children, a widow inherits in preference to a male collateral, but should the zamindari be undivided the male collateral inherits, the widow only receiving support.

Where neither children nor widow.—Where there are neither children nor widow, the nearest male collaterals inherit equally.

Illegitimate children.—Illegitimate sons are entitled to maintenance only, but if born and brought up in the house the father can devise them a share; and even when he does not do so, if the people are left to themselves, as often as not, a share is given to such children.

Hindus concubinage: and inheritance by illegitimate children.—Among all classes concubinage is common, and especially among the Rajputs who prefer this connection to a regular marriage. The consequence is that a great proportion of the Rajputs are really illegitimate, but it is hardly looked upon as a reproach, and hitherto, as often as not, the children were allowed to inherit. It is this, however, which has caused the Oudh Rajputs to bear so bad a name among the trans-Ganges clans.

Inheritance: school of law prevalent in district over-ridden by custom.—For the most part in this district the Benares school of law has been used as the foundation, on which to build the rules of practice now in force, but custom has so completely over-ridden this written law as almost to obliterate it; and in deciding cases, I should not be inclined to follow its precepts except in matters on which custom is silent, or has not declared itself clearly.

In custom much diversity of practice prevails: instances given.—As regards custom, however, there is the difficulty that it permits such diversity of practice—not only in regard to property of different kinds, but even families of the same tribe vary greatly in their rules of inheritance. As an illustration of this, I would mention the Dikhits of Jhalotar; in five of their Tarafs the sons inherit equally; in the sixth the eldest son gets a half share more than his brothers. Again among some of the Bais and Kāyaths the same practice prevails of giving the elder brother a larger share. Among the Bais of Bisara, Sandana, and Indarna only four sons inherit at all mere support, being given to those beyond that number, whereas in all other families of the same tribe division is made equally, no matter what number there may be.

In some tribes again it is customary, where there are two or more wives, to divide first according to number of wives, the sons then dividing their mothers' portion—half, one-third, or one-fourth, as the case may be—among themselves equally; others, set wives aside, and share the inheritance

directly among the sons, while among the low-caste tribes no distinction between legitimate or illegitimate sons is ever thought of.

New Muhammadans.—Among the avowedly new Muhammadans, who turned from Hinduism but a few generations ago, to save either their lives or estates (among whom may be noted the zamindars of Rainapur, Umraman, Soora of pargana Jhalotar, and of Rikam in pargana Purwa), Hindu customs are carried on to even a greater extent; daughters are rigorously excluded from all participation in their fathers' property, sons inherit according to the custom of the Hindu clan from whence they sprang, and in some instances, as in the case of the zamindars of Mukhdumpur, the practice of the rite of circumcision alone distinguishes them from the surrounding heathen population; they seldom or never repeat prayers, they wear Hindu clothing, and call themselves by Hindu names; in fact, they are at heart Hindus and, as far as practicable, keep up their old manners and traditions, but in some respects they have altered for the worse.

The people are not so truthful as they were when I joined the Settlement Department; an old zamindar would seldom tell a direct lie; he might say he did not know, but he would never deliberately state that black was white; but before I left the district, I regret to say, this had greatly altered for the worse, and men who but a few years before would have scorned to lie before their "panch" or a "hâkim" came into court with a lie in their mouths as readily as the vilest bazar witsness. I do not attempt to give the reason for this. I merely state the fact.

Proprietary tenures generally.—The tenures are for the most part simple; by far the greater portion of the district being held by independent proprietary communities, descendants of the original colonizers, who drove out and exterminated the aborigines. Notwithstanding the anarchy which prevailed for so many years previous to annexation, they have to a great extent held their own to the last, and though often deprived of the direct engagement of their villages by outsiders, favourites of the men in power, in the end always succeeded in re-establishing themselves and recovering possession.

Chief proprietary tenures.—The chief proprietary tenures, with the percentage each bears to the total number of villages in the district, are as follows:—

<i>Tenures.</i>				<i>No. of villages.</i>	<i>Percentage.</i>
Taluqdari	...	...	...	506½	23
Zamindari	...	...	...	551½	47
Pattidari	...	...	...	344½	29
Bharyachâra	...	...	...	31	2

Taluqas of three descriptions.—The taluqas of this district are few in number and unimportant; they may be divided into three classes—1st hereditary, 2nd purchasers at auction, 3rd recent creations of our Government for services rendered during the disturbances. The numbers of each description are as follows:—

	<i>No. of taluqas.</i>	<i>No. of villages.</i>	<i>Percentage.</i>
Hereditary taluqas	...	5	81
Auction ditto	...	5	100½
Recent creations	...	5	12½

Hereditary taluqdars—It will be seen that the hereditary taluqdars are few in number and not important as regards extent of their estates; the only ones who can lay claim to be so and require mention are Daya Shankar of Parenda, head of the Dikbits, Chaudhri Gulab Singh of Saransi, nominal head of the Paribars, Chaudhri Dost Ali of Unao, and Chaudhri Gopal Singh of Bangarman.

In the accompanying tables a list of the principal tenures and of the villages held under each will be found. The zamindari is not generally found among the Rajput clans. Pattidari villages are found to abound among the Chhattari clans, the Dikbits, Chauhans, Paribars, Raikwars. What is called the imperfect form of land division prevails. The cultivated land is almost entirely divided according to some standard fixed by the original dividers, this standard is usually a *bigla*, but in some villages an arbitrary standard has been fixed. In Kallu Utara for instance the shares are divided by reference to an assumed total area of 158 bhayya-chara *biglas* as they are called. That is supposed to be the unit, and each man holds a multiple or a fraction of that area. In most of the villages the homestead, the waste, the water, are held in common by all, the cultivated land is divided off among the members of the commune.

Statement of Tenures, &c., in the old district

Statement of Tenures, &c., of the District of Unao.											
Name of taluq.	Name of pargana.	TENURES AND NUMBER OF VILLAGES, &c., OF EACH KIND.				NUMBERS OF PROPRIETORS AND SUB-PROPRIETORS.				Average area of land per resident cultivator.	
		Taludari.	Independent.			Proprietors.					
			Total.	Zamindari.	Pattidari.	Bhayyachara.	Total.	Number of taludars.	Number of proprietors.		Number of sub-proprietors.
UNAO.	Unao ...	8	16	14	...	30	3	383	77	13	3
	Harba ...	634	764	374	...	1134	8	1,714	293	357	3
	Sikandarpur ...	16	17	18	...	35	2	1,547	123	94	8
	Parlar ...	2	2	6	...	17	1	541	45	...	1
	Total ...	664	1184	774	...	1974	11	4,185	540	464	4
PUN-NA.	Purna ...	81	84	84	...	89	3	866	121	111	3
	Mauranwa ...	59	29	21	...	30	6	344	126	1,194	5
	Total ...	60	87	45	...	133	9	1,414	289	1,200	4
NARAYAN-CHAU.	Anchal Parenda ...	14	43	45	...	98	3	1,402	194	100	2
	Jhalotar Aigai ...	9	21	67	...	94	1	3,390	260	7	1
	Adwan ...	14	89	29	...	106	1	1,032	199	84	2
	Total ...	37	134	141	...	294	5	6,714	659	192	2
SALT-PUR.	Saltpur ...	64	78	45	...	135	4	1,883	223	6	4
	Faltipur ...	24	53	12	...	65	4	470	140	4	4
	Bangarman ...	32	80	20	...	117	3	2,567	401	120	4
	Total ...	61	211	81	...	304	11	4,920	763	126	4
GRAND TOTAL...		2664	5614	3444	...	21,225	39	17,230	2,281	1,991	4-1-3

List of Taluqdars.

Serial number. Number in List under Act I. of 1899.	Names taluqdars.	Names of estates.	Number of demarcated villages.		Annual revenue.		Remarks.
					Of each estate.	Of each taluqdar.	
			Whole.	Part.	Rs. a. p.	Rs. a. p.	
1	Thakur Baldeo Bakish	Akshri	3	0	12,250 0 0	12,250 0 0	
2	Makram Singh	Rampur chikhal	2	0	6,129 0 0	6,129 0 0	
3	Sayyad Muhammad Ali and Hasan Ali Khan	Umrigaon	3	0	3,350 0 0	3,350 0 0	
4	Mahipat Singh	Kantha	14	0	7,409 0 0	7,409 0 0	
5	Raja Ramji Shankar	Maurawan	20	0	50,815 0 0	50,815 0 0	Incomable dispute.
6	Bakshar (deceased). Mahant Harharan Jee	Murwal	43	0	33,043 0 0	33,043 0 0	
7	Fach Singh alias Pa- toth Bhandari.	Sarandi	11	0	14,942 0 0	14,942 0 0	
8	Gopal Singh (deceased).	Mahmudabad	22	0	14,538 0 0	14,538 0 0	
9	Balchandra Singh and Dharm Singh.	Gaura	7	0	4,159 0 0	4,159 0 0	
10	Mahipat Singh	Maharna	1	0	4,505 0 0	4,505 0 0	
11	Sardar Singh	Gulpatha mas- ra Pipar Khara	6 1/2	19	11,532 0 0	11,532 0 0	
12	Devi Ali	Unao	4	4	8,254 0 0	8,254 0 0	
13	Daya Shankar	Paranda	8	0	6,002 0 0	6,002 0 0	
14	Daya Shankar	Kardaka Lab- rakhia.	8	0	8,350 0 0	8,350 0 0	
15	Dani Madho Bakish	Akshpur	—	—	—	—	All the rights of Daud Madho Bakish, except 44 bighas of str. have been sub. A relative and co-sharer, Ma- hatar Bakish, has retained his interests, but he is not a talukdar under Act I. of 1899.
16	Arjun Singh and Ma- heshwar Singh.	Patan Bazar.	21	1	14,822 0 0	14,822 0 0	
17	Raja Hari Bahadur	Panther	33	10	22,961 0 0	22,961 0 0	
18	Mohri Bahadur Bah- man.	Mingana	7	7	5,908 0 0	5,908 0 0	Died on the 27th Sept 1897. Succession in dispute.
19	Mahipat Singh	Jilhana	1	0	4,000 0 0	4,000 0 0	
20	Raja Bhimnath Singh	Bithur	2	0	4,100 0 0	4,100 0 0	
21	Shanghaud Thakur	Betha share in Katta De- wan Khara (No. 181 of List VI.)	4	0	4,311 0 0	4,311 0 0	

As a rule the tenure is exceedingly simple, each village community being separate from the other. The complicated tenures, found in the eastern districts nowhere prevailing except perhaps in the old pargana of Ajgain now joined to Jhalotar. It contained 30 villages held by a family of Dikhit Thakurs, originally springing from the same head, but now divided into separate communities; instead, however, of each village being held separately as elsewhere, almost every one in the pargana holds a share in some of the neighbouring estates. It is not that the lands of one lie intermingled with those of another, but that the shares held are all regularly defined portions of each village; in most instances the cultivated land is alone divided, the waste, water, and townships being held

in common by all the shareholders. According to tradition, the intention of the founder of the scheme was to bind all his descendants together, and however much they might quarrel among themselves, give them all an interest in joining against outside aggression; this they have done, and not only against outsiders but against each other; no farmer or single member of the brotherhood ever had a chance of usurping the rights of others, and to this day the villages still remain intact in possession of their ancestral owners.

The number of divided patts in villages held in severalty is very great, the average number being 10 per village, and as the average number of sharers in each patti may be set down at 4, we have about 40 sharers per village; taking the average size of villages this would give about 13 acres of assessed land per sharer. The majority of these men have nothing to live upon but their little property; it is not therefore to be wondered at that they get into debt, considering their previous habits and general dislike to work. The great majority keep ploughmen, and no man calling himself a zamindar would permit his family to work in his fields.

CHAPTER IV.

ADMINISTRATIVE ASPECTS.

Administration of the district.—Thânas and police.—Crimes and accidents.—Infanticide.—Revenue and expenditure.—Education.—Post-offices.

Administration.—The administration of the district presents nothing worth of comment. It is similar to what prevails elsewhere in Oudh. A Deputy Commissioner is aided by three or four native and European assistants, four tahsildars, three Honorary Assistant Commissioners—all of these have civil, criminal, and revenue powers. There are four revenue tahsils and nine police thânas, the names and populations or areas of their jurisdictions are given in the accompanying tables. The police is under a District Superintendent, it numbers 509 and cost in 1872 Rs. 63,948.*

Population of Thânas.

Name of Thana.				Population.
Unao	...	...	...	111,701
Purwa	...	...	...	61,356
Mauriawan	...	...	...	104,789
Bâra	...	...	...	98,294
Algan	...	...	...	109,992
Achalganj	...	...	...	75,899
Nowalganj	...	...	...	109,842
Safipur	...	...	...	140,801
Bangarman	...	...	...	112,000
Total	...	...	...	944,793

This is from later calculations, and differs somewhat from the total calculated from the figures given in the census report.

Statistics of Police for 1873.

	Total cost.	No. of European and Eurasian officers.	Native officers.	No. of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to magistrates.	No. of convictions obtained.	No. of acquittals.
	Rs.											
Regular police,	67,709	3 38	301	...	110 5 57	1 to 3746	1008	1023	1971	1409	487	
Village watch,	49,810	...	2853	...	...	...	...	...	...	...	...
Municipal police,	1,529	...	21	...	...	...	...	...	...	...	...
Total ...	134159	3 72	3154	2833	...	...	...	1026	3085	1971	1509	487

* Annual Report.

Crime.—The criminal classes of Una do not differ from those in the rest of the province. The crimes and accidental deaths of the district during the last six years are shown in the accompanying tables:—

Crime Statistics.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	3	10	12	14	18	16	4	10	9	10	12	8
Culpable homicide ...	1	3	6	6	3	5	1	3	2	7	6	3
Larceny ...	3	3	3	—	1	1	—	—	—	—	1	—
Robbery ...	2	3	12	4	4	11	1	4	5	1	4	3
Rioting and unlawful assembly.	12	11	16	17	21	35	12	16	14	16	19	21
Theft by house-breaking or house-trespass.	1388	1061	2923	3222	2664	1701	127	143	228	141	162	196
Theft (simple).	453	1054	1857	796	829	1210	151	85	255	225	265	321
Theft of cattle.	115	46	67	54	100	174	19	10	46	34	43	55
Offences against coin and stamps.	—	—	10	11	3	4	—	—	10	7	3	5

Memo. of accidental deaths.

	Suicides.		By drowning.		By snake-bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867 ...	—	—	85	104	18	28	7	7	25	37	40	20	165	206
1868 ...	—	—	76	89	27	36	5	5	4	—	60	18	172	143
1869 ...	—	—	168	117	23	19	10	6	6	13	88	29	332	176
1870 ...	18	34	118	124	19	30	5	10	25	26	77	24	303	222
1871 ...	25	29	102	124	27	42	—	1	21	48	75	51	261	323
1872 ...	10	39	137	120	46	53	—	1	14	1	73	24	270	313

The Imperial expenditure of the district amounted to only Rs. 1,01,526, but this sum does not include the cost of the police or other matters transferred to local funds. The revenue amounted to Rs. 15,25,283, or a little over £1,50,000, fifteen times the expenditure. This does not include the tax on salt, opium, or the customs duties—all of which are paid by the residents but credited to Imperial funds. Land revenue in Una forms 1/11th of the whole. Income tax in 1873 yielded Rs. 5,850 paid by 184 persons, of whom 102 were proprietors of land.

The following tables exhibit the detail of the Imperial receipt and expenditure of the district in 1872 :—

Receipts.

		Receipts.	Ra.
1.	Recent settlement revenue collections ...	...	13,45,070
2.	Rents of Government villages and lands	...	14,077
3.	Income tax ...	...	14,432
4.	Tax on spirits ...	...	39,401
5.	Tax on opium and drugs ...	...	17,018
6.	Stamp duty ...	...	67,949
7.	Law and justice	...	7,541
Total		...	16,25,283

Expenditure.

<i>Expenditure.</i>				
Rentals refunds and drawbacks	...	...	...	961
Miscellaneous refunds	...	...	...	1,384
Land Revenue, Deputy Commissioner, and establishment	...	...	...	49,951
Settlement	...	...	...	...
Excise or Akbari	...	...	...	5,013
Assessed taxes	...	...	...	103
Stamps	...	...	...	1,066
Law and justice,	{	Service of process	...	5,211
		Criminal Courts	...	32,257
Ecclesiastical...	...	...	...	...
Medical	...	...	...	4,340
Total	...	...	...	1,01,598

The following tabular statements show the receipts and charges of the local funds:—

Reviewers

Receipts.			
One per cent. road tax	...	...	12,841
" " " school tax	...	...	13,843
" " " district tax	...	...	8,400
2½ " " local and margin cesses	...	...	27,800
Education fund	...	...	1,757
Dispensary	...	...	1,403
Pound	...	...	3,365
Sand fund	...	...	880
Total	...	...	70,489

Provincial Allotment ...	...	54,143
Grand Total ...	...	1,403,607

Charges.

Education	...	...	...	26,014
Hospitals and dispensaries	...	...	...	3,839
District dsk	...	...	...	2,475
Pound	...	...	...	613
Nazul	...	...	...	386
Public Works—				
Communications	...	...	72,840	
Civil Buildings, &c.	...	...	18,498	
Establishment, &c.	...	...	15,611	
				<hr/> 1,06,049
Total	...	...	...	<hr/>1,40,276

Education.—According to the following return, furnished by the Deputy Inspector of Schools of the Unao district (6th March, 1877), the schools are divided into three classes. In the first of which there is only one; of the 2nd there are 11; and of the 3rd 116—a total of 128. The average daily attendance in these is 57,147 and the total cost per annum 21,115-4-10. There is also a girls' school, attended on an average by 19 girls, and costing Rs. 80-12-0 per annum.

Statement showing the average daily attendance of scholars and cost.

	No. of schools.	Average daily attendance.	Total cost per annum.	Funds from which the schools are supported.	
			Rs. s. p.		Rs. s. p.
1st Class ...	1	166	3,603 0 0	Imperial funds	6,917 0 0
2nd " ...	11	1,128	6,092 5 7	District cess	12,351 8 10
3rd " ...	116	4,429	11,419 15 3	Local subscription and fees	1,027 8 0
				New local rate	900 0 0
Total ...	128	5,714	21,115 4 10	Total	21,196 0 10
Female school,	1	19	80 12 0		...
Grand Total ...	129	5,733	21,196 0 10	Grand Total	21,196 0 10

The ensuing tables have been furnished by the postal department :—
Statement showing the working of the district ddk for 1876-77.

No. of miles of ddk line 138.

" of runners 30.*

Cost for the year Rs. 2,461-13-5.

No. of covers delivered 16,048.

Ditto returned undelivered 1,260.

Total number of letters sent to district post-office 17,308.

Statement showing the number of articles received for delivery and those returned undelivered during 1877-77.

	Letters.	Papers.	Packets.	Parcels.
Given out for delivery ...	16,362	390	18	608
Returned undelivered ...	1,228	1	0	11

* Three runners have worked for a part of the year.

CHAPTER V.

HISTORY AND ANTIQUITIES.*

The aborigines of the district—Late colonizers—The Jauwars—The Gantams—The Baitwars—The Gauras—The Diknits—and Dikhitis—The Chauhans—The Malscers and Bawars—Proprietary estates of the district as recorded in the *Alin-i-Akbari*—The Muhammadans—Battles fought within the district during the century of 1237—Legends and traditions—Archæology.

History.—In this chapter I propose to give a short account of the principal tribes and families found in the district, and for much of the information contained in it, I am indebted to my friend Mr. C. A. Elliott's most interesting work on Unao, his researches having been so complete as to leave me little or nothing to add.

Aborigines; speculation regarding them.—Of the races inhabiting the country previous to the main Rajput colonization but little is really known; the traditions extant among their conquerors being the sole guide. According to those traditions Mauriawan Purwa and the northern part of Harha may be assigned to the Bhars, and the rest of the district to the low-caste tribes of Lodhis, Ahirs, Thatheras, Lonias, Dhoobis, &c. They appear to have been a pastoral race, herding their cattle in the forests which then covered the country, and raising a scanty crop of grain in the cleared patches of land about their villages.

Though having recognized chiefs residing in mud forts, whose sites are in many places still pointed out, there appears to have been no unity among them, otherwise they would hardly have been overrun so easily.

Parallel with Bhil country.—I should imagine the Bhil country in Rájputána presented a very fair picture of this district in the age of which we are now treating.

Appear to have been exterminated by the conquerors.—As a rule a war of extermination appears to have been carried on, and in one village only, Kántha, pargana Asola Parsandan, is there any trace of these people. There, however, an old Lodhi was pointed out as the last representative of the ancient landowners.

Trace of Rajput colonization previous to authentic history.—The first historical event of importance is the colonization of the district by the Rajputs. Previous to the dawn of authentic history we find a trace of Rajput dominion. The Gantams of Árgal holding in the east, the Bisen about Unao in the south, and the Chandels of Shiurájpur in the west. But the Bisen alone appear to have had actual colonies, for they alone left a distinct trace of the estate they held. The others would appear to have merely exercised a nominal authority over the aborigines. For we find the Árgal Rája gave numerous villages to his son-in-law Ahhai Chand, which he could not have done had they been in the occupation of his clan; and among the colonizers of the western parganas there is no tradi-

* The history is chiefly taken from Mr. Macconochie's Settlement Report.

tion of the Chandels having opposed their occupation of the country. It is true that in Akbar's time there was a large colony of this tribe in pargana Aswan, but they have all disappeared, and from their situation, and the absence of all tradition respecting them, I believe they arrived later with the Chauhāns and Dikhlis.

Colonizers divided into two bodies.—The real colonizers may be put into two classes. The 1st are those who, after their defeat by the Muhammadans under the Ghoris in Upper India, fled across the Ganges into the then almost unknown country of Ajodhya, rather than remain servants in their old homes where they had hitherto ruled as masters.

The 2nd class are those who as time went on entered the service of the Delhi Emperor, and acquired tracts of country either by direct grant from the ruler or by the sword.

1st class of colonizers: their advent.—Of the 1st class the Chauhāns, Dikhli, Ralkwāra, Janwāra, and Gaurāns are the chief, and their advent may be set down between 1200 and 1450 A.D.

2nd class of colonizers and probable date of settlement.—Of the 2nd class the principal are the Sengur, Gahlota, Gaur, and Patihāra; their colonization dates from 1413 to 1700 A.D. A glance at the map will show how completely the warlike Rajput overran the district, and how tenaciously he held to the lands he then acquired.

Account of the several clans.—With these preliminary remarks, I will now give a short account of the principal clans.

Janwāra: their arrival under Sārāj and Dām.—Shortly after the taking of Kanauj, the Janwāra under their leaders Sārāj and Dām migrating from Ballabgarh near Delhi settled in a tract of country lying in Hardoi, and partly in pargana Bāngarmau; Sārāj, however, and his followers went on further, and crossing the Gogra founded the Ikāma rāj, of which the Mahārāja of Balrāmpur is now the head.

Dām settles down.—Dām remained and founded 24 villages; his successors divided into four tarafs, each taking six villages, and these their descendants for the most part retain. They were ever a blood-thirsty race, and are the only clan I have met with where the cadets as possible shams in, and rivals to, the management of the estate were systematically murdered or driven away.

Conquest of pargana Fatehpur.—From them are descended the Janwāra of pargana Fatehpur Chaurhal, who settled in the pargana about 200 or 250 years ago, driving out the then inhabitants, which some traditions assert were Thatheras, and others Muhammadan Gaddis.

Clan divides into tarafs.—They divided into three tarafs, viz., the Sarki, Tukhtia, and Markahā; but the eldest soon asserted its superiority and finally subjugated the other two.

Rise of Samal Singh.—Early in this century Samal Singh, the chief of Taraf Sarāo, was in high favour with the Lucknow court; he was made at various times chakladar of his pargana, and gradually acquired at the expense of his neighbours a large estate. After his death his son, Jasa Singh, succeeding both to his estate and influence, diligently followed in his footsteps. Cruel and unscrupulous, Jasa Singh early became one of the most notorious men in the district; while ever ready to fight, he contrived to keep on good terms both with the high officials in Lucknow and the local officers of Government, and consequently was allowed to do very much as he pleased. Dividing the pargana between himself and his cousin Bhopāl Singh, he set to work to stamp out every vestige of a former right. The villagers whom he turned out received the choice of service or death if he caught them. The majority fled, and not until annexation did they venture to return to their homes.

The fall and extinction of the family.—The end of his whole family, however, has been an evil one. On the breaking out of the disturbances he was the first to turn against us; he seized and sent into the Nāma at Cawnpore the Fatehgarh fugitives, and his followers were prominent in opposing General Havelock's forces. At length he was wounded in the hand at Unao, and of his wound he died on the fourth day. One of his sons was hanged, the other is still a fugitive, and his cousin, Bhopāl Singh, with his whole family, died in 1861 of cholera. The whole of their estates were confiscated, and the villages either restored to their original owners or given in reward for good service. The family has thus disappeared, and their ill-gotten wealth has been scattered to the winds.

Other small colonies.—There are one or two other colonies of this clan in the district who trace their descent from Gonda, but none are worthy of note. In the whole district the clan hold in zamindari right 73 villages.

Gautams.—The Gautams formerly held 15 villages in parganas Bāo-garman and Safipur; they claim to be descended from the Āngal Rāja, but have no clear tradition of their arrival and occupancy. They now hold but 9 villages having lost several.

"The Raikwars inhabit twelve villages in pargana Bangermow, and their colony is well known by the name of Shadiapoor Gouria. They claim kindred with the Raikwar Rajas of Bondee and Ramnugur in the Baraich and Derriabad districts, and assert that at the same time that those larger colonies were founded their ancestors settled down in the twelve villages they now hold. The Bondee raja's ancestor immigrated to Oudh from the hill country about Cashmere eighteen generations or 450 years ago—that is about 1400 A.D., and it is more on account of this date than from any distinct details preserved in the local traditions of these and other Raikwars that the colony is included in the first class. "The connection of these Raikwars with the great rajas on the banks of the Gogra had been entirely broken off, but when they began to rise in political importance they sought to renew it. About sixty years ago, Mistoo Singh and Bukht Singh, two of the leading zemindars, went to Ramnugur and claimed brotherhood with the raja. He heard their

story and entertained them with hospitality, and sent them out food; and among other things tooth-brushes made of wood of the nim tree. All other Rajpoots place a special value on this wood, but the Baiswars alone are forbidden to use it, and the rejection of these tooth-brushes proved to the raja that his visitors were truly of his own kin.

"Shadiepoor Gouria was a name that had an evil savour in the nostrils of the provincial authorities of Oudh. It was a cave of Adullam, which every desperate and turbulent spirit, every outlawed or impoverished man, made his resort, so that it became a proverb in the country—'Great dacoits to Jussa Singh, and petty robbers to Shadiepoor Gouria.' They had numerous conflicts with the forces of Government, and though often defeated, with their villages destroyed, and their groves (more sacred than all) cut down, the rebellious spirit was never extinguished."

"There is another colony of Gours who inhabit twenty-eight villages (the Tappah Banthur) in pargana Harha, and who are claimed by the above race* as an offshoot from themselves. They also are Bannu Gours of the same Gotr, but give a different account of their origin. According to them Banthur was formerly inhabited by a race of Geddias or cowherds, who lived by pasturage and paid an annual tribute of ghi to the Government. One year, whether with intent to defraud or to show their insubordination, they filled the vessels in which the tribute was sent with cowdung, and covered it over with a small quantity of ghi. The fraud was discovered at Court, and Garupdes Gour, who held a military command at Delhi was directed to raise a body of followers and extirpate the offenders. After performing this service, he received a grant of the conquered villages, and settled there with his clan. This event is generally supposed to have taken place in Akbar's reign.

* The Gours rose to a very prominent position under Kesri Singh, who from about 1820 to 1845 exercised great influence in the country. Though not the eldest branch of the house, all the clan acquiesced in his headship, and his sagacity and prudence made him very useful to the chukladars, and gave him great influence. He not only included all the twenty-eight Gour villages in his talooka, but also got possession of several neighbouring estates, and his revenue for many years was more than a lac of rupees. He died about 1845. From the time of his death the estates he had acquired beyond his natural boundary were lost to his heirs, who had neither ability nor united spirit to maintain the position he had acquired. The twenty-eight villages were again split up into several estates, the owners of which have been engaged in incessant disputes with each other."—*Elliott's Chronicles of Oudh*, p.p. 44-45."

The Dikhit—This clan whose greatness has now faded resided in Dikhitāna a province of ancient Oudh, whose boundaries are uncertain. It appears to have been mainly included in the present district of Unao, to have extended from the Ganges to Nimkhār in Sitapur and from Baiswara on the east to the dominions of the Janwars in Fatehpur. The

* The Gours of Mello in Bāngarman pargana.

Dikhlits are described as follows by Mr. Elliott, but first it may be remarked that the pargana of Jhalotar Ajgain was the nucleus of their dominions :—

" *Dikhlits*.—Next in order among the colonists we may probably place the Dikhlits who, though still inhabiting a compact and extensive tract of country, have now but a meagre shadow of the power they once exercised, when the name of their country Dikhtheana was as widely renowned as that of Baiswara is still.

" The traditions of the clan relate that the Dikhlits are descended from the Soomjbanu rajas, who for fifty-one generations ruled over Ajoodhia. In the fifty-first generation from Jesliwara, Raja Doorgbow left Ajoodhia and migrated to Guzerat, where his descendants took the title of Doorgbunses or children of Doorg. In the twenty-fourth generation from him Kulian Sah Doorgbunse went to pay homage to Raja Vikramajeeet, the great Raja of Oojein, the supreme monarch of India. From him (about 50 B. C.) he received the title of Dikhit, which his descendants bore instead of that of Doorgbunse. For many centuries they remained stationary in Guzerat, till, at the time when the Raj of Canouj was at its zenith, Balbhuddur Dikhit, the younger son of Sumurpardhan, entered the service of the Rahtore Raja. From him he received as a gift the Sumonie pargana which lies across the Jumna in the Banda district, and he settled down in this estate with his family and his followers. But the Hindoo monarchies were already drawing to their close, and the grandson of Balbhuddur, Juswant, saw the death of the Raja of Canouj, and the destruction of the power and the family of his benefactor. Sumonie was too near Canouj not to be affected by this great dynastic revolution, and the Dikhit colony was disturbed and broken up by these disastrous events. Juswant Singh had four sons. The eldest remained in Sumonie, and his descendants possess the estate to this day. The second, Udebhan, migrated into Oudh, and colonized the district of Dikhtheana. The third, Banwaria, went still further north, crossing the Ghagra and the Raptée, and choosing a safe retreat in the Sub-Himalayan forests founded the great Sirneyt raj of Bansia. The fourth, Khyraj, migrated to the east, and settled down in the district of Pertabgurh, and took the town of Bilkhur whence his descendants are called Bilkhurens. Udebhan is said to have established his authority from the borders of Baiswara on the east, to Sandoe Palee on the west, and from the Goomty to the flanges embracing fourteen pergunnahs under his sway. The traditions all differ in the lists of these pergunnahs which they supply, and there is no independent evidence by which the statement can be supported. On the contrary, all other Rajpoot tribes reject the story as a mere fable. The Dikhlits, however, assert that Udebhan buried charcoal at Neem Sarang as the boundary mark of his dominions in that direction. Considering the tenacity with which old boundaries are remembered and claimed, this story is not likely to be a pure invention. But as the Dikhlits occupied the country earlier than almost any other clan, it is highly probable that they were unable to defend this boundary against the powerful immigrants who subsequently arrived and colonised those parts. The Malihabad Puthans

must have settled there about 1300 A.D., and as in 1400 A.D. they were strong enough to raise a barrier against the great Raja Tilockchund, and beat back his victorious forces, it must have been still easier for them to abolish from the territory they occupied the weak remains of Dikhit supremacy.

"The country which Udebhan and his followers occupied was thinly populated by Lodhis, who offered no resistance which tradition has cared to record. He founded a village on the banks of the Sai river in uncultivated land, and called it Neotinee from the 'tin' grass which flourished there, and was cleared away preparatory to cultivation.

"With the consent of his brotherhood, Udebhan assumed the title of raja which descended in a direct line through the eldest son for six generations. Whatever be the foundation for their claim to an extensive dominion in the west, there can be no doubt that during this period the Dikhit Raja held a very high position in the country, and that this was the time when Dikhitana became famous as a geographical expression. The list of marriages preserved by the bard proves this, containing as it does the names of the daughters of the Jangra Raja of Dhourera, the Goutum of Argul, the Bundulgotie of Garh-Amethia, the Bachgoti of Korar, and the Baisin of Manikpore. With an Oudh Rajpoot it is always an object of ambition to marry his daughters into a family of higher rank or position than his own, whatever the attendant expenses may be. The chiefs of eastern Oudh make it their ambition to marry their daughters only into the great Cuchwaha and Chouhan clans of Mynpoorie and Etawah; that they should have chosen the raja of Dikhitana for their son-in-law is a proof that at that time his rank and influence were as great as those of the older western rajas are now.

"Rana Singh was the last ruler to whom the ancestral inheritance descended undivided. He has six sons, and they partitioned out Dikhitana between them. The eldest, Boornath, settled in Chamrowlie; the second, Puthemul, in Puthoota; the third, Beernah, in Bholie; Sudan occupied Sunana, Gunduraj Mushkabad, and Goodut Goura. The Purenda family, who are at present the head of the tribe, descend from Puthemul, the second son, and it is his fortunes that the bard of the clan loves to chronicle.

"When Humay, the vizier of Mahomed Shah Adily, led his forces to oppose the return of Humayun, all Hindoostan was moved to see a Hindu once at the head of affairs, and combating a Mahomedan in the field, and a vast army flocked to his standard. This feeling gave to the campaign something of the nature of a religious war, and as a natural result the victory of Akber spread over all the country the fear of a forcible conversion to Islamism. This fear was probably the immediate cause which prevented Puthemul from obeying the summons of Akber's General, Mahomed Ansen Khan, who was appointed to the Government of the province of Oudh. Though treated with the greatest courtesy, and repeatedly called on to submit, he refused to return any answer whatever to the summons, but sent his four rances to their fathers' homes, and called a

council of his feudatories and followers to discuss the conduct of the war. The council was attended by the Gour of Banthur, the Rasein of Unao, the Chonthan of neighbouring Chonthan, and the Chundele mercenary, leader of a quota of horse. Some counselled him to meet the enemy in the field, and others warned him to keep within the ramparts of his fort, but not one spoke of surrender. Meanwhile the Delhi force had crossed the Ganges by a bridge of boats below Kansuj, and encamped before the fort of Puthaura. Then was seen the resolution which the council of war had decided on. Clad in full armour, and followed by all his captains dressed in their saffron robes, the raja issued into the plain, and drew up his forces for the battle. The Moghal yoked his guns together to withstand their impetuous charge, but twice his staunchest battalions were driven back, and twice a shameful rout was imminent, till fresh reserves came up. But the unequal contest was now all but over. Bhagwant Singh, the Chonthan had already fallen, other chiefs were wounded, and the Rajputs were weary and dispirited. Then the Moghal cavalry were brought up fresh to the attack. Lalla Singh Chundele headed one desperate charge, and fell drowned (as the bard phrases it) in that sea of horsemen. The enemy swept on in one irresistible wave over Puthemul and his captains who fell each in their places, and the power of the Dikhlits was for ever broken. When the Moghal army had done its work, and had passed onward towards Ajoodhia, and Dikhlitvana was left without a head, the Chundele Raja of Shurajpore thought to annex it to his own dominions, and ordered a Pundit to consult the stars and fix an auspicious day for the expedition. The Dikhlits heard of it, and the elder or Chamrowlie branch of the brotherhood bestirred themselves to avert the danger. When Puthemul sent his wives to their homes, one of them, the daughter of the Dhaurera raja, took her young son with her. They sent for the child, and with the consent of all the brotherhood, made him raja;—and then strengthened by possessing this point of union they hastened to the banks of the Ganges to oppose the invasion of the Chundeles. By mutual consent the issue was referred to single combat, and in the first onset the Dikhlit champion shot his antagonist through the forehead with an arrow. Then the Chundele Raja desisted from his attempt.

"The name of the child who was thus made raja in his infancy was Nirbhuhm. He lived at Unao, and did not rebuild the ruins of his father's fort. His grandson, Beersinghdeo, founded the village of Beersingpore, and his son Kheerut Singh removed thence and built the fort of Porenda which his descendant inhabits. But fortune did not deal well with this house, and the fame of the Raja was no longer what it had been. They never recovered the position they enjoyed before Puthemul's defeat; and what estates remained to them after that were rapidly divided and subdivided among the numerous sons, who according to Hindoo law could each claim an equal portion of the inheritance and separate himself from the parent stock. Thus the power of the eldest son dwindled away, and the title of raja brought but little substance with it. They seem, too, to have had no able or energetic men in their number. Harrie Singh, great grandson of Kheerut, rebelled against the Government, and his fort was taken and his lands harried by Sherundas Khan,

Faujdar of Baiswana, about the year 1700 A.D. This was the finishing blow to their ill fortune, for Subans Rai, the son of Hurris, was too poor to be able to afford the ceremony of having the* tilak affixed to his forehead on his father's death. Without the performance of this ceremony, so important in a Rajpoot's eyes, it is almost impiety for any one to assume the title of raja, and far beneath the dignity of the brotherhood to sanction it. From this fact, and from their poverty, the later rajahs have lost their influence among the brotherhood, as well as among neighbouring clans, and are now looked on only as the elder brother where all are equal.

"The degradation of the family culminated in the person of Chundie Bux who died ten years ago. He was an exaggerated specimen of a character which appears occasionally among the Rajpoots to ruin the worldly prospects of a family, and to disgrace the memory of a long line of ancestors. His distinguishing, indeed his sole quality, was a laziness which was so overpowering that it assumed gigantic proportions. He professed to be a devotee, but the profession was but a cover for his desire to sit still. Neither intellectual pursuits nor manly exercises could tempt him. In his youth he was never seen on horseback, in later years never outside his house. He was too lethargic even to be stirred by hunger, and it is related on one occasion that he was forgotten by his servants, and remained for two whole days without food, too torpid to get up and fetch it. Now, if there was one thing on which the officials of the Oudh government insisted more than any other, it was that while they were engaged in their yearly revenue settlement as they traversed the country, every landholder in whose neighbourhood they were should present himself and remain in attendance on them while they were in that part of the country. Hence it became the established formula for a man who wished to show disrespect, or to assert independence to signify it by remaining in his house or fort when the chukladar approached. Chundie Bux, who would not get up to save himself from hunger, could not be expected to attend a chukladar's levee, and the natural result of this lethargy would be that the chukladar would attack him and confiscate his estate. The brotherhood therefore assembled, and unanimously deposed Chundie Bux, and elected Dya Shunkur, his first cousin, in his place. The title of raja thus for the second time fell to the younger branch as it had done in the case of Puthemul.

"Raja Dya Shunkur has shown himself superior in ability to most of his ancestors, and has done much to restore the prestige of his house, so that, though not beloved, and though considered slow and grasping, he is influential and respected. He has shown himself to be brave when fighting was the wisest policy, and prudent and sagacious when he judged

* "The tilak is a streak of paint marked on the forehead. The ceremony in one point answers to that of coronation in that it has a religious value, and till the proper authority has affixed it, no one can truly be called raja. It is a social ceremony, as all the brotherhood and the leading rajahs and chiefs of the neighbourhood are summoned, and their presence is supposed to attest the fact of the new raja's legitimacy and right to the succession. As all these guests have to be entertained, and presents have to be made to them besides the ordinary gifts to Brahmins which are an essential part of every festival the ceremony is very expensive."

it better to temporise. He not only increased his estate by redeeming several villages from mortgage, but also got them assessed at a very low rate, and represented his poverty and difficulties with so much pertinacity and success that a large sum was remitted annually from his payment on account of armed men whom he was supposed to entertain in order to keep the neighbourhood quiet.

"He has had four great fights with chukladars. In 1248 F.S., Reoteeram, chukladar, besieged him in his fort for several days, but at last they came to a compromise. In 1251 F.S. Ahmed Ali attacked him, and the raja escaped from the fort at night. In 1255 F.S., Bux Ali, Chukladar (the Dome who married Mrs. Walters), swore to him on the Koran that he would not hurt him, but when he came in put him in prison. The raja escaped after four days to his fort, and was attacked by the chukladar, but beat him off, took two guns from him, and killed his tehsildar. Bux Ali retreated and got assistance from Lucknow, when the Raja evacuated the fort. In 1261 F.S., Heem Lal Mistr, Nazim of Baiswara, had a quarrel with Rao Ram Bux of Doondwa Khora. The Rao fled across the Ganges (this family were notorious for running away), and his Naib, Tukut Singh, took refuge in a village close to Pureda, in the house of a Dikhit, into whose family he had married. The nazim pursued him, when Raja Dya Shunkur took him under his protection, sent an escort with him, and kept the Nazim at bay till Tukut Singh had safely escaped. In the rebellion Dya Shunkur remained loyal to Government. His second cousin, Jeet Buhadoor, had always been at feud with him and claimed a share of the estate, and as he joined the rebels heart and soul, that was sufficient reason for Dya Shunkur's taking the other side. When Feroze Shah, Munsub Ali, and Jeet Buhadoor, were encamped at Rasoolabad, Dya Shunkur gave great assistance to the Civil Officers at Bannee and Nawabgunge by keeping them constantly informed of the movements of the rebels.

"The list of marriages from the time of Puthemul clearly shows the decadence of the house. The rajas have formed connections only with the clans which inhabit the neighbourhood of Dikhitbana, such as the Sangur, Sukurwal, Raikwar, Juwar, &c. As to daughters infanticide has been the rule, and not a single daughter has ever been allowed to live"—pp. 34-42; "*Chronicles of Oonao*."

No villages lost to the clan.—Of the villages divided among the sons of Ran Singh, Dikhit, none have been lost. At present 95 villages are held by the clan.

Chauhāns: their chief colony.—Next in importance to the Dikhit come the Chauhāns, who also follow closely in order of colonization. Their chief colony, which is known as the Chauhāra, lies at the junction of the Unao, Asiwan, Safipur, and Pariar parganas; the tract is said traditionally to have contained 92 villages, but many of those have been absorbed in others, and now there are in this ilāqa but 67 demarcated villages. Some tribes whose origin is remarkable may be mentioned.

Mahrors: their origin.—The first of these are the Mahrors, who hold five tappas in pargana Harlia; they assert that their ancestor, Shlu Rāj

Singh, came to this part of the country in consequence of his relationship with the great Bais Rāja, Tilok Chand, and settling in Boorkjmanu gradually colonized the adjacent country. On the other hand, the tradition current in the district is that when Tilok Chand was defeated by the Malhabad Pathāns his followers fled, leaving him to his fate. The bearers of his litter, however, beat off his pursuers and carried him from the field in safety; for their bravery he made them Rājputs on the spot, changing their names from "Mahra" or Kahār (palki-bearer) to that of Mahrar. The change has been accepted, and they now intermarry with the smaller clans; they hold 22 villages.

Rāwats: their origin.—The second are the Rāwats, who formerly held three tappas in pargana Harha; tradition calls them illegitimate sons of Tilok Chand by an Ahir woman. They themselves assert they are pure Bais, and explain their title (Rāwat) in this way. About 250 years ago or thereabouts the aborigines (Sunārs) taking advantage of festivities at Bithar rose and massacred the whole race; one woman who proved pregnant alone escaping. She was protected by an Ahir, and in gratitude called her son "Rāwat Beni Singh." On growing up to manhood Beni Singh entered the service of the Emperor of Delhi. There he rose to favour, and obtaining permission to recover his ancestral estate led a force against the Sunārs, and taking advantage of them when they were keeping up the festival of Bhair Kālī Debi massacred the entire tribe, re-establishing himself at Bithar, which had always been the headquarters of his family. After this he acquired the property, a part of which his descendants still hold; they formerly held 31 villages, but now only 14.

It has not been considered desirable here to give any detailed account of the Hindu history of Unao since it came under Musalman ascendancy. During the time of Delhi dynasty it formed a part of Sarkār Lucknow. The following muhāls and their proprietors are recorded in the *Kim-i-Akhari* :—

<i>Names of persons.</i>					<i>Proprietors.</i>
Unān (Unao)	...	...	...	...	Sayyids.
Aswan	...	...	...	...	Bais, Chandels.
Amha	...	...	...	...	Ahirs.
Bāngurman	...	...	...	...	Gahlots.
Panhan	...	...	...	...	Bais.
Parmandan	...	...	...	...	Rajput, Kuntle.
Pitan	...	...	...	...	Brahmans, Kuntle.
Banbispur (Parwa)	...	...	...	...	Bais, Brahmans.
Sāipur or Sālipur	...	...	...	...	Chandels.
Fasolpur Chaurās	...	...	...	...
Mohān	...	...	...	...	Bais.
Mandawān	...	...	...	...	"
Harha	...	...	...	...	"
Magrāyar	...	...	...	...	"
Sisaindi	...	...	...	...	Rajputs.
Ghātampur	...	...	...	...	Brahmans.

On the whole property has not changed very much up to date. The Bais Chhattis are still the chief proprietors in the district; their earliest settlement was in Daundia Khora formerly of Rae Bareilly now of this district; but their history has been given under that district because the greater part of their possessions lie there.

Muhammadans: their division into two parties.—The Muhammadans may be divided in two classes—colonists and converts. The former are gathered together in a few large towns; the latter, few and far between, are found in the villages occupied by their Hindu ancestors.

Converts.—These latter may be dismissed with a few words. The chief are the zamindars of Rahnapur, Soora, Simra, and a few other villages of pargana Jhalotar, of Unwār and Gulzārpur in Sasipur, and Rikka of pargana Purwa. They have no history worth recording, and are Muhammadans in little more than name.

Colonists.—The colonists are of two kinds: first those who settled after conquest, of which the Muhammadans of Sasipur and Unao are the chief examples; and those who settled on lands granted them in jāgir as in Bāngarmau and Asiwan.

The first invasion of Oudh.—The first invasion of Oudh by the Muhammadans was under Sayyad Salār Masūd, nephew to Sultān Ma'mūd of Ghazni, about the year 1030 A.D.; but this expedition was most disastrous to the Moslems, as hardly a man returned to tell the tale of their defeat and death. Along the route taken by this army the graves of Salār's followers are still pointed out in this district, but principally at Bāri thāna and Asiwan; in the latter place the gauj built close to these tombs still bears the name of the martyr's market.

The end of the expedition was disastrous. Masūd himself and the remnant of his host falling by the hands of the Rāj Bhars of Bahraich, where his shrine is still extant, built about 200 years later when the Musalmans under the Delhi Emperor had acquired a permanent footing in the province.

The earliest settlement by colonisation at Bāngarmau.—The earliest settlement in the district dates from the end of the 13th or beginning of the 14th century; tradition relates that a saint, Sayyad Alā-ud-dīn, coming from Kanauj, where numbers of the conquering Muhammadans had settled after its fall, to settle in the city of Newal, was not permitted to do so by the rāja of the place, Newal Singh, who turned the Sayyad out of his territories. The saint in his anger cursed him and all his people for their inhospitality, and as a punishment turned the town upside-down, destroying the inhabitants at a blow. It is a singular circumstance that all old vessels of domestic use and other articles are invariably found topsy-turvy in the ground; and it is even asserted that the foundation of houses have been found the same way; unfortunate however for the tradition, all the old wells, of which several are still pointed out, are the right way upwards. After this Sayyad Alā-ud-dīn founded the town of Bāngarmau at a short distance from Newal. The shrine built over his grave bears date 702 Hijri, or 1302 A.D.

The next Musalman conquest is that of Sasipur. In 819 Hijri a saint, Maulāna Shāh Akram, was insulted here when travelling to Jaunpur. He complained on arrival to the king, Ibrāhīm Shāh, who sent an army to avenge the insult and conquer the country. Asiwan was colonized from

Safipur probably in the 16th century, but the more remarkable settlement of the Musalmans at Unao may be related at length:—

" Sayyad Baha-ud-din, son of the Sayyad Ala-ud-deen, who was killed in the taking of Saifepur, was the conqueror of the Biccins of Oonao and the founder of the Mahomedian family who have large estates in that pargana. They are Zaidie Syuds from Wasia, and relate of themselves that they are descended from one Syud Abdul Furah of Wasia, whom political troubles forced to quit his country and to flee into Hindostan. From him are descended the most renowned Musalman families in Northern India, the Barhab and Belgram Syuds, and in Khyrahad, Futtehpore Huswa, and many other places branches of the same stem are found. A young son of this race, by name Baha-ud-deen, had fallen in the taking of Kannauj by Shahab-ud-deen Ghorî (1193 A.D.), and it was said that he was slain by the very hand of a Bicin Raja of Oonao, who as vassal to the raja of Kannauj had come to do him military service in that battle. Other members of the Syud family had taken up their abodes in Kannauj, and it was from here that the Ala-ud-deen above alluded to had proceeded to join the Jeempore force in assisting whom he met his death. The conquest of Saifepore having proved so easy, the spirit of further acquisition was awakened, and Baha-ud-deen set out, about 1450 A.D., at the head of a party of his relations, with view at once to avenge their old blood feud with the Biccins, and to annex a valuable estate. They went craftily about their design, and represented themselves as horse dealers. Their Persian and Cabulco studs were much valued in a country which produced nothing bigger than ponies, and the raja was easily induced to buy so large a number of horses from them that he was unable to pay in ready money, and was obliged to make over to them a portion of the estate, out of the profits of which they could gradually repay themselves. This was what was wanted to enable them to get a footing in the country. They sent for their families, and along with them obtained the assistance of several more of their party, who came under the pretences of escorting the women. Their arrival was timed so as to synchronise with the celebration of a marriage in the raja's family, and before their increased numbers could spread abroad any suspicion of their intentions, they obtained the raja's permission for their wives to enter the fort in order to visit his wife and congratulate her on the happy event. In each of the covered litters, which were supposed to contain the women, an armed man was concealed, and arms were hidden about the breasts of the litters. The fort was open to all comers, and its defenders were off their guard, and most of them intoxicated, when the Syuds throwing off their disguise, fell on the unsuspecting Biccins, and slaughtered every man within the fort. Only one son of the raja's escaped the massacre. He was out hunting when it occurred, and fled to his kin at Manikpur. The raja of that place took up his quarrel, and sent a force to reimburse him, but was defeated at Raithan and again at Kwelaghara. The Syuds, however, did not win the victory without great loss on their side, and felt that they could not long afford to continue such a combat. At this time the great Rai Raja, Tilokahund, was enjoying undisputed supremacy over the whole Rajpoot community of the south of Oudh. But the defeat he had experienced at the hands of the Mulhabad Pothans had probably taught him that

these new invaders were dangerous to meddle with. In token of respect and submission, the Syuds sent a present to him, which after some deliberation he accepted, answering those who wished him to assist his brother Rajputs by the arguments, that the Syuds had taken Oonao in pursuance of a blood feud, which it was their duty to prosecute, and he swore not to attack them himself nor to suffer any other Rajpoot to do so. They were to keep the Oonao pargana as their own zamindari, and charcoal was buried in the village of Kwolaghara to mark the bound.

* The Dehli king on hearing of the success of the Syuds gave them a *sanad* for the zamindari, and made them *chowdtris* of the pargana, on condition that they should sound the 'Azan' and have prayers five times a day; that after each prayer they should shoot off ten arrows from the masjid, and should accompany the *foujdar* or chief government official whenever he went to fight any rebel in Baiswara.

* Nothing is recorded of the Syuds till two or three generations after we come to another Syud Baha-ud-deen, who is distinguished by the cognomen of Oonamy. He had singularly fallen off from the purity of Muhammadan tenets; for he had a Purihar mistress whose descendants are called Mirdahas, and inhabit the Mirdaha mohalla in Oonao. An Afghan of Mow Mahomedabad had been *foujdar* of Baiswara, and had acquired great unpopularity by his severity in putting down rebellion. After losing his appointment he married in Shahjehanpore, and was returning home when the zamindars of pargana Bijonour attacked and stopped him. Syud Baha-ud-deen Oonamy went to his assistance, conveyed his bride through Mohan to Lucknow from whence her road was clear, and then returning attacked and was killed by the Bijonour zamindars. Thus the generous daring of his death compensated for the irreligion of his life, and for many years flowers used to fall upon his grave thrown by unseen hands.

* His great grandson was Syud Godun, during whose life the celebrated saint Shuruf-ud-deen Yehia Munery came to Oonao on his travels. Some miracles which he performed are recorded by the credulous chronicler of the house. He chose out a little square plot of ground, and had mud walls built round it, with no door, to the height of ten feet. Here he performed a 'chilla' or forty days fast, sitting inside his little castle and holding no communication with the world outside. At the end of the time he gave a signal that he wanted to come out, and on the wall being knocked down he walked forth rather thinner than before, but otherwise much as usual. On one occasion he saw some children pelting each other with unripe plums, and promised to supply ripe ones if they would shut their eyes for a minute. They all did so, but one little archer peeped through the corner of his eyes and saw the holy man take off his cap and walk three times solemnly round it, and then take it up and shake the ripe fruit out. So when they had eaten all the plums the boy told his companions how the miracle had been performed. On this the saint cursed him, saying that his descendants should always be one-eyed. There was a man named Jafir also against whom the saint uttered this imprecation that his family should be always unsuccessful, and that sweep as they might their houses should never be free from spiders. Both these curses, Talib Ali

says, were in force against the families of the original offenders in his day.

* Syud Gudun married first a Syud's daughter from Mohan, and when she died, leaving a young child, Shah Mahomed, he married a Pathan girl of Moradabad. Shah Mahomed was very sickly, and a fakcer predicted that if any woman would wave a vessel of water round his head, and give the water to another child to drink, the sickness would pass to that child, and Shah Mahomed would recover. The Pathan woman did this, and gave the water to her own son who died, and immediately afterwards Shah Mahomed recovered.

* When Syud Gudun died his son was a child, and his brother Gul Ali managed the estate. He was mortally wounded at Mohan in a fight with the Amil, who wanted to seize the daughter of the widow of a Syud there. Gul Ali had seven sons and died exhorting them to acknowledge Shah Mahomed as their head, and to have no quarrel with him. This exhortation they at once disregarded, and claimed a separate share in the estate. The case was referred to the Lodhi zamindars of Dhora Muntria (pargana Mohan), who had a neem tree of such pecoliar virtues that no one sitting under it could decide unjustly. The Lodhis heard their several arguments, and adjourned the case till next day. Then offering hospitality to the litigants, they sent them out some cooked food, one brass and seven earthen plates, one chair and seven bundles of grass. The seven brothers unanimously gave up the brass plate and the chair to Shah Mahomed, and took the others themselves. The Lodhis then said,—you have yourselves decided the case by allowing Shah Mahomed's superiority—how then can you sue for equal shares? So they decided to give two-thirds of the estate to him, and the remaining third to his seven cousins remarking that Shah Mahomed would still have the expense of feeding all the travellers, fakcers, &c, and keeping up the credit of his house. The cousins were dissatisfied, and appealed to the Syuds of Suffeepore, but got a similar decision.

* Shah Mahomed's son, Syud Talib, had the misfortune of being a hump-backed man. He married in Fatehpar, and was regularly driven from his home by his wife's violent temper. He wandered about the world till she died, and then he came home again, after which as this misfortune was his sole claim to a place in history, he very appropriately died. Syud Talib had three sons, who increased their estates by acting as security for defaulting zamindars, and if they were not paid taking the village. They seized on the village of Rao in this way, but the Bikaner zamindars attacked and murdered them. On this Mohabat Khan, Governor of Oudh, and Tahwur Khan, Foujdar of Beiswara, and Syud Anwar, Jagheerdar of Rasoolabad, received orders from Dehli to punish the murderers. They did so, utterly destroying the village, and leaving in its place merely the great mound which now stands to the north-west of the present village of the same name.

* Mahomed Mah succeeded to the estate. His younger brother, Noor-ood-deen, took service in the Deckan, and received the pargana Onao,

Suffeepore, and Jajmow in jagheer. When he was getting old and weary of the labour of managing this estate, he bribed the Canoongoes to draw up a certificate of his death, and sending it in the jagheer was transferred to another person, and he returned to his home to spend the rest of his days in peace. Mahomed Mah built the large house in Oonao, with the pillared verandah, which belongs to his descendant Dost Ali.

"His son, Dost Mahomed, accompanied Nawab Khwaja Bakur Khan, Naib of Sadut Khan, to the great fight at Sicheendle (in Cawnpore) with Hindoo Singh, Chaudole, and there he was killed. There are Biseins living in four or five villages of pargana Unao who are descendants of Raja Unwant, and it is said that when Mahomed was lying under a tree, badly wounded in that battle, some of these Biseins came and cut off his head in satisfaction of the old feud which belonged to thirteen generations ago. A relation of his, Ghulam Rasool Ali, was in Ismail Khan's Resala, and crossed the Gogra with Safdar Jung, and took part in his fight with the Gonda Raja. But happening to displease Ismail Khan he was beaten so severely that he died.

"Dost Mahomed's son, Talib Ali, (the author of the chronicle before alluded to), was in the Dehli service, but on hearing of Ghulam Rasool's fate threw it up in disgust and came home. From that time no member of this family entered the military service of Dehli or Lucknow. They confined themselves to their duties as zamindars and chowdries.

"Talib Ali had five sons, two of whom were childless, and two died before their father. He was succeeded by Badshah Ali, and on his dying childless the estate passed to Farzand Ali, son of Talib Ali's youngest son. He was the father of Dost Ali, the present talookdar."

The following account of the military operations in Unao prior to the relief of Lucknow in September, 1857, is based on the official reports quoted or abstracted in Ball's *Mutiny in India*, Vol. II., page 16.

"On the 23th July, 1857, General Havelock, who had crossed the Ganges at Cawnpore, and advanced six miles to Mangalwar, telegraphed as follows:—

"Our losses from cholera are becoming serious, and extend to General Neill's force as well as my own. I urgently hope that the 5th and 90th can be pushed on to me entire, and with all despatch, and every disposable detachment of the regiments now under my command may be sent on. My whole force only amounts to 1,500 men, of whom under 1,200 are British, and ten guns imperfectly equipped and manned."

Carrying out the intention expressed in the preceding telegram, Brigadier-General Havelock, on the morning of the 29th, commenced his march towards Lucknow. The force moved off their camping ground at Mangalwar as the day broke, aware that opposition awaited them at a village called Unao, about three miles from their starting point, and consequently they were not surprised when, on nearing the place, three guns opened upon them. Two field-pieces were immediately brought forward and silenced them; but as the troops moved on a line of white puffs of

smoke from the orchard and garden walls surrounding the place indicated that the matchlockmen intended to stand their ground. On this the skirmishers rushed forward, and drove the enemy out of the orchard into the village, leaving the three guns in the possession of the British, who pushing forward attempted to clear the village, but met with a resistance they were not at the moment prepared for.

The mud-walled villages of Oudh and their fighting inhabitants are among the peculiar features of the country. Every hamlet is at chronic feud with its neighbour; and all of them look upon open rebellion against the farmer of their taxes as a sacred duty. The consequence is that a century of practical experience in the art of self-defence had converted those villages into almost impregnable fortifications, and the villagers themselves into excellent garrison troops. A hundred Oudh men would flee from the attack of ten English soldiers on an open plain; but if ten Oudhians are placed behind a loop-holed mud-wall, they will hold their position without shrinking and not consider it much of an achievement. Such was the case in the petty village of Unao. The enemy were completely hidden behind walls; the British troops were in the place and all round it, and yet they could comparatively do nothing, and were dropping fast under the bullets of their unseen foes. Thrice did a portion of them charge a mud-walled enclosure filled with men, and thrice were they driven back with heavy loss. At length it was determined to fire the place; the artillery drew back, portfires were laid to the thatch, and the men of the light companies stood waiting around the outskirts, with eager eyes and rifles cocked, like terriers waiting for the rats to rush out.

Just at this moment, while the thatch was crackling amidst the spreading flames, the field engineer of the force, who had gone round to the front of the village by himself to reconnoitre came spurring back in hot haste with the information that a very large force of infantry, cavalry, and guns was rapidly advancing from the other side upon Unao. Upon this, the task of finishing off the rebels in the burning village was left to the Sikhs, and the whole British force was ordered to turn the position by the right, and move on to the front as quickly as possible.

This, however, was no easy matter as far as the artillery was concerned; for the ground was heavy, and the guns frequently stuck fast in the swamp for five minutes together under a galling fire of matchlocks. At length the main road was reached again, and the force pushed on through the groves which encircled the place.

Beyond the trees lay a level swampy plain of vast extent traversed by a main road, along which was seen approaching a force of about 6,000 men, bearing down on our right and left flanks, with their guns in advance; the distance between the opposing columns being about 1,500 yards. The leading gun of the English troops was immediately unlimbered and opened upon the insurgents, with a view to arrest their progress, and give the infantry time to deploy; while the other guns, as they came up one by one, went into action in line with the first. By this time the enemy's artillery had closed to within a thousand yards, and

opened fire. The sun fortunately was at the back of the English gunners, and they could distinctly see the objects they were to fire at; and consequently in about ten minutes they had silenced the enemy's leading guns, and the whole of the English force moved forward with the artillery in the centre. The immense disproportion between the attacking column and the force of the enemy was a subject of hilarity among the troops, as their small thin line struggled forward knee-deep in swamp, with sloped arms, to encounter the vast masses of infantry and cavalry that swarmed in front of them. Not one of those grim and bearded Englishmen but felt confident of victory, and a groan ran through the line, "Oh that we had cavalry to cut the dogs up!"

During this advance, the artillery came into action as opportunity occurred, and, still pressing forward, gun after gun was abandoned on the road; while those in the front and on the left flank stuck in the swamp, and were left to their fate. At last the English artillery got up near enough to tell upon the rebel infantry; while the saddles of the cavalry began to empty rapidly under the fire of the Enfield rifles. Presently the enemy's horsemen went threes about; there was a wavering among the infantry; and then, as if a sudden panic had seized them, they rushed off the field to a village in the distance across the plain, where they were afterwards discovered huddled together like a flock of sheep leaving the British in possession of the road and of fifteen captured guns. It was now past 2 o'clock P.M., and the troops halted where they stood for a couple of hours to cook and eat.

After this refreshment the force again marched forward about eight miles to a large walled village named Bashiratgunj, also surrounded by swamps to which the enemy had retired, and where they showed an intention to make a stand. On approaching this place three more guns were found to be in position; two behind a mud-wall built across the road and one on an elevated mud bastion. The two guns on the road were quickly silenced by the fire of the English artillery; but the one on the bastion continued to give some trouble until a well directed 9-pounder dismounted it and prevented further annoyance from that quarter. The sepoye at this place made but a feeble defence, and were quickly driven out of the village; but the matchlockmen, on the contrary, fought boldly and well, although uselessly, for Havelock's men had now become fiercer and flushed with success, and nothing could withstand their impetuosity as house after house was stormed and carried, until the village was finally evacuated.

The pertinacity of one of the villagers at this place was remarkable. He had stationed himself in a little mud fort at the entrance of the place (which was almost the first position carried), and had contrived to hide himself, thus escaping the fate of his comrades in the general bayoneting. As soon as the main body of the English had passed on this man emerged from his shelter, and plied his solitary matchlock with effect at the guns, the baggage, the elephants, or anything that came within range. His bravery amused the men of the rear-guard, who, as he was not a sepoy, would have spared him if possible, and they

repeatedly called to him to desist; but their humanity was thrown away, and the result was that a party of Sikhs went and smoked him out of the fort, and the poor wretch was shot through the head as he was crossing over the parapet for a last hit at his enemies.

The loss of the enemy at Unao is estimated by native report at 1,500 killed and wounded. It might in truth amount to 500; it was lighter at Bashiratganj. In these two combats nineteen guns were captured from the enemy.

"I must praise the conduct of all my staff officers. Lieutenant-Colonel Tytler, hardly able from indisposition to sit on his horse, yet throughout the day an example of daring and activity; Lieutenant Havelock, Deputy Assistant-Adjutant-General, had a horse shot under him; Lieutenant Seton, my acting Aide-de-camp, was severely wounded; Major Stephenson, at the head of the Madras Fusiliers, showed throughout the day how the calmest forethought can be united with the utmost daring."

The victorious troops encamped on the night of the 29th on the causeway beyond the village of Bashiratganj, having fought from sunrise to sunset, with an interval of three hours during the heat of the day, and captured nineteen guns, amongst which were two complete 9-pounder English batteries, new from the Coosipore foundry.

The loss during the day's fight was heavy for the small force engaged, namely, 100 men killed and wounded; and as the number of wounded took up nearly the whole available sick carriage of the force, considerable embarrassment might have arisen on account of the wounded in a future action before the supply had been augmented. The contingency was, however, foreseen and guarded against.

The next battle took place in the ensuing month. General Havelock left his fortified camp at Mangalwar on the 4th August, bivouacked for the night at Unao, and on the following morning received intelligence that the enemy had re-occupied the town of Bashiratganj in considerable strength. He immediately commanded the advance, and on reaching a serai about six miles distant from the bivouac found the information correct. Two heavy guns and two 24-pounder howitzers were at once pushed forward by the road, while six guns, with the 78th Highlanders and Sikhs under Colonel Hamilton, proceeded to turn the left of the village; and the 1st Madras Fusiliers and 84th Foot covered the turning column with the heavy guns. By this movement the enemy was speedily expelled from the serai, but still obstinately held the villages on the other side of the street beyond it. At length they were driven out by the artillery, and the troops advanced, the heavy guns silencing some guns of the enemy posted on the right and left of the road, which were, however, withdrawn by the rebels, who retired slowly—forced back but not beaten. The troops then passed through the village and came to the causeway crossing the swamp, from the other side of which a hot fire of matchlocks and guns was kept up both on the causeway and on the right wing of the English force which returned their fire across the water with interest. Taking advantage of the diversion thus made, the 84th dashed across the

causeway, and began skirmishing on the other side. The heavy guns followed and opened fire at grape range on the enemy's cavalry who were scattered to the winds by four volleys.

The troops were now in a richly cultivated country, studded with hamlets, every one of which swarmed with matchlockmen. Crossing the causeway, the whole force spread out to the right and left engaging the villagers and driving back the *sepoys* in front, and thus passed through the belt of cultivation, emerging upon an extensive open plain, on which were half a dozen different camps crowded with troops, and as many fortified villages occupied by matchlockmen. The artillery immediately opened fire on a camp in which a large red and white striped tent rose above the rest, surrounded by a strong body of cavalry and infantry with several guns, the whole of whom made a precipitate retreat the moment the 24-pounder grape-shot and shrapnell began to drop amongst them. Unfortunately the British guns were too far in advance of the infantry, and could not venture to follow without support. A halt was therefore sounded, to allow the remaining troops time to come up, and when the whole had joined, the men were ordered to cook and eat, while a consultation was held as to the expediency of pursuing the advantage already gained or of returning to Mangalwar. The result of the deliberation was an order to return thither without delay.

From the evening of the 6th until the morning of 11th of August the troops remained in camp at Mangalwar, during which time a council was held as to the expediency of re-crossing the Ganges and falling back upon Cawnpore. That measure was ultimately decided upon, and arrangements for the purpose were made by the field engineer, who selected a spot for the embarkation considerably lower down than the place formerly crossed by the troops. The river at this place was much narrower; but to reach it a succession of swamps and creeks had to be crossed. Causeways were thrown across the former, and the latter were bridged with boats in an incredibly short space of time considering the amount of work to be done, and the very inefficient means at the disposal of the engineer officers. The commissariat stores and baggage were sent down daily and passed over; and finally, on the morning of the 11th, an order was issued that all the bedding (the only article of baggage the troops had been allowed to keep) was to be sent across the river immediately. The troops consequently anticipated that they would have to follow during the night; but their astonishment may be conceived when, at three o'clock in the afternoon, the bugles sounded "the turn-out," and they learned that they were for the third time to advance to the front, in consequence of information that the enemy had come down to Una, with the intent to attack them during their passage across the river. The troops accordingly marched off with their arms in their hands and their clothes on their backs, and not another thing. When they reached Una it was found that the information was false, and not a single rebel was to be seen. During the halt, however, preparatory to retracing their steps, information reached the General that the enemy under the impression that the British troops had actually crossed the Ganges two days previous had come down in force to Bashirganj; and that 4,000 infantry and 500 cavalry, with

one horse-battery and some guns were then lying encamped in front of that place. Having now advanced so far, it was felt to be impossible to retreat in the face of the enemy without exchanging shots; and accordingly the troops, after a scanty supper, bivouacked that night on the plain, and with the first streak of dawn marched to the encounter.

Meantime the enemy having intelligence of the advance had worked hard all night intrenching themselves; and when the troops arrived in front they were found strongly posted; their right resting on the village of Bourse-ki-Chanki in advance of the town, which they had strongly fortified; their left on a mound about 400 yards distant, which they had cut down into a battery and mounted with three guns; the interval between being connected by a ditch and breastwork, lined with infantry, having cavalry massed on their left flank to act as opportunity might offer. To oppose the troops thus strongly posted, the British force did not consist of more than 800 effective men in the field, 200 having been left behind to guard the approaches to the river.

The plan of battle was soon formed. The 75th Fusiliers and four guns moved off on the right to attack the left of the enemy's position, the heavy guns on the left, supported by the 84th, went along the road to engage the enemy's right battery, and the remaining part of the force and guns took the centre. General Havelock was much retarded in bringing his battery and supporting troops across the deep and wide morasses that protected the enemy's front; during which operation the shot and shell of the rebels caused him severe loss; but on the right of the column the ground was good, and the men being fresh moved fast, and soon came into collision with the enemy's left. This movement appeared to annoy them much, and they turned the principal part of their guns in that direction. An officer writing of this engagement says:—"I certainly was never under so heavy a fire in my life. In five minutes after we came into action every man at the gun I was laying was wounded with grape, except the sergeant and myself; and four of our gun cattle were knocked over by round shot. The other three guns suffered nearly as much, and we found our fire had little effect on the battery in front; their guns were too well protected. So we limbered up and got away as fast as we could, taking ground more to the right, and then found it was possible to move still more forward and take the adverse battery in flank. This was accordingly done, and then we had our revenge, for they could only bring one gun to bear on us, while we, with our four, enfiladed their whole position. At this time we were within 500 yards of the enemy's cavalry, who, if they had had one atom of pluck, could have charged and taken our guns with the most perfect ease; but a handful of fusiliers, with their Enfields, lying down on our right, and the small body of volunteer horse drawn up in our rear, made us feel perfectly secure, and so we went on pounding the battery without paying the slightest attention to the horsemen. Presently an artillery waggon was seen creeping out of the battery—that was instantly knocked over; and soon after a lucky shrapnell silenced the one gun which was firing direct at us. Our fire grew hotter than ever, and at last a swarm of men was seen rushing back in confusion from the trenches. Hereupon a cheer ran along the whole of our advancing lines.

The 78th quickened their pace before breaking into one of their magnificent charges, and the fusillers on our right dashed forward with a yell in loose skirmishing order at the left flank of a large grove which extended along the rear of the enemy's position and was full of men. The 78th went straight at the battery, which still remained crowded with men, the gunners working their two remaining guns to the last, and only belting when our men were at the foot of the slope, carrying off with them one gun, the team of which had escaped the shrapnell of our artillery. After bayoneting all they could catch, the 78th turned the two captured guns on the enemy. Some artillerymen came into the battery immediately after, and we had the intense satisfaction of giving the flying foe three rounds from each of their own guns."

The position was carried about the same time at all points, the enemy flying in headlong haste from the chastisement they had provoked. On the left of the position, as they had the advantage of the road, they managed to carry off their guns, the cavalry being unable to pursue them through the swamps, and the infantry were too much exhausted by fatigue and hunger to follow them up. Having contented themselves, therefore, with driving the enemy clear through and away from the village, the force halted for a short time to breathe, and then leisurely marched back to Unao where they cooked some food, and in the cool of the evening retraced their steps to Mangalwar. On the following morning (the 13th) the troops moved down to the river, and, owing to the excellence of the arrangements by the engineer, they were all crossed over and housed on the Cawnpore side by nightfall of the same day.

Legends and traditions.—The principal legends and religious traditions connected with the district of Unao are concerned with the following places :—

Purwa, where stands the great temple of Billeswar Mahádeo. Parasmandan, where Paras Rám is said to have been born to the holy sage Jamdagn.

Sarwan, where Rája Dusrath of Ajodhya killed the holy Rishi Sarwan; he shot him by night as he stooped to drink at the edge of a tank.

Pariar, where Sita is said to have been cast forth, when Rám Chandr, king of Ajodhya, divorced her. Here she gave birth to her son Lava, and here her adopted son Kins founded the city of Kusumbhi, long afterwards described by the Buddhist pilgrims. The great jhil, which almost surrounds Pariar, is called Mahna, a corruption from Maháran, the great fight in which the sons of Rám Chandr, unaided, vanquished the mighty armies sent by their father.

At Mauráuwán is said to have formerly reigned Múradhuj, who celebrated the Ashwamed simultaneously with the Pándus at Hastinapur.

At Ascha Ashwastháma, the Brahman, who murdered the five young children of Draupadi in their sleep, and whose life was spared because he

was a Brahman, stayed for a time in his Cain-like wandering over the world, and here he is still worshipped.

The river Loni in Unao is said to have first commenced to flow in the following mysterious way:—The great magician Dhanattar was proceeding to cure king Parichhit, when a snake demon, Takshak, who was predestined to kill that king—in other words the Scythian to conquer the Arian—met him assuming the form of a man and asked him, "whither goest thou?" He said, "I go to Lomas Rishi who has called me, for the Takshak will bite Rāja Parichhit, and I am to heal him." Then the Takshak said, "I am the Takshak, and whatever I bite that I destroy. I will bite the rāja, and who is there that can cure the wound?" And Dhanattar answered, "whatever I look at I restore it even as it was, and my sight is the only limit to my power." The Takshak said, "see there is a pipal tree with birds on it," and he touched it, and the birds died and the tree fell away into a heap of dust. The Baid then looked upon the tree, and instantly it became tall and green again as it had been before, and the birds were alive in its branches. On seeing this the Takshak departed, and made himself into a little rod of gold, and laid himself down in the path by which the Baid was to come. Dhanattar saw the stick, and wondering at it took it up. As he went he carried it now in this hand, and now in that, and at last he laid it across his shoulder. Then the Takshak, who was the stick, bit Dhanattar behind on the back of his neck, so that he could not see the wound to cure it.

When he was bitten, Dhanattar knew that he had been deceived, and he went home again, and told his sons that the Takshak had bitten him and he must die, for he could not see the wound. But he said, "when I am dead take you my body, and roast the flesh and eat it; then shall my skill, and all the learning that I have learned, descend to you, and your names shall be great. But be not deceived if any forbid you this, and answer that it is my order." Having said this he died, and his sons took his body, and cut the flesh from off the bones, and cooked it in a caldron, and prepared to eat it. But the Takshak took the form of a Brahman and came to the house, and said, "what is this that you mean to do? Was ever such a thing heard in the land, that a son should eat his father's flesh? Are ye utterly without religion? Or do ye think that the words of a man in whose blood the poison is running, and who is at the point of death, should be obeyed in such a thing as this?" Then they were ashamed, and taking up the flesh they placed it in the caldron on the water of the Ganges, and left it there. It floated down the river, and Ganga watched over it that none should do it harm, and cast it gently ashore beneath the sacred temple of Pariar. A woman of the Chāmār caste named Lona, who lived at Unao was washing there, and seeing that there was meat in the vessel she took it and began to eat. And as she ate the wisdom of Dhanattar passed into her, and she became skilful in cures and medicines, and if any was bitten by a snake she healed him.

There came a day when all the people of Unao were transplanting the young rice plants from their seed bed into the wider fields in which they were to grow. Every man brought the plants in a basket, and threw

them out in one place where Lona Chamárin was standing, but when they came back with another basketful, they found that Lona had already planted out all the plants which were in the heap. When they saw this they wondered greatly, and said "we are two hundred men bringing baskets of plants—how can one woman plant out so many all alone." So at last when the rest went away after emptying their baskets, her brother-in-law stayed behind and hid himself. He watched and saw that when all were gone, Lona stripped herself naked, and took up the heap in her hands, and muttered words and cast the plants into the air, and all the rice plants planted themselves out in order, each in its proper line and place. Then he cried out in his astonishment, and when she saw that she was watched, she was overpowered with shame, and crouching down tried to escape. Her brother-in-law followed to reassure her, but she fled the faster, and as she fled the earth opened before her, and behind her all the water from the rice fields collecting in one wave flowed down the channel which she made. At first she crouched as she ran, but when she saw she was pursued she rose up, and the channel became deeper, and the wave behind her rose higher, and fear added wings to her flight.

So she sped along, carrying destruction through the country as she ran, passing through the town of Newáyan, till at last reached the Ganges at Dalmán, and rushed into it, and hid her shame in its water. The channel which she made is called the Loni nadi to this day. The flood destroyed the town of Newáyan, and left nothing but a high mound which stands close to the brink of the stream. The rája of Newáyan was named Ranbír, and he escaped with his life from the submerged city, and most of the people escaped also. He sought a place wherein to inhabit, and one day as he was hunting his dogs pursued a hare, and the hare turned on them and drove them off. Then he said "there must be some strange strength in this place, since even the most timid animals if they live here become bold and fierce," so he built a city there, and called it Ranbír-pur, and established his kingdom there.

In those days the town of Bángarmán was not, and the surrounding country took its name from the city of Rámkot. Little is known of the early history of this town, but its ruins, which lie in the north-west corner of this district overlooking the river Sai, still testify to its grandeur and extent. Some of the mounds which mark the site of the ancient buildings are still one hundred feet in height, and the ruins extend over a circumference of several miles. This was the seat of the Rájput power, which extended far to the west and north of Rámkot. The Rájput is still found in great numbers through all the Hardoi district, and in parts of Sitapur. The last of the lords of Rámkot, Rája Santhar by name, threw off his allegiance to Kanauj, and refused to pay the annual tribute. On this Rája Jai Chánd gave to Ália and Udal the grant above-mentioned of all the Gánjar country, and they attacked and destroyed Rámkot, leaving it the shapeless mass of ruins which we now find it. The streams which run between the various mounds cut away the debris, and lay bare at times the massive walls made of enormous bricks uncemented, or some times turn up relics of the past, caskets full of dust which once was embroidered apparel, but which crumbles to the touch, or gold coins and

jewels with quaint and uncouth legends. But to those that find them such treasures ever are as fairy gifts, bringing misfortune and misery into the family, and dragging the possessors down to irretrievable poverty.

Billewar.—In days so ancient that no record of their antiquity remains, and men are in doubt whether it were the golden or the second age, a herdsman pastured his cattle in the plains and forest glades where Parwa now stands. The pasturage was rich and fertile, but day after day one of his cows came home with udders all drawn dry. His suspicion fell on a boy who herded the cattle, and he threatened him with grievous punishment if it were he that daily drank the milk of the cow. The boy sought to clear himself of the suspicion, and watched the cow carefully. One day as he followed her he saw that at noontide she stood still, and her milk fell on the ground. He told his master, and he also came and saw the wondrous sight, that no one milked the cow, but the milk ran down of itself. Then going closer to the spot he saw that it was an image of Mahádeo on which the milk was falling. He took the image up and worshipped it; and as days passed on, the fame of it was noised abroad, so that men came from afar to adore it, and one built a temple to place it in, and one dug a tank close by the door of the temple, and the tank is there to this day.

Sarwan.—To worship at this temple and to shoot and hunt in the wild forest country around came Rája Dasarath from Ajodhya, the father of Rám Chandra, the fifty-seventh Rája of Ajodhya in direct descent from its great founder Ikshwáku. He was encamped at Sarwan on the edge of a tank. By night came Sarwan, a holy Rishi from Chamma (near Ajodhya), by caste a Banián. He was going on pilgrimage and was carrying his blind father and mother in a kánwar slung over his shoulders. Reaching the tank he put his burden down and stopped to drink. Rája Dasarath heard a rustling noise, and thinking it was some wild beast took up his bow and shot an arrow which struck Sarwan and he died. Then his blind parents in their misery lifted up their voices and cursed the man who had done that thing. They prayed that as he had slain the son who was the delight of their hearts, so he might have trouble and sorrow from his own children, and might die of grief, even as they were dying. Having so said they gave up the ghost, and from that day to this no Chhatti has lived in the town which is founded on the spot and is called Sarwan. Many Rajputs have tried it, but evil has overtaken them in one way or another. The tank remains to this day, and by it lies under a tree the body of Sarwan, a figure of stone; and as he died with his thirst unquenched, so if water is poured into the navel of the stone figure, the hole can never be filled up, but is inexhaustible in its demand.

It then appears that the religious traditions of the place are connected with Mahádeo who has three great temples. Billewar at Parwa, Ajleswar at Panhan also in this district, Kharswar near Shikrājpur and Cawnpore. At Pachhán and Kusumbhi there are temples of Debi, but no trace whatever exists of the matrimonial alliance which is said to have existed between the two divinities.

UNA is no doubt fortunate in the numerous visits paid by divine or semi-divine beings to it. No other district in Oudh except perhaps Sitapur can boast such a galaxy of places enlightened by divine lakes. On the whole it is most probable that the events which constituted the germs of the miraculous tales now current really did occur in this district which no doubt served for centuries as the dark forest land of myth, of fable, and adventure for the more civilized regions on the west of the Ganges.

Archæology.—In November, 1874, a large number of coins were discovered in the village of Simri, in pargana Asoha Parsandan, near the river Sai, tahsil Purwa. They were in an earthen pot just buried under the surface on the site of an old village. The finders were three labourers; they reported that there were a great number of small cubical gold coins about the size of gram seeds; the police authorities on making a search could only recover from the landlord who had removed them to his premises about eleven hundred silver coins, the finders allege that there were above four thousand of these. What are left are of considerable interest; twenty-seven carefully weighed by myself weighed $6\frac{1}{2}$ tolas or an average of $41\frac{1}{2}$ grains each. They are of alloyed metals. Apparently silver and tin, while some of them exhibit large traces of copper. Without an exception almost they exhibit the Buddhist prayer wheel (or as some think the sun), the other symbols are the sacred tree, and the Chaitya emblem; the type is that shown in Plate XX., Thomas Prinsep's *Antiquities*, but many are found other than those then engraved. The deer often appears, the taurus sign, and many mysterious symbols of which I can discover no interpretation. The large majority are only stamped on one side, but a few have apparently been cast in a mould; there are no inscriptions or traces of characters whatever; there is no trace of the Swastika emblem either, and for these reasons we may conclude that some of them are very early specimens of the Hindu mint, probably 300 years prior to the Christian era, and that even the latest date before that epoch.

Asoha pargana is one of the ancient centres of myth and tradition in Oudh. Here Ashwasthana, the Brahman who came by night and cut off the heads of Draupadi's five children, is said to have paused in his pilgrimage of expiation, and the pargana is called after him.*

These coins are certainly, though of allied type, earlier than those engraved by Prinsep, which he places at the commencement of the Christian era.† The fact that all the coins in the large hoard are Buddhist, and the infinite variety of the type, would indicate that a continuous dynasty of many Buddhist kings had governed the country around for many generations; this we know from Hiouen Thsang to be probable enough. We hardly want this evidence to show how completely the Hindu faith had been banished from Oudh; on none of these coins do we find a ling or any of the bears or first emblems of Mahādeo and Vishnu, which afterwards became so common. Not a trace of anything which the Hindus now hold sacred appears in these relics of a past which, compared

* Elliott's *Oudh*, pages 14—15.

† Thomas Prinsep, Vol. I., page 117.

to the alleged antiquity of the Hindu faith, is modern. Antiquarians regard this type as the earliest of pure Hindu coinages, and the specimens in question are apparently about the most rude and ancient yet discovered in India.

UNAO Pargana—Tahsil UNAO—District UNAO.—The history of the pargana is given under that of the town. It lies north of the Ganges; its area is 64 square miles or 41,081 acres, of which 20,281 are cultivated and 11,663 are barren; most of this is irrigated, only 6,849 acres being unirrigated. The population is 35,725 or 328 to the square mile; of these 2,049 are Chhattis, 3,580 Brahmans; there are only 116 Kurmis, but 6,100 Lodhs—a curious feature. The Government revenue is Rs. 53,663, which falls at the rate of Rs. 2-10-4 per acre on cultivation and Rs. 1-13-4 on arable land. There is probably some mistake in the census, as otherwise this revenue would be a strangely high one compared with pargana Sikandarpur or Safipur for instance.

There are no local traditions connected with the Mahābhārat or Rāmāyan in this pargana. The earliest settlement of Muhammadans in the Unao district dates from the end of the 13th century or the beginning of the 14th, and that was in the Bāngarman pargana. "Sayyad Bahā-ud-dīn, son of Sayyad Alā-ud-dīn, who was killed at the taking of Safipur, was the conqueror of the Bisena of Unao, and the founder of the Muhammadan family who have large estates in that pargana." The members of this family (of which the present head is the taluqdar Chaudhri Dost Ali) have long confined themselves to their duties as zamindars and chaudhries. There is a shrine in the village Gajuli to the memory of a saint who accompanied the army of Sayyad Sālār. There is a fair held in the month of June, but it is only attended by about 500 pilgrims. The earliest zamindars known in pargana Unao were Bisens. They were annihilated by the Zaidi Sayyad from Wasit, of whom Bahā-ud-dīn above-mentioned was the leader. These Sayyads still retain the zamindari of 9 villages out of 38 in the pargana.

The pargana is of an irregular shape, 10 miles long (east and west) and 3 miles broad. It abounds in mahua and mango groves. Its soil is principally loam and clay (matīār); a fine friable mould of a dark slate colour. Water is found at an average depth of 40 feet. Sugarcane is not largely grown; tobacco, wheat, and rice thrive well.

The land is held thus:—

Taluqdari	...	...	8,427 acres.
Sub-settlement	...	...	1, 69 "
Zamindari	...	...	12,174 "
Pattidari	...	...	17,470 "
Total	...	...	41,680 acres.

UNAO—Pargana UNAO—Tahsil UNAO—District UNAO.—Unao, a town in the pargana of the same name, is the headquarters of the tahsil and district authorities. It lies nine miles north-east from Cawnpore, from which city a railway and a metalled road pass through it to Lucknow.

Unmetalled roads are constructed to Haridol and Ree Bareli; there is no river in its vicinity. There were formerly extensive jungles on the site of the present town. About 1,100 years ago Goda Singh, a Chaudhān Thākūr, an officer in the army of a Bengal rāja, cleared off the jungle and founded a town which he called Sarāe Goda. He left it shortly afterwards, and the place passed into the hands of Rāja Ajipāl, a prince of the Chaudhānsi or Lunar race of the Chhattis reigning at Kauanj. Khāwā Singh was made governor. His lieutenant, Unwant Singh, a Bisen, murdered him; built a fort here, and having acquired independent authority renamed the place after himself. About 1450 A.D. a great battle was fought here. Rāja Umāwat Singh, son of Rāja Jagdeo Singh, and descendant of Unwant Singh, was a bigoted Hindu, and would not allow the Mussalmans to wound the azān or pray in public. Some Sayyads organized an expedition against him, got into his fort by stratagem during a feast, killed him, and took possession of the estate. The present taluqdār, Chaudhri Dost Ali, is descended from their leader. Among his ancestors Bahā-ud-din and Sayyad Husan distinguished themselves; they were entrusted with the government by the Delhi sovereigns, and founded several villages, among others Dostnagar and Baida Abbāspur. In the reign of Shah Jahān Fatch-ulla, of a Shekh family, settled here and was made governor. Some fine buildings of his erection still remain. One of his descendants, Malvi Ihsān Ali, a poet of repute, was attached as such to the court of Nawab Saʿidat Ali. One Gopāl Dās was appointed qānūngo by Sher Shah; and his descendant Rāja Nand Kishore was chakladar for some time. A battle was fought here in 1857 on July 29th between General Havelock's forces and the mutineers who were defeated with loss.

The town is pleasantly situated, the soil is loamy, to the west lie many picturesque groves and gardens; the water in some of the wells is brackish; it is met with at a great distance; some of the wells being 112 feet deep. There are the usual buildings for administrative purposes. The school is well attended by 234 pupils, of whom only 56 are Mussalmans; nearly half of those attending learn English. There are no manufactures of note except one of *para*—a kind of sweetmeat.

The population is 7,277, as follows:—

Mussalmans	...	...	...	...	2,154
Brahmans	...	...	...	...	600
Chhattis	...	...	...	...	62
Kiayaths	...	...	...	...	325
Pasis	...	...	...	...	113
Ahirs	...	...	...	...	443
Other Hindus	...	...	...	...	3,123

There are 1,895 houses, of which 150 are of masonry. There are two Thākurdwāras or temples to Vishnu, 12 to Mahādeo, and 10 mosques. The annual value of the sale in the daily market is Rs. 33,000. It is a prosperous and improving place, but during some part of the year is reckoned unhealthy; the water stagnates round the town, being pent up by the railway embankment.

Latitude 26°34' north; longitude 80°32' east.

UTARDHANI*—*Pargana BANGARMAU—Tahsil SAFIPUR—District UNAO.*
—This village is 8 miles north-west of Safipur, and 25 miles in the same direction from Unao. The road from Lucknow to Hardoi passing through Bangarmau is one mile from it towards the north. The date of its foundation is not known, but it is certain that at the time of Sayyad Salār's invasion, one Miān Ghāsi of Dohui, a respectable and rich merchant, came here, got the jungle cleared, and settled Musalman Rāchhis at this place. The soil is mostly loam with some clay. It is on a plain. No jungle, scenery ordinary, climate excellent, water good. Population 1,349—Hindus 999, Musalmans 350. There are 284 mud-walled houses.

UTRAULA Pargana†—Tahsil UTRAULA—District GONDA.—Bounded on the north by the Rāpti, on the south by the Kuwāna, on the west by the Bahāmpur pargana, and on the east by Basti, from which it is divided by the Rāpti and Sawāwan rivers along a part of its frontier; this pargana is a rough oval, containing an area of 200 square miles. The banks of the Rāpti are from ten to twenty feet high along the greater part of its course, and the high land is succeeded at a distance of a few hundred yards from the river by a low clayey hollow. The water which overflows in the rains runs off the high bank into the hollow beneath, and settling there makes grand rice fields when the rains are moderate or a lake some feet deep when they are excessive. To the south of this the land becomes again a few feet higher and produces all kinds of crops, but particularly winter rice in great luxuriance. The Sawāwan river runs through the centre of the pargana, and the tract between that and the Kuwāna forms the commencement of the uparhār, or slightly elevated table which occupies the centre of the district. Except on the edge of the rivers, which are fringed with a jungle now rapidly disappearing, the whole of this part is under very high cultivation, and the soil is the finest loam. The violent and capricious stream of the Rāpti has along the north-eastern frontier scooped out from time to time a number of deep beds, which it has since deserted leaving long narrow ponds. One or two of these have islands in the centre and present a very remarkable phenomenon. Every bash on them during the cold season is covered so as to hide the foliage with countless swarms of cormorants, cranes of various kinds, and other aquatic fowl. On the discharge of a gun they rise with a deafening clangour cloud after cloud sweeping round and finally crossing to the other bank of the Rāpti. What the special attraction may be I have not been able to ascertain, but I have never seen anything to compare with the spectacle in other parts of Oudh. The small streams which flow into the Rāpti are well stocked with fish, and all along their banks may be seen the hurdle huts of the fishing classes who hang the produce of their sport along lines to dry in the sun, and finally carry it to the north to barter with the hillmen, who have as strong an appetite for stinking fish as we have for well-kept venison. The neighbourhood of these manufacturing factories may be detected at some distance by the putiferous stench and swarms of flies. Along the river banks the jungles are full of spotted deer, wild pig, and nil-gāe, and an occasional panther haunts the cane-brakes

* Should be Atardhani.

† By Mr. W. C. Bennett, C.S., Assistant Commissioner,

at the edge of the Kāwāna. The plains by the Rāpti maintain a few black antelope, and are covered during the cold season with swarms of the small hill pigeon and ortolan. Wild fowl and geese occur in every hill and in great numbers.

Excepting sheep there are no strains of domestic animals; horses and cattle are almost invariably imported, and are said to degenerate in the second or third generation if allowed to breed on the spot. Of the total area of 120,438 acres, 10,836 were found completely isolated jungle at the first summary settlement, and divided in twelve grants between as many Government grantees. These have not yet been assessed for the land revenue, and the cultivation is still in its infancy. Of the remainder 74,057 acres or 64½ per cent. are under cultivation. Rabi covers 44,180, and the autumn and winter crops 47,350 acres, while 25 per cent. of the cultivated area is under double harvest. Irrigation where wanted is generally done from natural ponds of which 1,231 water 12,582 acres, whereas only 4,791 acres are indebted to the 507 brick and 158 mud wells. Water is always quite near the surface being at its greatest depth of about 15 feet along the southern boundary.

The settlement returns show a total of 9,363 separate holdings and 11,549 ploughs, giving an average of little more than eight acres to the cultivator and between six and seven to each plough. The principal crop—which if it does not cover the greatest area is of the most pressing importance to both cultivator and proprietor—is the winter rice, which is sown in the end of June, transplanted in the last fortnight of August, and cut in the end of November, and beginning of December. Taking very little seed (one maund under favourable circumstances will suffice for four standard bighas) it returns a very heavy crop, and from measurements made by myself, I should say that 15 maunds to the bigha was not above an average outturn. A further advantage is that the rice is of exceptionally fine quality, and commands a higher price in the market than the kinds cut in September. Almost the whole of this crop is exported, and the proceeds go to pay the Government revenue. It covers 13,799 acres, while autumn rice, sown at the same time and cut in September, occupies the larger area of 25,332 acres. The latter kinds are also largely exported, but much is also kept for local consumption. There is no other autumn crop of any importance. Urd or māsh and kodo come next with areas of about 3,000 acres each. In the winter, shortly after Christmas, 15hi, a kind of mustard of which oil is made, is harvested. It only covers 1,866 acres, but the large outturn in proportion to the seed, and the high price it commands, make this too very valuable to the rent payer. In the spring the centre of the pargana grows very fine wheat, while the edge of the jungle, still rich with its unexhausted deposit of leaf mould, yields the most superb grain and arhar crops that I have ever seen. The areas under the different spring crops are as follows:—

Wheat.	Gram.	Pesa.	Alsi.	Barley.	Arhar.
10,438	13,261	2,965	2,400	4,790	3,180

The chief locale for peas and barley is the heavy loam, often submerged by floods along the banks of the Rāpti.

The Government land revenue in 1797 A.D. stood at Rs. 35,590, and three years later at Rs. 30,974, from this time it rose gradually but steadily to Rs. 64,528 in 1826; Rs. 71,858 in 1836; Rs. 89,859 in 1842; and Rs. 94,242 in 1843 A.D. This was the highest point ever attained under the native government, and from that year till annexation the highest demands were Rs. 71,020 in 1846 and Rs. 67,270 in 1848 A.D. For the remaining years the collections ranged within a few thousands on one side or the other of Rs. 60,000. In the last few years of native rule the western parts of the pargana were regularly harried by predatory bands from the neighbouring pargana of Balrāmpur, and when we took over the Government we found the demand at Rs. 50,781. A native staff was sent out to make a summary assessment, and returned the area under cultivation at 28,440 acres, with an admitted rent of Rs. 73,938, giving an average rent of Rs. 2-8-6 to the acre. Allowing for misrepresentations the Government demand was fixed at Rs. 43,965, or 50 per cent. of the assumed rents, giving an average revenue rate per acre of Rs. 1-8-5. In 1870 A.D., when the pargana was resurveyed, it was found that in the fifteen years of peaceful government the cultivated area had increased by the surprising proportion of 153 per cent. Much of the land newly brought under cultivation was paying very low rents and much more none at all, and it was not thought judicious to take the full increase in the land revenue at once, so a progressive demand was proposed amounting in the final year of increase to Rs. 1,15,745, a rise of 163 per cent. on the summary assessment, giving a rate of Rs. 1-8-8 per acre of cultivation, and Re. 1-2-6 per acre of assessable area. The rise was distributed as follows:—

1870-75	A.D.	—	—	Rs. 89,859
1875-76	"	—	—	107,063
1876-80	"	—	—	108,710
1882-83	"	—	—	1,15,745

The following table of the prices of agricultural produce was compiled from village papers produced by claimants to proprietary rights, and from the old accounts of the chief local grain merchants; rents were always taken nominally in kind. A servant of the landlord used to go out and divide the crops, and often instead of taking the actual grain heap converted it into money at the ordinary price in the neighbourhood, and received the value in money from the headman of the village. These accounts are exceedingly common, and of unquestionable authority in determining what the real price of grain was. I have not been able to procure them for every year, but they were produced in sufficient numbers to enable me to strike a fairly trustworthy average. The table shows the number of pounds avoirdupois sold for the rupee, not in the bazar, but what is a very different thing at the village threshing floor:—

	Average price		Highest.	Lowest.	Average.	Highest.	Lowest.
	1800-1820.	1820-1857.	1800-1857.	1800-1857.	1857-87.	1857-1871.	1857-1871.
Wheat	103	90	204	47	79	94	43
Rice	143	130	204	78	118	133	65
Gram	148	118	290	58	108	143	58
Kodo	224	145	326	118	147	182	139
Lādī	87	80	160	39	80	80	36

The pargana is intersected by three unmetalled roads, one running from *Materia Ghât* through *Utraula* to *Balrampur*, which is in fair order to the west of *Utraula*, but to the east of that town passes through low country, and is regularly swept away every rains. Carts have to go a circle of miles to avoid the swamp which is left, nor will it be passable till a few thousand rupees have been spent in making bridges and culverts. The other two connect *Utraula* with *Gonda* and *Nawabganj*, and the latter is especially important as the main channel of the great rice trade of the *Tarâi*. A rough and very difficult cart track continues it to the *Pipra Ghât* on the *Râpti*, half way between *Utraula* and *Tulsipur*. The chief bazars are at *Utraula* itself, *Chamrûpur*, and *Bânk*, and the latter village contains a small sugar manufactory. The trade is simply a retail one in grain, pots, and pans and coarse cloths, and requires no detailed description. A great quantity of rice and oil seed is exported to the *Nawabganj* market and exchanged against coarse cloths, salt, and coined silver. No mineral products of any importance are known, but *kankar* is quarried in considerable quantities along the banks of the *Suwâwan*.

The population by the census return was 72,464, giving an average of 367 to the square mile. The settlement returns almost exactly agree with this, showing a population of 69,830 for the 116,845 acres of assessed area excluding the grants. These are distributed in 266 revenue paying villages and 12 grants. The census returns show only 230 outlying hamlets and 30 isolated houses, but as they were taken before the revenue survey, the settlement returns, which show 684 hamlets and outlying houses, are perhaps more trustworthy. The *Muhammâdâna*, of whom the greater number are either *Pathâns* or recent converts, number 20,077, or the high proportion of nearly 28 per cent. of the whole population. The percentage of males to females is 91·3 among *Hindus* and 92·8 among *Muhammâdâna*. There is not the slightest suspicion of the practice of infanticide. The most numerous *Hindu* castes are of the working classes — *Kurmia*, *Ahirs*, and *Koris*, who number respectively 6,597, 8,586, and 6,302 souls. At the time of the census there were 2,866 *Bhars*; but this singular caste never remain long in one spot, and will disappear as soon as the jungle is cleared, and full rents are demanded. *Utraula* is fortunate in owning only 3,023 *Brahmans* and 625 *Chhattris*, and it is obvious that the *Pathân* *râjas* did not care to encourage classes which prefer to consume rather than to pay rents. There are a few monasteries of *Goshâlus*, who though scanty in numbers are almost invariably well to do, and are among the largest village proprietors and dealers in gold, jewels, and *arastida*. Occasional bands of wandering *Nats*, *Siyâr-khawwâs*, *Khas-hundhis*, and *Qalandars*, and other varieties of gipsy are to be met with, but the English rule is not favourable to their existence, and they are not nearly so numerous as they used to be.

The early history of this pargana is an absolute blank, though a few remains of ancient forts attest an extinct civilization, and the village divisions and most of the names are almost certainly older than the local *Muzalman* conquest. The first of the present family of *râjas* was *Ali Khan*, a member of the widely spread *Kânkâr* clan, who, like all *Afghâna*, claim descent from *Khâlid*, son of *Wâlid*, the uncle of the Prophet. He first

appears as accompanying Humáyún in his expedition to Gujarat, where he incurred the displeasure of his sovereign by conniving at the escape of a rāja of Bikanere from his beleaguered fort. Being threatened with execution he openly cast off his allegiance, and joined the old Afghan party which for a time drove the house of Taimúr from India. For some years after the expulsion of Humáyún he seems to have led an unsettled life at the head of a band of predatory horse, and finally occupied the rāj of Nagar in Basti, having defeated the chieftain, a Gautam Chhatti. He was not destined long to enjoy his conquest, and after a ten years' usurpation was forced to fly before a rising of the Hindus, headed by a son of the late rāja. He next attacked Utraula, which was then a semi-independent principality, governed by a Rajput named Uttara Kunwar, of whose family and tribe tradition is wholly silent. The town, with its large brick fortress, on the ruins of which the present rāja's house is built, and four outlying defences, facing each point of the compass, proved too strong for his force, which must have consisted almost entirely of cavalry, and he formed a permanent camp at Chinar Pāra, a village about two miles to the south-east of Utraula. Here he remained two years, plundering the country and doing his best to blockade the Hindus shut up in the fort. Uttara Kunwar's position at last became intolerable, and he led out his garrison to do battle with the invaders. The final engagement which took place to the west of the city, where the Gonda road now passes, through a large grove of mangoes, resulted in his utter defeat and death, and in 1552 A.D., two years before the return from Cabul of the enemy of his race, Ali Khan found himself in undisputed possession of the rāj, which is still held by his descendants. To pay revenue was naturally distasteful to him and particularly when the Mughal was lord, so he kept himself aloof from the new court, absolutely refusing to recognize its authority. For some time the more pressing necessities which occupied young Akbar, the distance of Utraula from the seat of empire, and its forest fastnesses, served to protect him; but in 1571 A.D. the power of the rising dynasty could no longer be disputed, and Shokhan Khan, the only son of the old freebooter, determined to save his inheritance at his father's expense. The imperial subahdar of Oudh accepted his submission, and put him at the head of a sufficient force, on the understanding that he would prove his loyalty by bringing in his father's head. The old man marched out to meet him, and the unnatural battle was fought at Sarā in pargana Sadullāmagar. Shokhan Khan was victorious, and true to his word of honour, had his father's head cut off and embalmed, and hastened to present it in person at Delhi, where it for some time formed a conspicuous ornament of the Ajmer gate. His services were rewarded with the sounding titles of Shri Khan Azam Maanad Ali, and he was after a time allowed to return to Utraula with his father's head, and a farman conveying him the zamindari of the pargana. He discharged the claims of filial duty by raising a handsome tomb over the long suffering remains of his parent, whom he joined after an uneventful reign of twenty years. His successor Dāūd Khan was a man of war, and a quarrel about the possession of a noted courtesan gave him an occasion for attacking Janwār, lord of Bhinga. It is said that he was so powerful an archer that an arrow which he shot into the gateway of the Bhinga fort defied all efforts to extract it, and it remained a trophy of his prowess

till Mendú Khan, a General of the Begam of Oudh, had it dug out during the late mutiny.

Of his two sons, Aláwal Khan was the eldest, but he preferred sport and fighting to peaceful rule, and gratified both tastes by wresting the forests of Bārhapāra from the Kálhans rājās of Bahhnipair. Adam Khan, the younger brother, remained at Utraula, and exchanged the old title of Malik, which had hitherto been borne by his ancestors, for the more sounding one of rāja. Rāja Salem Khan succeeded his father in 1659 A.D., and during his long reign of forty-seven years raised the Utraula house to the zenith of its power. His descendants boast that his alliance was secured by his marriage with a daughter of the great Chhatttri family of Ikaina, and the services he rendered to the rājās of Gonda in their disputes with the Kálhans of Guwārich were recognized by the concession to his standard and camel drums of the first place in the joint armies, while the assign of Gonda, and his drums mounted on horse back, followed after. He was further held entitled to an honorary allowance of Rs. 151 for every day that he stayed in Gonda territory. The end of his life was embittered by domestic dissensions, and after having quelled the rebellion of his nephew, Bahádúr Khan, in Bārhapāra, he was put in peril of his life by the unnatural conduct of his sons. Feeling that he had not much longer to live, he proclaimed the eldest, Fateh Khan, as his successor, and was proceeding to provide for the remaining three—Pahār Khan, Rahmat Khan, and Mubárak Khan—in the usual manner, by the rent-free assignment of a few villages. This they declined to accept, claiming each an equal share in the patrimony with their elder brother, and they warned their father of what might possibly be the result to himself of undue obstinacy, by murdering Níl Kanth, the most trusted of his servants. The rāja was convinced, and secured peace by dividing Utraula into five equal shares, one for each of his sons, and one for himself. The claims of a child of his old age, Ghálíb Khan, do not seem to have recommended themselves with equal force to the mutinous brothers, and he was provided for by the allowance of five villages only. Bārhapāra, as the separate heritage of the elder branch of the family, was left out of the division, and some notion may be gathered of the state of the rest of the rāj, which included the present parganas of Utraula and Sadullahnagar, by the fact that its rent was assumed to be 29,70,555 dāms or Rs. 74,264. Rāja Darshan Singh's assessment of the same area for 1843 A.D. was Rs. 1,17,525, and the late revised demand at half assets has risen to more than a hundred and seventy thousand rupees. Of the four sons of Salem Khan only Pahār Khan and Mubárak Khan left offspring, and the shares of Fateh Khan and Rahmat Khan, as well as the villages reserved for himself by the old rāja, reverted to the head of the family in whose possession they remained, at any rate nominally, till annexation. Pahār Khan was engaged more than once in boundary disputes with his Junwār neighbours, and as they do not mention them in their annals, it is possible that the victory claimed by the Pathāns had some foundation in fact. Pahār Khan's son, Purdil Khan, died leaving only an infant son, who subsequently became Rāja Tarbiat Khan, but in the meantime affairs were conducted by his elder cousins, Mahālat and afterwards Dilāwar Khan. The latter joined the great Rāja Datt Singh

of Gonda in his war with the Rāja of Bānsi, and contributed considerably to his success. After several battles the Rāja of Bānsi was completely defeated, and acknowledged the Rāpi and Suwāwan rivers as the boundary between his territories and Utraula. Two drums and the gates of the Bānsi fort were carried as trophies to Gonda, and a horse-drum was kept at Utraula.

Tarbiat Khan was very nearly embroiled with his old ally by the turbulence of one of his subjects, Ghulām Ali Khan, a Pathān of Sadullahnagar, who collected a band of congenial spirits and harried the neighbouring villages of Gonda, driving their cattle off into the jungles of the Bisāhi. The offended rāja asked Tarbiat Khan to bring the robber to justice, but the request was not attended to, and the Bisens marched in force into Sadullahnagar. They were at once joined by the soldiers of Tarbiat Khan, who never had any serious intention of opposing his powerful neighbour, and Ghulām Ali was compelled to restore the stolen property. Spared for the time he eventually met with a terrible fate; for resuming in the time of Sadullah Khan his old practices, he was apprehended and dropped alive into an old dry well just outside the rāja's gateway, where he was left to die of hunger, the sweepings of the city being emptied on his head every morning. Sadullah Khan, who succeeded his father Tarbiat Khan, was a man of some learning, but of weak character, and quite unfit for the difficult position in which he was placed. His people were ground down by the exactions of a Lucknow official, Khwāja Ain-ul-Haq, and the exhausted pargana was visited in 1783 A.D. by the most fearful famine that has ever been known in this district.

Barley was sold at 8lbs. for the rupee, and even wealthy people subsisted on the seeds of grass and bamboo. Men still repeat the stories told to them by their grandfathers of parents devouring their children, the whole framework of society was broken up, and bands of starving peasantry wandered about the land plundering any stock of grain which might have remained. Numbers died, and numbers more left the pargana, which was almost entirely thrown out of cultivation, and has perhaps hardly yet recovered from the effects. The forest gained rapidly on the deserted villages, and became the favourite home of bands of wandering Banjāras, who in the cold weather spread themselves for plunder and slaughter over the more populous neighbouring districts, returning for the rains to their refuge in Utraula. Added to these were a number of naked fanatics known as Nāgas, who joined in large parties to assist on the pillage of the peaceful inhabitants. The desolation was so complete, that eight years after land had to be offered at the rent of two Gorakhpuri paisa for the bigha in order to secure cultivators, and I have seen it entered in leases of villages on the banks of the Suwāwan, that the previous year's rent was remitted in consequence of the damage which herds of wild elephants, an animal now never heard of within forty miles of the spot, had done to the crops. His son, Imām Bakhsh Khan, had acted as rāja for many years during Sadullah Khan's lifetime, but died of cholera three months after he had actually succeeded to the dignity. As he had no children the heads of the house met, and at first offered the succession to a distant relative, Māli Khan, but as he refused the honour,

Muhammad Niwās Khan, a first cousin of the deceased rāja's father, was placed upon the gaddi. A drunken mad man, he was utterly unfit for the position, and the village heads were admitted to hold direct by the Lucknow officials, nor, except for a very few years, did the rājas of Utraula ever regain the collection of the revenue of their rāj. Lutf Ali Khan, who succeeded his father in 1804 A.D., had to contend with the turbulent opposition of his distant cousin Karim Dād Khan, descendant of the Mubārak Khan who at the great division received one-fifth of the pargana. The share had been generally disregarded by succeeding chiefs, and Karim Dād Khan proceeded to recover it by the well-known method of firing the villages, plundering the cultivators, cutting down the crops, and in fact rendering the collection of rent impossible. Caught once and imprisoned by the Nazim, his relative the rāja had compassion on him, and lending an over easy ear to his promises of future obedience, interceded for his release. The first use he made of his liberty was to carry off the wealthiest grain merchant of the Utraula bazar into the neighbouring jungles. Hunger and fear produced a handsome ransom, which enabled his captor to engage a small band of desperadoes and recommence his career of plunder. His efforts were not unsuccessful, and when, in 1831 A.D., he was surprised and cut down by a party of Government soldiers, he had put together a small estate of twelve villages, which served as a nucleus round which his surviving brother was able to collect nearly all the villages to which he conceived he had a hereditary title. At about this time the pargana was twice invaded by the Śūrajānis of Amolha and the Gargānis from Fyzabad. The former were easily defeated, but the latter, who came in at the instigation of Raghū Bhārthi, a Goshāin, and large village proprietor in Bārhapāra, offered a stubborn resistance. Besieged in the Bāizpur fort, they managed to give their besiegers the slip, and marched direct on Utraula. The rāja pursued them, and drove them into the Rāptī, cutting off the noses and ears of such as were unfortunate enough to fall into his hands. Muhammad Khan commenced his unhappy rule in 1830 A.D., and was incessantly employed in defending himself against enemies both from within and without. The old pargana choudhris at Achalpur defied him, and he burned their fort; the surviving descendants of Mubārak Khan, in spite of all he could do, continued to recover village after village of their old share; the zamindars of Ina declined to pay him revenue, and when he sent his brother, Amīr Ali Khan, to coerce them shot him; and finally he died of a broken heart when his ancestral enemy, the Rāja of Balrāmpur, surprised Utraula by a night attack, burning it to the ground, and carrying away as a trophy its rāja's Korān. His son, Umrāo Ali Khan, was half an idiot, with an impediment in his speech, which made his conversation almost unintelligible. He lived to see the English rule after having spent eighteen years in a wearying and monotonous border warfare with the Rāja of Balrāmpur. In the mutiny his son, Rūstā Ali Khan, a lad of about twenty years of age, took the lead, and engaged for the whole pargana from the rebel Bagan who assessed it at Rs. 82,000, and in return for his support allowed him to write down half as paid, as well as offering him a handsome share of Balrāmpur, whenever she should be in a position to get it. Both Rūstā Ali Khan and his father died shortly after the end of the mutiny.

and the present Rāja Mumtāz Ali Khan was a posthumous son, and is under the guardianship of the Court of Wards.

At annexation the pargana included Sadullahnagar and Bārhapāra, and its area of 380 square miles was divided into the eight tappas or revenue subdivisions of—

- | | |
|-------------------|-------------------|
| 1. Bānk. | } Now in Utranch. |
| 2. Bawell. | |
| 3. Dina Dohār. | |
| 4. Sanjaul. | |
| A. Pehar. | |
| 6. Bārhāmpur. | |
| 7. Sadullahnagar. | |
| 8. Bārhapāra. | |

In consequence of the largeness of the area and the difficulty of crossing the Kuwāna in the rains, it was thought advisable to split this up, and the last two tappas now form separate parganas.

The history would hardly be complete without a short sketch of the society, with the rāja at its head, the village headmen, the village servants, and the cultivators.

In 1785 A. D. the rāja's claims in the pargana were settled by the absolute grant to him in revenue-free tenure of twenty-four villages, yielding an estimated annual revenue of Rs. 4,185. Besides these, which he held till annexation, but which are now assessed for the Government demand, he was allowed one-fourth as his zamindari share of the two transit duties levied by the Lucknow officials. The first of these was the khatti, levied in the Utmula bazar on all goods, whether sold there or passing through to other markets. Each cart paid two annas, each beast of burden one anna, while cloth (each piece of which was stamped with the rāja's seal) and brass vessels were charged an *ad valorem* duty of five per cent. The second was the mirbāhar or Government ferry dues on the Rāpti, Kuwāna, and Bisūhi. The rāja kept a gomishtha for the realization of these fees, and received a fourth of the gross collections. Besides these, in which he only took a share, there were numerous small cesses which he kept entirely to himself. To continue with transit dues, khermt, or road cess was taken at Baibhit on the Bārhāmpur and Kulhā on the Basti frontiers and at Sadullahnagar. It amounted to one anna per cart and $\frac{1}{2}$ anna per beast. The low streams of the Kuwāna and Bisūhi during the hot weather were crossed by ferry bridges. The contracts were let by the rāja to the neighbouring villagers, who were allowed to take $\frac{1}{2}$ anna per cart, a paisa from each beast, and as much as they could extort from foot passengers. This was called pulāhi.

Wood merchants had to pay 10 annas on each load of wood floating by the Materia Ghāt, besides a lump nazārāna according to their circumstances.

The boatmen at the ferries, whose charge was exclusive of the Government duty levied on passengers, had to pay a yearly nazārāna. Those at Materia Ghāt alone paid Rs. 25.

All merchants coming into the pargana for the purchase of hides were mulcted of a heavy *nazarāna*. One Dinaporo Jew, whose name I can't make out, paid in one year Rs. 300.

No one might set up a spirit shop without the *rāja's* leave, which was purchased at sums proportionate to the anticipated value of the trade. Six shops in Utraula paid Rs. 150 per annum.

Tangarali (tangara an axe) was charged on the neighbouring villages of other parganas, whose inhabitants came to Utraula for wood, at fixed annual sums. Natives of the pargana were not charged for fuel, but paid $1\frac{1}{2}$ or $1\frac{1}{4}$ annas per cart-load of building wood. The owners were charged 8 annas per annum for each cart, and the same sum for each loom.

In case any one should escape paying his due share of the taxes, lump sums generally of several hundred rupees were demanded from the tradesmen in each bazar. They were compelled to appoint a *chandhri*, who was responsible to the *rāja* for the amount, and apportioned it among the several payers according to their ability to pay. This ingenious tax was known as *subāhi*. At the head of the *rāja's* miscellaneous dues was his *bhent* (feudal tribute) of Rs. 2 per annum, and Rs. 3 for *nawa* (first fruits) and *nāchma* (dancing at the holi) levied from each village. Each party to a boundary dispute paid Rs. 22 (*mondiāwan*) for the *rāja's* decision. In ordinary suits each party bound himself to pay the *rāja* a considerable fine if he lost his case.

Bunda was as much as could be extracted from an adulterer. It came to the ear of *Rāja Saibullah Khan* that *Sālik*, a rich Kurmi of Kirman, had formed a connexion with the wife of one of his ploughmen. He was immediately fined Rs. 27,000, and had to fly to Naipāl leaving all his property behind him in the *rāja's* clutches.

Gayāri denoted all property which in default of natural heirs devolved on the *rāja* as escheant.

If the *rāja* bought a horse or an elephant he divided the expense among the inhabitants of the pargana, and called it *ghurāhi* or *hathiāhi*, and if his fort needed repairs he levied *kutāhi* in the same way. If a son was born to him he demanded a general contribution under the name of *kuprāhi* (clothes money), and a similar levy was enacted on the occasion of the first shaving of the head of the heir apparent (*mūndan*).

Finally mourning and rejoicing (*ghami*, *shādī*), births, deaths, and marriages among the subjects, all had their appropriate fees. It is unfair to blame native finances for want of ingenuity or comprehensiveness. For long after the establishment of the Pathān *raj* the chieftains continued to collect the Government share of the produce, paying nothing but a fixed tribute to the central authority. The villages were held by communities of cultivators, and the headman received some small dues in recognition of his position, and as wages for collecting the *rāja's* revenue. When the division of the pargana took place in the time of *Rāja Pahār Khan*, the same state of things continued, each member of the ruling house exercising

the same rights in his own share, and contributing his own proportion of the Government tribute. Besides the villages held by cultivating headmen, there were a number assigned in jagir or retained in practical independence by the descendants of the old Muhammadan soldiers who had helped to establish the rāj, and nothing was expected from these but that they should pay a small yearly tribute as an acknowledgement of the feudal superiority of the rāja, and be ready to provide one or more horsemen to accompany their chieftain in war. Before the beginning of this century the rāja had lost his hold on the pargana, and the Lucknow Government, no longer contented with taking from him a lump tribute for his entire rāj, had made up its mind to collect the revenue itself from the several villages. The rāja's entire profit was valued at little over Rs. 4,000 per annum, and for this he was assigned the revenue of twenty-four villages. But while he was debarr'd from any direct interest in the village collections, his power as suzerain remained substantially intact, and nothing illustrates more clearly how little the Muhammadan Government cared for any of the functions of sovereignty beyond the receipt of revenue. As head of the pargana, the rāja still succeeded to all escheats, his sanction was necessary for all transfers of property, his feudal tribute of a few rupees a year from each village was never withheld, he was head of the clan forces in war, and in peace chief judge in its disputes; and more important than all, he retained the power of appointment to the headship of villages even after he had ceased to draw any rent from them. In fact, of all the tributes of Hindu government, he lost none but his title to the government share of the produce. The fact that the villages ceased to have any pecuniary value to him induced him to have recourse to an expedient for raising money, of which a few instances had occurred in the times of Tarbiat Khan and Dilāwar Khan, but which now for the first time became extremely common.

Villages had till quite lately been held almost universally on grain rents, the principles of which are elsewhere described, and when hard pressed for money, the rāja would sell the complete zamindari right in the internal management of a village, with all zamindari claims in waste, wild fruits, and fisheries, with the further stipulation that instead of the old *mungaldami* dues, amounting generally to one-tenth, the purchaser should deduct for himself one-fourth from the government grain heap, the largest proportion ever allowed by any native government to any village proprietor. The title thus created was known as *birt zamindari*, and speedily became very prevalent, being the ordinary means by which the rāja replenished his purse.

The purchasers paid what were for the time rather high prices, rarely giving less than Rs. 500, even for small tracts of pure jungle. Their rights were recognized by the Lucknow officials, in as far as they were confined to simple possession, but the one-fourth of the government share was never remitted, the *birtia* was assessed at the supposed money value of the whole of his share of the produce, and received a deduction of a fixed *nankār* or money allowance, apportioned to the position of the receiver, and bearing no relation whatever to the rental of the village. His position as regards the tax gatherer became in fact exactly similar

to that of the small village proprietors in the district to the south of the Gogra. Some few *birt* villages were included in the small estates put together within the ten years preceding annexation by the rājā and his relations. In these the terms of the original deed were nominally acted on, leases being given to the *birtia* at the estimated value of the net produce, and one-fourth being deducted as the *birtia's* right. As a matter of fact, however, the rent paid by the *birtia* to the taluqdar corresponded very nearly to the government demand on the village, being sometimes a little more sometimes rather less, as the demand changed with the changing officials during the term of the lease. The taluqdar's advantage lay in being better able to exact irregular cesses in his own than in villages held directly from the *uzīm*, in his having a stronger hold on contested manorial rights, such as jungle fruit and fisheries, and what he perhaps valued more than all, in the fame of holding the villages of his ancestors and excluding from their immediate management the Lucknow officials. Another tenure was the *zawā birt* or *cession* for service. This was generally of small patches of land, but occasionally of whole villages. The grantee paid no rent, and the grant as a rule was reasonable at the pleasure of the landlord, and rarely lasted beyond one life.

Differing from these was the *jāngultārī birt* or *cession* for forest clearing. The *birtia* held on this rent-free for varying lengths of time, but generally for seven years. After a short further period at favourable rates, he held on the same terms as non-favoured cultivators, with this difference that, instead of the labourers' expenses being first deducted, and the balance of grain divided equally between himself and his landlord, the grain was at first divided into three equal heaps, of which the landlord took one, leaving the remaining two to the *birtia*, who out of his share defrayed all the customary expenses. Highly manured lands in the immediate vicinity of the village site are generally held at money rents, in the rest of the village division of the grain prevails, except occasionally where a money rent is levied, not on the soil but on the ploughs: each four-bullock plough paying the landlord from Rs. 20 to 30. As a rule the grain heap forms the basis of the whole of the internal economy of the village, and the rights of the several classes of inhabitants are measured by the share in the gross produce of the land assigned to each by immemorial custom. The first great division is the *hissā sarkārī* and the *hissā rāstī*, the share of the landlord and the share of the cultivator, and independent of these are the dues of the various village servants, as much of the grain as is left after deducting the shares of the slave ploughmen (*vide* Gonda district article) and the village servants, is collected in a heap, which is then divided between the cultivator and the landlord in different proportions according to the character of the cultivation. The government share covers the whole dues of every one interested in the village of a higher rank than the cultivator himself, and theoretically, as the name indicates, belonged wholly to the government, where the Lucknow official or the local rājā was regarded in that light. In practice it was subject to deductions in favour of the village headman or *birtia* proprietor—a subject already treated of. The division is made by large baskets holding as much as two men could lift.

Where land has been just reclaimed from the forest nine baskets are given as the cultivator's to one as the government share. Every year one basket less goes to the cultivator till the proportion remains at two for the cultivator and one for government. Out of the government share one ser in each maund is refunded to the cultivator, and one ser set aside for the village accountant's pay. In land not under tree jungle, or where fields, after falling out of cultivation, are again brought under the plough, the cultivator's share of the produce amounts to two-thirds or three-fourths for one or two years, according to the circumstances of the case, but the ordinary division is half and half, government and cultivator taking equal shares. As has been said, the grain heap does not contain the whole produce of the land, and practically the cultivator gets one half independently of the whole of the expenses of cultivation not comprised in his own labour and that of his family. The deductions made from the total produce are of two kinds, either certain small patches of land are set aside, and the grain raised on them separately cut and stored, or, after the grain has been harvested, fixed proportions of the whole are deducted before the main division takes place. The principal of these deductions is made in favour of the slave ploughman, who takes one maund in every six before the division, and after it one ser in every maund from his master's share. These dues are known respectively as *bhātā* and *ser*. The carpenter is allowed one and a half local maund for each four-bullock and 30 sers for each two-bullock plough; in addition to this he selects a *biwa* of land from the fields of each of his employers at each harvest, and cuts and carries off the produce for his own consumption. When the grain is removed from the threshing-floor after division, fifteen sers more are handed to him from the share of each cultivator, and he is besides presented with a large armful of unthreshed ears. His dues before division are known as *jaura* at the carrying off of the grain *pharjaggi*. The local maund is equal to 14½ standard sers. The blacksmith receives exactly the same dues as the carpenter, with the exception of the *biwa* of land, which is not given in his case.

The *Ahīr* who tends the village cattle is remunerated on two different principles, according to the service taken from him. Ordinarily he only tends the cattle at pasture during the day time, returning them to their master's custody at night. In that case he takes one *biwa* of land and thirty sers of grain before division for each bullock at each harvest, and on the removal of the grain from the threshing-floor five sers *pharjaggi* from the cultivator's share.

It is however not uncommon for him to take entire charge of the cattle, feeding them in the hot weather, and assuming the responsibility of their safe keeping at night. He then takes a *kachcha bigha* (varies slightly in different villages, but is about one-third of the standard *bigha*) for each beast at each harvest, one and a half maund *jaura* before division, and fifteen sers on the removal of the grain.

The barber, the washerman, and the watchman are allowed one and a half maund before division for each four-bullock and thirty sers for each two-bullock plough.

The pandit, or the village astrologer, may cut one *biswa* of land at each harvest from the fields of each of his constituents, besides his *anjari*, or one or two double handfuls of grain from each heap.

When the grain is removed the beggar is allowed one or more double handfuls from each heap.

When the grain is cut the whole village joins in the work, and the labourers are repaid in the case of rice by dividing among themselves one *maund* out of seventeen of the gross produce after it is threshed out, but before the main division. With other crops the fattest sheaf out of thirty is set aside for them.

Among the cultivators themselves two singular customs are deserving of record :—

Small bodies of cultivators hold land in common, and reproduce on a small scale many of the features of regular zamindari village communities. Thus, in the same village there will be found paying rent to the resident village proprietors three or four communities of non-proprietary cultivators, who always hold the same fields, frequently scattered over every part of the village area. Each field thus held in common is divided, according to the recognized shares of the labourers, along its whole length at the beginning of every agricultural year, and an acre will often be divided into several long strips, each not more than four or five yards broad, and marked off by tufts of dry grass stuck into the ground at intervals. To ensure fairness these strips are distributed among the cultivators by lot at the beginning of the season. It is hardly necessary to say that this splitting up of each cultivator's tenement into a number of narrow strips of land, situated in every part of the village, does not conduce to economy of labour, but it is on exactly the same principle as the division of every part of every village in an estate among the members of a co-proprietary community, and finds its origin in an instinct of equity, which demands that each sharer should participate equally in every special advantage possessed by different localities.

Another local custom is that three or four families will take a farm between them and cultivate it in common, storing the grain when cut in a common threshing-floor, after beating out and drying, division is made among the co-sharers, an equal share being taken by each male and each ox engaged in the cultivation. For instance, two families form a society of this kind—one with three males and four oxen, the other with one male and two oxen. The total number of shares in the grain here is ten, of which the first family takes seven, the other three.

I have hitherto refrained from saying anything about rights in waste, and I can hardly do so without giving a strong opinion on hotly contested points. In the first place I must point out the wide distinction between villages where there was no proprietary or quasi-proprietary body intervening between the cultivators and the *rāja*, and villages held by what we call coparcenary communities of zamindars. Of the latter class it is enough to say here that the principal distinctive zamindari rights appear to me to be

the rāja's rights, split up by devolution between every member of a ruling clan. The former class is by far the most common in this district, and displays, I believe, the most simple and normal form of the constitution of a Hindu society. The unit of this is the rāj whose boundaries usually corresponded with the revenue division known as the pargana, and the villages, though quite independent and self-contained with respect to each other, were, to use the words of Sir H. Maine, "held together by a variety of subordinate relations to a feudal chief, single or corporate, the lord." This was the state of things we found at annexation; it had certainly existed for the whole period of the Pathān rule in Utraula. We find clear traces of it in the oldest extant historical records relating to the country, and if ever wholly self-contained and independent cultivating village communities existed, it was in a truly primitive time, beyond the reach of historical proof or even tradition. The oldest and latest form of native society with which we are acquainted, either contained the single lord or the tribe of ruling clanmen as an essential part of the body politic, and the only trace of anything corresponding to the mark unit, described by Maurer and Sir H. Maine which I have met, is to be found in the non-Hindu communities of Thārūs. The principle of association was a most complex and artificial form of communism, in which no one could be said to have any real proprietary right in the land, but every single class has its definite share in the gross produce, the land belonging to the whole community of inhabitants in the lordship, as opposed to the inhabitants of neighbouring parganas, and jointly to the rāj and village community as opposed to neighbouring villages. Each individual class, the barber as much as the rāja, formed an essential part of the whole unit of property, and the absence of any one member would leave a share of the produce unappropriated, to which no one could advance a just claim on the ground of being proprietor of the land on which the grain was grown. It is certainly erroneous to suppose that the Hindu rāja bore the slightest resemblance to the mediæval beneficiary. Instead of being created by, he was countless centuries anterior to the Muhammadan Emperors, and if they were able to establish certain families in that position, any argument from analogy would raise a presumption that in Europe also, the courts of Charlemagne and his successors owed their stability and independence to the fact that they succeeded to an indigenous institution of chieftainship to the forms of which they naturally accommodated themselves.

Hence we find in Utraula facts at irreconcilable variance with the received view of village communities. Nothing could be further from the truth than to suppose that the village council was the sole tribunal. Such was undoubtedly the case with villages held by zamindari communities, but that, as I have already said, was a complex and abnormal form of society, where a ruling clan exercised corporately the rights of the feudal lord. In Utraula there was no such thing as a standing council of village elders, many disputes were settled by friendly arbitration, but the arbitrators could enforce their decision by no sanction, and the real court was the rāja's kachakri, whose orders were backed by ample force. Caste panchâyats are left out of consideration, as their jurisdiction was quite independent of village boundaries, and

derived from another source than the local political organization. Neither do we find anything like the arable mark with its frequent subdivisions according to fixed shares among the cultivating freemen. Indeed, there was no distinction between free and outside cultivators, all were equal, and though the fields under cultivation were commonly changed, they were distributed on no more regular principle than that of adaptation to the agricultural capital possessed by the several members of the community. In the same way then as the cultivated land belonged to the state, in the sense not of the government, but of the whole community, so also did the waste. Real rights in the soil were as little known in the one as in the other, and as the rāja appointed headmen, with certain rights in the government share of the grain, to whole villages, so did he, or his representative, the headman, appoint cultivators to the arable waste, with absolute right to the customary cultivator's portion of the produce. As long as the waste remained untilled, the rights in it of the different classes of the community were naturally very indefinite, but Sir H. Maine's description of what he considers a derived form of society, applies, with the exception of a few terms, to the original Utraula village. "Waste was ancillary to the tenemental lands, the free tenants of the lord whom we may provisionally take to represent the freemen of the village community" (read the village cultivators) "retained" (held) "all their ascertained rights of pasture and firewood, but subject to all ascertained rights the waste belongs actually or potentially to the lord's domain." Thus we find that the villagers used to take as much wood, fish, or mahua fruit as they wanted for their own consumption from the ponds and jungles within the village boundaries, while they thatched their houses and fed their cattle free of charge from the grass lands. At the same time, any such produce as could be carried and sold beyond the limits of the village belonged to the rāja, and the proceeds formed one of the chief sources of his revenue, the sāyur.

It was in accordance with this principle that when a cultivator moved to another village he ceased to have any rights in the house he left. The thatch beams and walls became the absolute property of the rāja. It was always a disputed point whether the chieftain had any right to plant new villages on the waste land of a village, in which he had created a birth tenure. The birthia's resistance was generally successful, but in 1841 A. D. the point in issue between Rāja Umar o Ali Khan and the wealthy Goshain birthia of Magaipur was decided in favour of the former by the nazim, and the rāja carved four or five new birthia from the extensive forests of that village.

The chief mercantile classes, the money-lenders, grain merchants, and spirit distillers were not included in the agricultural community, but we have seen that the rāja taxed them heavily, and when the shirakātāna, or forced contribution in times of need, was levied, they took their share in the burden with the cultivators and village headmen.

UTRAULA*—*Pargana* UTRAULA—*Tahsil* UTRAULA—*District* GONDA.—(Latitude 27°20' north, longitude 82°28' east) Capital of the pargana of that name, situated three miles south of the Rāpti, and a mile and a half north of

* By Mr. W. C. Bennett, C.S., Assistant Commissioner.

the Suwāwan. One road connects it with Balrāmpur, 17 miles to the west, another with the important market of Biskohar in Basti about 30 miles due east crossing the Rāpti by the Materia Ghāt. Another road, some 28 miles from Utraula, runs 32 miles to the south-west to Gonda, and another, 26 miles south, to the great mart of Nawabganj. Tulsipur, 15 miles to the north, is reached only by cart tracks crossing the Rāpti at Pipra Ghāt.

A rate of 6 pie per rupee on goods sold in the bazar yields the annual sum of Rs. 1,000 only; the ordinary grain, pots, and pans and coarse cloths are sold. Great quantities of rice pass through on its way to Nawabganj. The population is 5,788, of which an unusually large proportion are Muhammadans. The name signifies either the north town or Utraula's town, probably the latter. In the time of Utra Kunwar (*vide* pargana article) it consisted of a large brick fort surrounded by a moat, the remains of which are still traceable, and covered by a circle of outlying forts, at distance of from one to one and a half miles. The first act of the Pathān conqueror was to dig a large oblong tank to the west of the town on the site of his final victory over Utra Kunwar. On the edge of this and close to the road are the tombs of himself and some of his descendants in a brick building which has been run amuck by a superb pīkhar tree. The next object to the east of the tombs is a large stone tank, sacred to Dukhra Nāth Mahādeo. It was built some 80 years ago by a Balrāmpur saint, and is surrounded by the houses of two rival establishments of devotees, and by a picturesque garden and fine trees. A few paces further is the ābkārī godown, which here yields an annual revenue of about Rs. 25,000. With this the main street of Utraula commences, and runs due east for nearly three-fourths of a mile. More than half way down is the school which is frequented by some 70 or 80 pupils. A little way from the school, down an alley to the north of the main street, is the large brick house of the Rājās of Utraula. It is built on the top of the debris of the highest part of the ancient fort, and contains several courtyards, one of which is occupied by the talukdar, while another serves as a temporary hospital, and a third as the residence of the boy rājā and his mother. The brick work is solid and the arches pretty, but the building presents no very striking architectural features. Further east the thana on the north of the road is confronted by the new charitable dispensary, a large masonry bungalow placed in an airy situation on the highest point in Utraula. Adjoining this is the rājā's garden surrounded by a high brick wall. The same also a large brick building ends the town to the east.

The town lands are covered with magnificent groves of mango trees, and are divided in a number of small parcels among many proprietors. The chief of course being the old Pathān rulers. To the north at a distance of from 3 to 4 miles run a series of large jhils, with great quantities of duck, which however are exceedingly difficult to approach, and in places moderately good snipe shooting.

YAHĪĀPUR—Pargana PATTI—Tahsil PATTI—District PARTABGARH.—The Sai river borders this village, which is seven miles from Partabgarh. This place was formerly in the possession of the Bhars; they killed the whole family of the qānūngs except one pregnant woman who fled to

Delhi and complained. Her son when come to years of discretion again urged the complaint. Gālar Sāh, Dikhit Chhattari of Bisauli in Banda, was sent against the Bhars and received a grant of ten parganas. The Dikhit came to Bilkhar, conquered the Bhars, settled in Bilkhar, and in digging foundations found an idol, Bilkhar Mahādeo, now a celebrated object of worship. This Bilkhar is within Yahuāpur. There was a great fight in 1180 faali (A.D. 1772) between the lord of Bilkhar, Rāo Meherbān Singh, and the chakladar; the former was overthrown, and his estate attached for several generations. The rest of the history is given under pargana Pattī. There is a fair at the shrine attended by about 2,500 people.

ZAIDPUR—*Pargana SIDDHIAUR—Tahsil NAWARJANJ—District BARA BANKI*.—This town lies 14 miles east-south-east of the civil station; it is said to have been founded 400 years ago by Sayyad Zaid, the ancestor of the great Sayyad community now living there.

A large manufacture of country cloth is carried on.

The total population amounts to	...	...	10,630
Of which the Mussalmans are	...	...	6,375
And the Hindus	...	...	4,255

Latitude	25°	50'	north
Longitude	81°	31'	30" east

ZORĀWARGANJ—*Pargana PURWA—Tahsil PURWA—District UNAO*.—This town is 6 miles north of Purwa and 23 miles east of Unao; a tank made by the founder of the town, Zorāwar Singh, is to be seen to the south. This man was a brother of Rājā Achal Singh Bais; in 1145 faali (A.D. 1737) he founded this village. The site belonged to two villages, Shāhpur and Sumdaha. The soil is good and the neighbouring country well wooded and picturesque, being diversified with numerous groves. The population consists of 1,472 Hindus and 11 Musalmans. There are two markets weekly, and the annual sales are Rs. 7,650. Jewellery and shoes are made here. There are two temples to Mahādeo. Of the Hindus more than half (880) are Baniās.

THE END.

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